

Ding Le Mei Preceptor Course No. 1

Documentary Lessons
Prepared for Private Dis-
tribution to Students of
Mentalphysics, selected by
Ding Le Mei to receive
them.

By EDWIN J. DINGLE, F.R.G.S.
(Ding Le Mei)

Founder of the Science of
Mentalphysics

Copyright by Edwin John Dingle
1948

Copyright
No. A-87553, 1948



Ceremony of Dedication

Ding Le Mei Preceptor Course No. 1

REPORT OF THE CEREMONY, WHICH TOOK PLACE IN THE INNER
CHAMBER OF THE INSTITUTE OF MENTALPHYSICS, 213 SOUTH HOBART
BLVD., LOS ANGELES, CALIFORNIA, U. S. A., ON TUESDAY, MAY 18,
1948, AT 8 P.M.

Ceremony of Dedication . . . page four

Nobles of the Light being assembled, at the signal of the Gong, Ding Le Mei made his entry from the East. The Chamber was then sealed, and the Invocation given, followed by the usual exercises, in which all Nobles of the Light took part.

Seated in the sevenfold position, Ding Le Mei then addressed the august assembly, and said in part:

Have you ever felt your heart so completely filled with joy that you cannot speak . . . so overwhelmed at the realization of some dream come true that your Spirit soars so high that you are simply without words?

This is how I feel as I sit down among you on this historic occasion.

The purpose of my message this evening is to disclose to you that another dream of mine for many years has now definitely come into realization. In a spiritual sense, it is the most important step I have yet taken during the last 20 years. Mentalphysics is now to become of age.

This step, I repeat, is the most important thing that has happened in the whole history of Mentalphysics.

During my early years as a Teacher, I always held hopes of being able to train students to become teachers. I do not mean by issuing certificates in large numbers, and then taking no further interest in the student whose hopes were sincerely to serve the human race. This I could have easily done, if I had not held such high ideals for Mentalphysics, but it would have meant mercilessly to throw a great number of students entirely on their own, without the proper guidance by and contact with their own Teacher. This is not the Mentalphysics way.

Yet during the last two decades, so great have been the demands upon my own time and energy that it was impossible for me to prepare a Preceptor's Course, much less possible for me to give proper time to the individual needs of all candidates for Preceptorship.

During these many years the strings of my heart have been painfully tightened when from many great cities in the United States, from England, from Australia, from war-torn countries in Europe, from India and other countries, invitations have come for me to establish beacons for the Spreading of the Light of Mentalphysics.

I have, as I say, been pained because of these conditions and the lack of qualified and sincere Preceptors to meet them.

I knew that it would be extremely easy to train teachers if Mentalphysics were merely a study of elementary psychology, but Mentalphysics is a great science; it embraces all religions; its *method*, unique in the Western World, demands exceptionally careful training of Preceptors who are to officially carry its torch into the world either as full-time,

full-fledged Preceptors, or as Preceptors trained to Spread the Light among smaller groups.

But today my heart sings—the dream has come true, and I feel that I simply must share it with you Nobles of the Light whose joy will equal my own. Hence my reason, my Beloved, for talking to *you*. I shall speak to you, also, in the hope that what you realize tonight may be the means of making one of *your* dreams triumphantly to come true, a dream you may have entertained, directly or indirectly, for many years—and especially since you came into Mentalphysics.

Without a doubt, at many an inspired moment, as you have progressed in Mentalphysics you have wished that the whole human race knew what you are learning.

Your heart has gone out to those millions of people who do not know what we now know, and who are still in the spiritual slough of despond through which you and I have successfully passed.

As you have mingled with the spiritually weary, your heart has burned within you to enlighten them into their own true physical, mental and spiritual nature and to prove to them that Man is God in Human Form. Of course, you have; but there have not been at hand the means to do so—in short, you and others have not been prepared to teach Mentalphysics to those who know less than you know and whose hearts yearn for the full truth of their life.

Now, that day has passed. At last students selected by me may definitely enter upon a new way of life if they so desire. In short, they may now begin to fit themselves:

- (a) to become ordained Preceptors and make Mentalphysics their life work;
- (b) to learn the secrets of successfully imparting the deep principles of Mentalphysics to small groups in their own home or elsewhere;
- (c) to train themselves to become successful public speakers; and,
- (d) finally, to train themselves so that all through their life they may with conviction and certainty Spread the Light of Mentalphysics among their fellow-men.

To many thousands of my students, this opportunity will never be presented. Many are called, few are chosen. I wish you, therefore, to make no mention of this matter to any other person, not even to another student—Have No Tongue!

I am sure you all will recognize that, with the presentation of the *Ding Le Mei Preceptor Course*, there comes to many who are worthy an opportunity of exceptional merit.

All true teachers, my Beloved, are held in highest honor, and their influence ever widens. The one exclusive sign of a thorough knowledge is the power of teaching. None learns more than he who teaches, and I would go so far as to say that until one begins to impart his own highest understanding he cannot truly reach his highest stature.

The luxury of learning is not to be compared with the luxury of teaching.

Dr. Johnson once said that "you cannot, by all the lecturing in the world, enable a man to make a shoe." That is true . . . In nothing else more than in Mentalphysics is it necessary for the Preceptor to know . . . He has to be a man of inspired speech—always sure of speaking the right word at the right time to the right man, to ensure the right result . . . He has to be able to demonstrate, and to be able to penetrate to what is vital in his pupil . . . The Preceptor of Mentalphysics must not only himself be skillful in our beloved Science, but have skill in the method of teaching and patience in its practice.

Thus you can see that, in all solemnity and sincerity, I am offering to worthy and sincere men and women a calling of profound dignity and usefulness, to equip themselves for a life-work of great power for good among the human race, as ordained Preceptors in the Science of Mentalphysics, advancing themselves so that they may order their future in abundance, in gracious living and abiding peace.

Should they not desire ordination in the due course of their post-graduate work, they will certainly desire to make themselves the masters of imparting the Truth to any whom they may meet in ordinary social, business or professional life.

Again, my Beloved, many will desire to make more orderly their own study and to enter upon a deeper cultural Life. All this is possible now, and is offered to all who are worthy. There are thousands of people who would gladly (though selfishly) take advantage, if they could, of acquiring this higher knowledge of the way to teach, but to whom there would come only refusal.

No, I shall choose those whom I desire to become co-workers with me in the vineyard!

Nobles of the Light, you have already been informed of my

hopes and aims during the last 20 years for the Spreading of the Light. It has always been my aim, and still is, that every city in the United States of 100,000 population and over, shall have an established branch of Mentalphysics, where an exact replica of our teaching as given at The Institute shall be carried on under the control of a thoroughly trained Preceptor. I know this is a great thing to hope and work for, which those unaware of the purpose and power of Mentalphysics would probably regard as an impossible undertaking.

But Mentalphysics has been officially in existence for two decades—our Mother's great mission in the world has but begun.

The time has now come for those who are high of hope and anxious to express themselves in their daily life in true leadership, to come forward and solemnly to train themselves for preceptorship. The launching of the *Ding Le Mei Preceptor Course* synchronizes with the entry of Mentalphysics upon its 21st year. The future is bright for the Science of Mentalphysics and for all who become official workers in her ranks.

What have we done in Mentalphysics during the last 20 years?

I started in the most modest manner as a Teacher in 1927, as perhaps you will start when your time has come. From Oakland (California) I was led to New York, where Mentalphysics was blessed beyond all expectation. I shall never forget the great kindness of my early students there.

I was not a public speaker—I had had no training as a Teacher—my Lessons, from material written and results of experiments undertaken over many years, were only in an uncoordinated state.

I entered upon my work, however, in what I now recognize as abounding faith.

After a year or two in New York, I returned to California, making my headquarters in Los Angeles. Later, in 1934, The Institute became a legal unit as a non-profit corporation, our Church coming into being very soon thereafter as a religious organization.

It was not until 1937, however, that Mr. Louis M. Grafe took charge of our Home Study Division, in which considerably over 100,000 registered students have been enrolled to this date. During those years we have distributed many millions of pieces of literature, we have purchased our head-

quarters buildings, we have instituted a scholarship fund of considerable proportions, we have been guided and blessed in ways that we could not possibly have contemplated. Thousands of my public lectures and class communications have been put permanently into record form. Hundreds have been preserved in print. Special documentary lessons, from the earliest initiate group up to much more advanced groups, have been carefully preserved in permanent form for use by *Preceptors of the future*.

.

But so much development has taken place that I can but refer to principal phases.

All this culminated, in 1941, with our acquisition of hundreds of acres of land out in the gloriously inspiring Yucca Valley, in the great Mojave Desert, where we have begun to build our first model Mentalphysics City.

War years were somewhat quiescent, owing to war conditions and our desire to help all that we could in the war effort. Then came cessation of hostilities, when we launched immediately into our first large building programme—the erection, now completed, of two of the finest buildings of their kind in the United States.

What has all this to do, you may ask, with the *Ding Le Mei Preceptor Course*. My answer is—everything!

One of the primary purposes of our New City, for example, is to gather together the elect of our great Royal Family, from whom will be selected the Preceptors and Officers of the future. Our New City will be a home for those who wish to come for oral teaching, as well as for the ideal vacation, and most of my personal time and energy will now be increasingly devoted to developing the training of Preceptors—leaving much of the established routine at headquarters in Los Angeles to others.

I ask you merely to use your imagination to receive the inspired picture of what Mentalphysics shall grow into in the future.

And you *must* use your imagination, for it is not within my power or the power of any writer to give you a true descrip-

tion of all phases of our growth or the glories of our New City.

.

Now, my Beloved, with the approval of the Higher Ones vested in me, I solemnly invite those whose hearts inspire them to enter upon this course of training directly under my tutorship.

I re-emphasize that all are to regard themselves as *chosen*. Many there are who are good teacher material, for their ambition is to help their fellow-men to make their lives healthier, happier, and more peaceful . . . they desire to spread the Truth.

My own experience convinces me that all Preceptors in Mentalphysics must not only be good students, but that they must be systematically trained to teach. This I am prepared humbly to undertake—lovingly to take them and to teach them how to teach, how to know beyond all doubt that they impart knowledge to others with unquestioned accuracy and conviction. Teaching is of all professions the most honorable . . . “Go to the place where the thing you wish to know is native,” wrote Goethe—“where the thing you wish to know is so dominant that you must breathe its very atmosphere.”

The *Ding Le Mei Preceptor Course No. 1* is composed of Documentary Lessons which will come to initiate Preceptors each week. How I would have enjoyed similar advantages in my early teaching days—what obstacles and pitfalls I would have avoided! It was in the plan of the Almighty Father of Wisdom, however, that I had a harder path to follow. In teaching myself how to teach, my work has been to bring all teaching materials and methods down to a faultless plan for initiate Preceptors to follow with confidence and facility, with all the heartaches eliminated.

.

I isolate only one who is chosen . . . that one may be you, my Beloved. High up in the realm of my own Spirit, I personally can see you as a convincing and able speaker . . . I can see you as a patient, loving, yet eminently firm and able teacher . . . I can see you developing in personality and wisdom as far as you are evolutionarily capable, loved by all and constantly giving thanks, redeeming Humanity to its rightful heritage in the Almighty Creator of us all.

*Louis M. Grafe Speaks

Nearly eleven years of my life have been given to the SCIENCE OF MENTALPHYSICS. But in those eleven years, I know of no occasion of such importance to our great mission as the present. This is the third dedication ceremony at which it has been my privilege to be present. The first was in this Senior Beacon, when Ding Le Mei's inspiring book "Borderlands of Eternity," was dedicated. The second was in the desert, when I was one of the small group which met at dawn, on Aug. 23, 1941, to dedicate the land of our beloved City of Mentalphysics. Both events truthfully prophesied a great stride forward in the history of Mentalphysics.

But this, the third stride I have witnessed, is the greatest of all.

During the decade just beginning, the third decade in Mentalphysics, Ding Le Mei will choose and train a group of great apostles to carry Mentalphysics to all the earth and to generations yet unborn. Perhaps there will be twelve such apostles, perhaps more. Perhaps there will be scores of lesser teachers who, during this momentous decade, will Spread the Light in more modest ways. Perhaps some will be crucified by a Nero of the present day. But the Teaching shall go on. Another Paul shall arise, another Peter. And in centuries to come, another St. Augustine, another Savanorola, another Luther, another Calvin.

Except perhaps for Ding Le Mei, we little know what we do here, at this solemn ceremony, what momentous forces we set in motion, what crises and what triumphs of future centuries shall have their beginnings in this humble group, how many millions of our descendants will make of this day a holy day, to be remembered in reverence and gratitude, to be celebrated as another Easter.

To me, the energy, the vitality, the strength which have enabled Ding Le Mei to complete the prodigious work of preparing his course in Preceptor Training, are a source of amazement. How this work could be added to all his other

manifold duties bewilders me. At a time when other men retire, after several scores of years of active life, Ding Le Mei adds to his duties, begins new projects, multiplies his production of fruitful accomplishments. Even the strongest of young men could not compete with him, either in the hours he devotes to his work, or in the work accomplished in those hours. To us who have the opportunity to observe, he is the embodiment of Youth Eternal, and the possessor of its secret.

How much his teaching of Eternal Youth is needed today, when entire nations, almost the entire world, its young and old alike, are succumbing to philosophies of senility! The nations of Europe are acting like men in their dotage. Even their young think senile thoughts, follow senile leaders, quarrel like senile old men, and lean on a senile state. Where is the youthful outlook that courts danger and insecurity, attempts great endeavors and accomplishes them, faces the future unafraid and confident? The whole world needs to recover its youth, and, through the teaching of Ding Le Mei, it shall.

I have the feeling, Ding Le Mei, that you are not only dedicating today the first great step in your training of Preceptors; but that you are also rededicating us, in this Inner Chamber, and every other student, everywhere, to Youth—its courage, its hope, its idealism, its enthusiasm, its indomitable faith in itself and the future, its eagerness to attempt the so-called impossible, its strength of body, mind and purpose, its adventurous conquest of worlds yet unknown. Yours is the mission of making the world young again.

For your entering upon this mission, for guiding it for the past twenty years, and now for your undertaking the training of other guides for brethren distant in time, we are eternally grateful to you, Ding Le Mei.

With your leadership, with the invincible faith of youth which you have given us, we look forward to a world reborn, a young world, strong and unafraid, soaring on wings of joy to pinnacles never before attained.

So shall it be!

**Noble of the Light Louis M. Grafe is the Director of Publicity of the Science of Mentalphysics.*

The Dedication

"And now, my Beloved, I ask us all to be still!

"In the presence of the Almighty Creator of the Universe, in the unseen presence of the Higher Ones in the Hierarchy of Universal Wisdom, in the presence of my own elected Guru, in the presence of this honorable assembly of Nobles of the Light in Los Angeles;

"By the authority vested in me by the Higher Ones, fully cognizant of the need of Spreading the Light throughout the world, believing that there shall arise a mighty band of Preceptors whose lives shall be unselfishly devoted to Spreading the Light; believing in the integrity of the full mission of Mentalphysics; believing in Divine Guidance in all associated with its great teaching;

"I, therefore, with my love, in humility and sincerity, self-effacingly dedicate this Ding Le Mei Preceptor Course to Mentalphysics and to humanity, to the end that it may be studied and practiced by an ever-increasing number of Preceptors, who, through unselfish ministry under my tutelage, shall bring Light to men and women throughout the world."

Ding Le Mei

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson One

"THE CONDITIONS OF CONQUEST ARE EASY; WE HAVE BUT TO TOIL
AWHILE, ENDURE AWHILE, BELIEVE ALWAYS; AND NEVER TURN BACK."

R. L. S.

Introduction

MY BELOVED NOBLE OF THE LIGHT: As I commence to write this for you I ask wholeheartedly for your own wholehearted support. If you have failed in many other things, you will not fail now. I wish you at once to feel my presence with you.

My first gesture, as you commence this *Ding Le Mei Preceptor Course No. 1*, is to invite you to spend at least one quarter of an hour in deep meditation each evening of this first week.

Your meditation shall be as follows:—

On Sunday Evening: Take this meditation and enter into rest—for the whole period of the meditation this is your only thought:

MY OWN THOUGHT — "I do utterly forsake my own thought, born of myself or of the will of Man. I rest in the Universal Thought of Life Itself."

On Monday Evening: Give yourself over entirely to the following:

MY OWN FEELING — "I do utterly forsake every feeling, born of my own flesh and my own will. I realize only the inflowing of the Eternal Spirit and know my Real Self, reflected in the personality of me, as of The One."

On Tuesday Evening: Give yourself over entirely to the following:

MY OWN ACTION — "I do utterly forsake every desire of my own to action. I seek only to know and feel the Will of the Lord of the Eternal within me to do that which my Holy Spirit-Self expresses."

On Wednesday Evening: Give yourself over entirely to the following:

MY OWN MEMORY — "I do utterly forsake and renounce all effort of my own to create or remember. The Creator is within me, bringing me Wisdom—a perfect Divine Memory, perfect Power to perfectly create in reflection the Truth, the Light."

On Thursday Evening: Give yourself over entirely to the following:

MY OWN IMAGINATION — "I realize, through Divine Memory, Imagination and Inspiration, only Thee—the One Eternal, Everlasting, Never - Changing, Self - Manifesting Source of All, the Beginning and the End, the No-Beginning and No-End . . . THAT, The Father."

.

On Friday Evening: Spend at least double the length of time of the previous evenings in meditation and contemplation of the above five phases of your Being; namely, MY OWN THOUGHT — MY OWN FEELING — MY OWN ACTION — MY OWN MEMORY — MY OWN IMAGINATION.

.

On Saturday Evening: Spend at least double the length of time of *all* the previous evenings in meditation and contemplation of the above five phases of your Being; namely, MY OWN THOUGHT — MY OWN FEELING — MY OWN ACTION — MY OWN MEMORY — MY OWN IMAGINATION.

Your First Lesson

May Wisdom Inspire Thee in Thy Quest!

MY BELOVED NOBLE OF THE LIGHT IN MENTALPHYSICS:

In the Bond . . . I Greet Thee!

How proud I am that you have come along far enough in Mentalphysics as to need no introduction! You have already gone through the initial instruction in the Initiate Group Course, which was your first great step towards self-discovery. You may have also passed through many of your Commentaries.

Now you are to begin a course of study to receive which you have proved yourself worthy, but for which the ordinary student is by no means ready.

In the Spreading of the Light of Mentalphysics, we offer to all people, upon their formal application, the Initiate Group Course. This is available to anyone who demands it. During the time of that early instruction, close attention is given to the manner in which the student carries on his study, and in due time, if he be considered ready and worthy, he is introduced into The Inner Chamber and begins his study of the early Commentaries. If he shows more than usual enthusiasm and ability, if in his correspondence he expresses the desire to some day become a teacher, if his progress shows that he is "teacher material," his name is noted, and at the proper time it is divulged to him that there is available to him this present Ding Le Mei Preceptor Course No. 1. I wish you prayerfully to understand, however, that this practical instruction for the aspiring teacher is not offered to, nor is it available to anyone other than those who, in my opinion, have proved their worthiness to receive it. Please remember this always, for you are to realize that if your Commentaries were to be kept secret from anyone else, these present Lessons are to be even more closely guarded. Indeed, I would go so far as to say that, should these Lessons fall into the hands of anyone who had not had previous teaching in Mentalphysics, it is conceivable that they would not only not receive any direct benefit from their perusal, but would only become more confused. These Lessons are FOR YOU ONLY. Therefore, guard them lovingly, and keep them secret to yourself.

Primarily this is instruction for the teacher of the future. Its purport is to teach you how to teach. Not that it is incumbent upon you now to pledge either yourself or myself that you will definitely become a teacher in the sense that I am your Teacher; but rather that, as you have the enlightenment of the human race at heart, you will educate yourself effectually to Spread the Light and enlighten those who, it is certain, will turn increasingly to you for help. At the start of your training in Mentalphysics you were consistently advised to "Have No Tongue," the reason being that had you thoughtlessly spoken to others about Mentalphysics' laws and practices before its Wisdom had taken root in your own

life, your effort at explanation or definition would not in the slightest have brought aid to your questioner. On the contrary, your effort would have become so involved in vain words that neither you nor your friend would have benefited. Today it is quite different. You have proved to me (and to yourself) that you desire to Spread the Light, and so grow in Wisdom as you assist your fellowmen. The purpose of this Preceptor Course is to train you successfully to do so.

You yourself will grow culturally and spiritually as you study this instruction day by day and week by week. You are making a valuable investment for and in yourself. Whatever sacrifice you may make—in money, time, effort, or what not—will come back to you in unspeakable abundance if you are true to your Higher self.

Let me repeat to you what I wrote at the very beginning of your Initiate Group Course: ". . . *As you embark upon this great romance of Self-discovery and Self-unfoldment, let me say to you that the Universal Principle, the Creative Spirit, God—whatever name you care to use for the final Law of Life—will reward you openly in exact relation to your desire to manifest power, granted that the desire is sincerely and cheerfully backed up with honest endeavor.*"

Primarily, then, you are to be taught how to teach others.

But suppose that you do not desire to train yourself to become a teacher? Suppose that you are so placed in business or in a social way that you cannot devote time to even think about officially Spreading the Light to others? Well, in that case you are to regard this advanced teaching as a rare opportunity to cause your own inner life to become more and more abundant. In that case, your blessings will be fully compensative to the effort you put forth. This advantage, of course, cannot be overestimated.

But, as your Teacher, I naturally wish for you the supreme blessing of imparting to others. I am here to assist you in that aim. Enter, then, upon this advanced teaching with fear and trembling, but with abounding gratitude. The tools are being placed in your hands, you will be taught the way to use them—yours alone, however, will be the responsibility of bringing them into right use so that the net effect shall be your own immeasurable spiritual enrichment in sharing with those who know less than you know.

I repeat that I have chosen you. It is true that you asked to receive this instruction; but the fact is that it was I, your Teacher, who have watched your progress for a long time, who selected you out of a large number. Remember that I told you that anyone may receive the early instruction in the Science of Mentalphysics. When you enrolled you were one of many—now you are among the chosen few. If both you and I are humble enough, we can see the importance of

this decision of yours in what men call "time." (Think what I mean by these words.)

Previous to this your instruction material was sent to you from our headquarters in Los Angeles, but now you will be in direct contact with me out on the glorious desert, at our new City of Mentalphysics, in the lovely Yucca Valley of California. Your Lessons will be mailed to you from headquarters, but in future, in all your correspondence, you will address me personally thus:

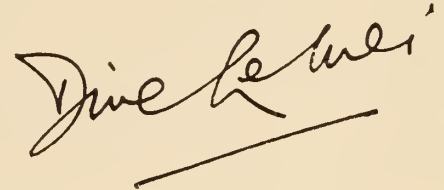
The Institute of Mentalphysics,
City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

Personal
Attention of
Ding Le Mei.

You come now right into my heart. You and I are a part of each other. I feel towards you as I trust that my old Master in Tibet felt towards me when I gratefully sat at his feet in the fastnesses of Tibet (and still feels). I know it as my duty to give to you all that you are evolutionarily entitled to receive. You must know it as your duty to walk in humility, never doubting, radiant in joy, grateful for evermore.

May Wisdom abide in Peace with thee for ever.

In the Bond,



Written in faith at the
City of Mentalphysics,
Yucca Valley,
California, U. S. A.

Ours Is the Impersonal Life

You have already learned the Mentalphysics way. You know how to study. There is no need for me to remind you that your *knowledge* is your power: you already *know* this.

There was a time, however, when you did *not* know this. Now you do, so it is evident that you learned from someone else. That someone else is richer for having imparted to you; now you must accept the responsibility of your privilege, and humbly prepare yourself to impart to others. In this way you benefit yourself and gain more knowledge, more power.

Humanity's Universal Cry

I am sure you will agree that the unconscious prayer that arises from the heart of humanity everywhere today is for more true expression—more health and vitality on the physical plane; more happiness and peace and knowledge on the mental plane. The unuttered prayer of humanity is for the overcoming of its limitations and for full satisfaction of its heart and soul—with the individual, the community, the nations. Yet medication cannot save the sick and suffering. "Education" cannot save men's minds. No matter how Man hypnotizes himself into the belief, even his incredible display of new inventions cannot save him "economically." The world is full of people who, after much running to and fro in eager search, have failed to find their answer to Life and living. Mankind is soul-weary, discouraged, almost destitute of hope. He has just passed through what might prove in its effects to be the darkest period of his history. Penetrating to the remotest corners of the earth, the conflict has gone far to destroy whatever illusions he held as to the permanence of his boasted "civilization."

Man has not yet solved his *human* problem. Human agencies of almost every kind have failed. Governments have failed. Churches have failed. Intellectualism has failed. Nationalism has been so prostituted in the hands of the ruling few that it has reduced previously happy and wealthy people to the verge of penury and despair in many countries. Inter-

nationalism and the using of long words have brought international impotence. Men cry aloud for peace, and are directed by the ruling few into war. In the midst of plenty, half the world is crushed and drawn by hunger. The more "education," symbolic of the uncovering of Man's spiritual birthright and destiny, the greater his confusion and distress.

In spite of the amazing mechanisms of human thought, of the promise that Man shall some day mechanically conquer the very earth, he still fails; and one listens vainly for the voice of the philosophers of science to contradict the reasoning of mere modern materialistic scientists, in their wild promises of Man's final needs being fulfilled through *materialistic* means.

THE ONE FACT OF ALL EXISTENCE THAT MEN EVERYWHERE ARE MISSING IS THAT GOD HAS NOT FAILED!

Mentalphysics Destiny

For a very long time, beloved Noble of the Light, it has been in my heart to endeavor to take elected Nobles of the Light as high as we can go—to truly learn that *God* has not failed, and, consequently, that *we* have not failed. Looking backward 10, 15, or 20 years, I remember how, in the early days, I used to feel, "The time will come when a chosen few of us will be able to sit together and draw nearer and nearer." It may well be that that time is now beginning. Collectively, human life is disordered, is it not? Essentially human lives are, at the very best, quite dissatisfying. That is how it will always be with mere *human* life.

But when even the hope or the endeavor is engendered within us for the higher life, our human life is then never again as it was, because, though we must be engaged in the outer affairs of the world, when once our hearts are stimulated and our minds enlightened so that we desire to make the endeavor to reach the higher life, we are never left alone. The Higher Ones then begin to test us, and *though the tests*

are at times very heavy, we are given the exact strength and power and wisdom that we need.

In my heart I feel that, as I write and as you read, the time I longed for has actually begun.

The Justice of Life . . . none can put it into words, but it is the most charming of all Life's attributes. We are always rewarded exactly according to our aims, hopes, intentions, and efforts. We may think that we deserve much more than we seemingly have, but we cannot deceive our Higher Self. Our life may be ragged and without definite purport, or, indeed, our character may seem to be deficient in many of the virtues, yet we are absolutely assured of justice, even when we unconsciously work in opposition to our Higher Self, the God within us.

SO, AS WE ADVANCED NOBLES OF THE LIGHT GO FORWARD, LET US NEVER GIVE UP IN DESPAIR TO ANY PHASE OF DISCONTENT, BUT LET US REALIZE THAT NO SINCERE HOPE OR THOUGHT OR LONGING OR YEARNING EVER GOES UNREWARDED.

Your Method of Study

Now, I know I am free to assume that you admit your knowledge has come to you principally through the teachings of our own beloved philosophy.

The step you have taken in entering this *Ding Le Mei Preceptor Course No. 1* is the most important you have ever taken in your life. You and I will grow closer and closer. I have been your Teacher, and have derived abundant pleasure in giving you inspiration along the Path. Your life has, naturally, been quite an important personal affair. You have improved yourself immeasurably. Now you are to begin to live the *impersonal* life. In a very real way, I cease to be your Teacher—you become your own. You are to become your own investigator, your own priest, your own lord, your own king. *That Which Is*—God (or any other name you care to use)—is now to teach you.

I am anxious that you shall not misunderstand me, however. So far as I am concerned, I shall be nearer to you than ever, yet it will not be I who shall teach you. I shall be standing by, holding your hand, inspiring your thought and hope and action, yet I shall not teach you. You, then, will be the Teacher.

Listen—

"I, who love you . . . I, who *am* you . . . I, that part of you who IS, who knows all things and always knew . . . I, who am your Higher Self, universal and unchanging, omnipotent, omniscient, omnipresent—I shall teach you!

"You, who art ME . . . you are both the Teacher and the taught. You shall listen when I speak, and through you, who art ME, I shall live and do all, and My Life in *you* shall be to you an unending source of Joy and Blessing.

"I, who art THEE, have come finally to thee, in your highest consciousness—I have been with thee always, but you did not know it. You and I are *ONE* forevermore."

The Grandeur of Justice

You will remember I remarked earlier that we are always absolutely assured of justice. Now, let us see what I mean. As you commence this new series of study, I wonder what the end of it will bring? The end we are not sure of, but of the beginning we may be. This I can say without fear of contradiction: *that wherever you are, as you study, you will be able to feel a spiritual kinship with many others who are studying in various other places on this earth—and you will never be able to find a better group of aspiring people.*

But a word of warning!

The Glory of Freedom

My Beloved Noble of the Light, I come to you now. I am there with you as you read. *What* could you and I give in exchange for our knowledge of what men call *God*? There is nothing. We have been freed—we have freed ourselves—from the ache that must grip men who, though well informed, though perhaps possessed of much of the materialistic abundances of Life, have given way to the negation of their own free will and moral responsibility to mankind and to the Universe. You have learned that while it is popular to consider the individual as merely a physico-chemical unit, merely a particle of living matter, finally, *Man is God*. You have learned that it is only this hidden truth that gives a meaning to Life; a reason for human effort on universal lines; that shows a man that he has his own part to play; that he is a Divine link in an eternal chain; that his own human life has a dignity that is Divine—yea, *Man is God in Human Form!* This is our immortal birthright. It is the destiny of Mentalphysics to spread this Truth to all men.

At the time of our awakening, we usually expect too much of other human beings, and it may be that we are disappointed with the kind of people whom we generally meet. But, my Beloved, there are no grander people on this earth than those who are studying with you this *Ding Le Mei Preceptor Course No. 1*, and, because of that, you, too, will feel that you must minister more freely and more truly to people whom you know. I am sure that, so far in your search, you have found that the Higher Ones bring you great glimpses of the infinite and unspeakable beauty of the potentiality of Life and, for a moment (even if it be just a fleeting moment), you feel that you have It; that you have captured It; that It is forevermore your own. That, however, is only partly true, because Life is founded on justice, and if you disagree or argue with the Eternal Principle, instead of observing its unchanging precision, Justice leaves you alone to bring upon your head your own punishment.

So, in commencing this study and coming among people who are as you yourself would like to be, you must submit to the great Law of Justice.

First, we are always inspired to make the endeavor to take more than we can take and become more than we are.

Second, oftentimes we come and we gorge ourselves, packing a very heavy burden, and endeavor to carry it away and think that we "possess" it. We feel that we "possess" enough—we become self-complacent, grateful, happy, possibly quite reverent. But we do not come back, and that which we have then melts away from us. The grass always grows more quickly when the path is untrodden. Through our study and practice of Mentalphysics, regularly, faithfully, we should keep the pathway to the door of our own heart free from weeds and growing things. Otherwise the pathway becomes completely overrun. And then, no matter how deep or true our desire to reach the Center of Wisdom, the way is obstructed.

What am I saying?

I am using these words, that, noticing them, you may revive them for the benefit of YOUR students in the future. I have also used these words to warn you that Justice is always with you when you are true to your own purpose.

Most of us have passed through many gateways—doubtless, you have. Now you have passed the foothills and have commenced the Journey to the Heights.

Read This Carefully

Now as to your method of study, this is the way:

1. *Regularity of Study*—If possible, one hour a day. This period can be divided into two parts—one half-hour in the morning, one half-hour in the evening. (Of course, if circumstances permit, devote much more time to Mentalphysics than just a single hour.) Perhaps the best way is for me to leave it to you, because in the future, when you may become a teacher, be assured that your students will do precisely what you do now! Discipline yourself in study even better than you have in the past.

2. *Self-Discipline*—You are perfectly free to do as you wish, but if you attended a university demands would be made upon you to attend classes with regularity and sustained assiduity in your studies. It may be interesting to note that in the average university course every student is expected to devote at least two hours of home study for every one hour of class work. You are your own master in this respect—you will be blessed according to your own devotion to your true desires.

3. *Observe Secrecy*—There is no need for me to advise you to keep this work secret to yourself. Do not talk unnecessarily, and when you find it wise to speak, speak as a teacher of those who know less than you know.

4. *Create Your Own Atmosphere*—If possible, have all your previous lessons in Mentalphysics near to you as you study. It may be that you would sit in a comfortable chair near a desk, to which you could turn to find any reference which may be made in previous Lessons. It may be that a particular niche in your bedroom would be the most convenient. As you study, this corner becomes to you the very cathedral of your soul.

Our Concept of Man and the Cosmos

My Beloved Noble of the Light, I wish to be completely honest with you as you begin this *Ding Le Mei Preceptor Course No. 1*.

I naturally do not promise that all who undertake this training will necessarily be qualified to become fullfledged Preceptors in the Science of Mentalphysics. You will, of course, know that it will be you, and you alone, who will accomplish what is necessary to determine whether you will or will not teach. No matter, if you do or do not become a Preceptor, my Beloved, I can promise that, through faithful practice of these Lessons, you will emerge on a far higher point in the evolutionary scale than you now enjoy.

How You Must Study

For example, you will be aware that all students majoring at a university in chemistry—or law, or art, or music, or any particular branch of science—are given the same intensive, technical courses. Covering chemistry, for example, the important theories and principles of chemistry, together with some laboratory work, is given to all students. Each student is taught the principles of qualitative and quantitative analysis, and given a thorough working knowledge of all utensils used in his or her laboratory work.

In due course, the students are graduated. Each has been given the same teaching, but not all have equipped themselves with the same technical knowledge. One may be a brilliantly outstanding success; many will be good practical chemists; others will not pursue chemistry as their calling upon leaving the university.

It is exactly the same in Mentalphysics. It will be up to you. I shall do for you all that it is possible for me to do, and regard it as a joy and a duty. Your own higher unfoldment will be your reward for assiduous study and practice.

Explanation of the Rungs

In this first Lesson of your Teacher's Course, you are given, as far as possible, a general picture or concept of Man

and the Cosmos, which you are to study most closely and feel that you have mastered before you proceed further. You will also have cause to refer to it again and again.

In the Table, printed opposite, you will see that in this Course we commence to climb a Seven-Rung Ladder. There are five separate phases to each Rung. For example, glancing at the first column, you see:

First Rung of the Seven Ladder Way—the five phases being

- (a) *The Ethereal Kingdom*—the Great Beginning (the first of the Seven Kingdoms);
which parallels
- (b) *The Memory Developing Breath* (the first of the Seven Breaths);
which parallels
- (c) *The Cave of the Moon* (the first of the Seven Mysteries);
which parallels
- (d) *Joy—the Urge of Life* (the first of the Seven Magic Words);
which parallels
- (e) *Right Understanding*—Man's First Cycle of Expression (the first of the Seven Ascents of the Noble Eightfold Pathway);
which parallels
- (f) *The Seven Spiritual Gates*

A clear understanding of the interlocking Rungs and phases of this Table of Man and the Cosmos is most important. **Man's Way — God's Way**

I am aware that we have learned a great deal, but we have still to learn how these various Ladders—five of them—are in complete correspondence one with the other, and how one Ladder emerges from previous Ladders into succeeding Ladders.

What do I mean?

I will endeavor to condense my meaning like this: We see "God and God's Way" on one side, and we see "Man and Man's Way" on the other side. We see that "God and God's

Way” produces what you might call the macrocosm, and we see that “Man and Man’s Way” produces the microcosm . . . Man is the microcosmic being, an exact replica in principle and in law of the Whole or the Macrocosm. Therefore,

- (1) there is God—there is God’s Way;
- (2) there is Man—there is Man’s Way (leading Man, of course, to That Which he is, God in Human Form).

What Are The Ladders?

Now, let us take a look at the Ladders . . . what are they? The first Ladder in God’s Universe embodies the various Kingdoms, and to some degree we have familiarized ourselves with these Kingdoms and the manner in which they evolve, so to speak, one into the other. Coming to the Human Kingdom, we see that Man is a part of the Human Kingdom, which is immediately below the Celestial Kingdom—that is, that Man at the Human Kingdom (immediately below the Celestial Kingdom) is directly below what God is; Man’s next step is God! Just as we see this in *God’s Way* in the emerging of the Kingdoms, so is it in *Man’s Way* in his ascent through succeeding Ladders.

Again, take the *Seven Breaths*: The First Breath that stirs up the mystic Fire—the Memory Developing Breath—is tantamount to or in complete correspondence with the Ethereal Kingdom. You can see that clearly. What the Ethereal Kingdom is to the whole Universe, the Memory Developing Breath is to Man.

The next succeeding point under *The Seven Mysteries* in the Table, is the balanced, advanced, or perfected Memory Developing Breath, which is the transmutation that comes from the physical movement of that Breath and which develops into the result which, in our Commentaries, is typified as the “Cave of the Moon”—the first of the Seven Mysteries. So we see the Memory Developing Breath leading into its extreme or highest point in the “Cave of the Moon.”

Following this (under the *Seven Magic Words* in the Table), Man, having learned the “Cave of the Moon,” enters into the final pervadingness of Joy—the Urge of Life.

What is the result? The result is Right Understanding, the first step in the Noble Pathway.

Thus we see that all interlock in the five departments, so to speak, of God’s World and Way, which is symbolic of Man’s ascent to God.

Careful scrutiny of the Table will portray, both vertically and horizontally, the self-same idea. I am sure that, as an advanced Noble of the Light, you will see that this is a clear epitome of the teaching you have so far received in Mentalphysics.

The Finality of All

As you most carefully study this Table, you may take any of the seven Rungs and go horizontally “Across the Board” and immediately see how—in the five departments of Mentalphysics teaching—any one phase parallels the seven steps of any other of the five phases. Similarly, going downward, you will see how each KINGDOM ascends into the next highest; how each BREATH ascends into the next highest; how each WORD ascends into the next highest; how each STEP ON THE PATHWAY ascends to the next highest; *all finally leading to God . . . Eternally and Everlastingly God . . . from Whom we come, in Whom we live, to Whom we go . . . Man is God in Human Form!*

Therefore, you must spend much time this week in studying this Table. I do not necessarily point out to you all that is possible for you to learn from it. Certain obvious features will immediately strike you—others will not. It is possible—and, I hope, likely—that you will be thrilled also with many inner, hidden phases which a prayerful study of this Table will bring to you.

A Typical “Across the Board” Picture

Now, be patient! I invite you to look once again at the Sixth Rung: It is the Human Kingdom—the First Conquest, which parallels the Cleansing Breath; which parallels Reading the Aura, with its illimitable beauty and its deep secret; which parallels Light—the Perfection of Life, probably the most fascinating phase of the whole of Mentalphysics (because all that we can learn is that within us resides the self-creating Kingdom, which is Light); which parallels Right Living—victorious, imperishable, unchangeable, completely satisfying to both heart and mind . . . and so on indefinitely.

How Your Previous Teaching Helps You

I hope that this is clear to you. What I wish you to grasp first, however, is the sequential nature of Mentalphysics teaching. None but a somewhat experienced student in Mentalphysics could begin to understand the interlocking features of this concept of Man and the Cosmos. To the uninitiated, much of it would be of mere passing interest, and the significance of the deep, underlying wisdom and inspiration embodied in the various columns of your Table would be completely passed by.

Therefore, be patient in your study of this Table.

Imagine it as a sphere; imagine yourself in the center of the center of the center; imagine going out from the center, and it matters not into which of the five phases (or groups), or into which of the seven divisions (or Rungs) you go, you are to discover “As above, so below.” Moreover, it matters not at which particular point in your sphere that you rest. You are to discover that it is identical to the center of the center of the center, and in no matter which direction you look or study in your Table, it is “As above, so below.”

Perfect Correlation In Mentalphysics

Do not hurry—take your time! Remember during this first week you are to study this Table *objectively*. You are to grasp, as you have never grasped before, the inner mechanics of the Science of Mentalphysics. You are to familiarize yourself, as never before, not only with the Seven Kingdoms, the Seven Breaths, the Seven Mysteries, the Seven Words, the Seven Ascents, as you see them exhibited vertically in the Table, but you are, as never before, to go further. You are to see that as you have studied, we will say, the Sidereal Kingdom, as an advanced student you gain from the study of the Sidereal Kingdom (the Second Kingdom) precisely what you will gain from a similar study of Gratitude (the Second Word in the Second Rung). I feel sure that you will not need any further exposition. This week’s study of this Concept of Man and the Cosmos will bring you into the realization that the teaching of Mentalphysics is so perfectly correlated and coordinated as to bring you into the final conviction of the Truth of Truths that Man is God!

FINALLY, YOU WILL FIND THIS TABLE TO BE A KIND OF MELTING POT. EVERYTHING HAS BEEN PLACED INTO IT AND HAS GONE THROUGH THE MELTING, THE MIXING, THE FIXING . . . IT WAS A COMPLETE PHILOSOPHICAL MEDLEY, BUT NOW THAT THE FORM IS MOLDED, WE SEE EMERGE THEREFROM THE ESSENCE OF TRUTH, THE PERFECT DIVINE MAN . . . MAN IN GOD, GOD IN MAN.

NOW YOU MAY GO TO WORK TO DISCOVER THE DOVETAILING PROCESS INTERWEAVING THE FIVE PHASES (OR GROUPS) AND THE SEVEN DIVISIONS (OR RUNGS) OF THIS CONCEPT OF MAN AND THE COSMOS.

Mentalphysics Concept of Man and the Cosmos

Rungs of the Ladder	The Seven Kingdoms	The Seven Breaths	The Seven Mysteries	The Seven Words	The Seven Ascents	The Seven Spiritual Gates
1 RUNG of the Seven Ladder Way Lessons 1 - 2	ETHEREAL KINGDOM The Great Beginning. God's First Cycle of Expression; in the Beginning was the Word, and the Word was with God; the Enveloper of Life. Com. 23. → which parallels →	MEMORY-DEVELOPING BREATH First Breath in Initiate Group Course (p. 15) → which parallels →	CAVE OF THE MOON Solar Force Manifested; Ascension to Regeneration; Reality of the Universe. (Com. 2-13) → which parallels →	JOY The Uge of Life The First Quality, the First Motion, the First Factor causing motion within us; Joy propels the Waters of Life. → which parallels →	RIGHT UNDERSTANDING Man's First Cycle of Expression. Knowledge established; no place for wrong substance; the reflection of Wisdom. → which parallels →	It is not expedient to write in print of the Spiritual Gates, or the "holes" of the divine instrument, Body. In your Commentaries you will have learned a great deal about the various "holes" and their meanings, of the Cycles of Emptiness and its purpose, and the fact that Life Itself is "dependent" (or has chosen "holes," as the way) for expression more upon the "betweenness" than the "solid" of the material universe. It is the SPIRIT that quickens. For example, no house were of any value for human habitation were it not for its "emptiness"—its rooms. No room would be of much value were not for its windows, the attunement through which light flutters through which light flutters in. As we look through windows, so do we see our world.
2 RUNG of the Seven Ladder Way Lessons 3 - 9	SIDEREAL KINGDOM Let There Be Light! God's Second Cycle of Expression; Life's First Light; the Solar System as a Symbol of the Universe. Com. 24. → which parallels →	REVITALIZING BREATH Second Breath in Initiate Group Course (p. 35) → which parallels →	CIRCULATION OF THE LIGHT Mystery of Universal Tithing. (Com. 4) Light and the Silence. (Com. 9) → which parallels →	GRATITUDE The Compensation of Life Gratitude, understood by Man, can alone transmute Earth into Heaven. → which parallels →	RIGHT RESOLUTION Man's Second Cycle of Expression. First movement; influence of the planets in our lives; no darkness—all Light. → which parallels →	Similarly, we can see that the human body were mere solid substance as many people believe, we should not be able to move any muscle or limb—so on. You will not need explanation. Your body is the City of Emptiness. Theoretically, we may say it is through the "emptinesses" of the body that the Holy Spirit shines in and sustains the substance. It is the uncountable "emptinesses" within the body that the Holy Spirit resides and directs Wisdom of God. Meditate upon this simple in relation to your own physical body; then meditate upon Whole Body, this wide universe.
3 RUNG of the Seven Ladder Way Lessons 10 - 16	MINERAL KINGDOM The Womb of Nature. God's Third Cycle of Expression; Mystery of the Life-Giving Principle; Birth of the Miraculous Substance. Com. 25. → which parallels →	INSPIRATIONAL BREATH Third Breath in Initiate Group Course (p. 45) → which parallels →	BALANCING (CREATIVE) BREATH Awakening the Sacred Fire; True Regeneration. (Com. 16-20) → which parallels →	REVERENCE The Order of Life Reverence is Wisdom's Eternal Emmissary; Reverence is the holy, motivating Principle of Order—the Law of God. → which parallels →	RIGHT SPEECH Man's Third Cycle of Expression. Knowing that Silence is golden; (gold is the precious mineral). → which parallels →	For example, no house were of any value for human habitation were it not for its "emptinesses"—its rooms. No room would be of much value were not for its windows, the attunement through which light flutters through which light flutters in. As we look through windows, so do we see our world.
4 RUNG of the Seven Ladder Way Lessons 17 - 23	VEGETABLE KINGDOM The First Sacrifice. God's Fourth Cycle of Expression; Nature's Wisdom in First Unfoldment. Com. 26. → which parallels →	PERFECTION BREATH Fourth Breath in Initiate Group Course (p. 58) → which parallels →	TRANSMUTATION Ascending the Heights; Linking Reason to Divinity. (Com. 33-50) → which parallels →	BREATH The Mystery of Life Uncomprehended by the masses, Breath is the Universal Current of Life, the Vital force that pervades all space; <i>Breath is Life</i> . → which parallels →	RIGHT CONDUCT Man's Fourth Cycle of Expression. Life of sacrifice for growth and progress of the human race—the whole greater than the part. → which parallels →	Similarly, we can see that the human body were mere solid substance as many people believe, we should not be able to move any muscle or limb—so on. You will not need explanation. Your body is the City of Emptiness. Theoretically, we may say it is through the "emptinesses" of the body that the Holy Spirit shines in and sustains the substance. It is the uncountable "emptinesses" within the body that the Holy Spirit resides and directs Wisdom of God. Meditate upon this simple in relation to your own physical body; then meditate upon Whole Body, this wide universe.
5 RUNG of the Seven Ladder Way Lessons 24 - 30	ANIMAL KINGDOM The First Quest God's Fifth Cycle of Expression; The First Resurrection; Finding The Way to be "Risen with Christ." Com. 27. → which parallels →	VIBRO-MAGNETIC BREATH Fifth Breath in Initiate Group Course (p. 73) → which parallels →	HEALING BREATH Technique for Spiritual Healing; Spirit of the Current of the Universe. (Com. 12) → which parallels →	SOUND The Source of Life The sacred "OM" is the foundation of the world. → which parallels →	RIGHT EFFORT Man's Fifth Cycle of Expression. Right search; right activity; balance; poise; control; right-knowing. → which parallels →	Similarly, we can see that the human body were mere solid substance as many people believe, we should not be able to move any muscle or limb—so on. You will not need explanation. Your body is the City of Emptiness. Theoretically, we may say it is through the "emptinesses" of the body that the Holy Spirit shines in and sustains the substance. It is the uncountable "emptinesses" within the body that the Holy Spirit resides and directs Wisdom of God. Meditate upon this simple in relation to your own physical body; then meditate upon Whole Body, this wide universe.
6 RUNG of the Seven Ladder Way Lessons 31 - 37	HUMAN KINGDOM The First Conquest. God's Sixth Cycle of Expression; Wisdom—the Moving Element of Divinity; Effort—the Essence of Wisdom's Direction. Com. 28. → which parallels →	CLEANSING BREATH Sixth Breath in Initiate Group Course (p. 87) → which parallels →	READING THE AURA Mystery of the Aura and Technique for Reading It. (Com. 2-3) Advanced Teaching in this Course. → which parallels →	LIGHT The Perfection of Life Light is the Custodian of the Rosary of Life's precious gems. → which parallels →	RIGHT LIVING Man's Sixth Cycle of Expression. Right, vigorous action on all planes—victorious living. → which parallels →	Similarly, we can see that the human body were mere solid substance as many people believe, we should not be able to move any muscle or limb—so on. You will not need explanation. Your body is the City of Emptiness. Theoretically, we may say it is through the "emptinesses" of the body that the Holy Spirit shines in and sustains the substance. It is the uncountable "emptinesses" within the body that the Holy Spirit resides and directs Wisdom of God. Meditate upon this simple in relation to your own physical body; then meditate upon Whole Body, this wide universe.
7 RUNG of the Seven Ladder Way Lessons 38 - 44	CELESTIAL KINGDOM The First Custodian. God's Seventh Cycle of Expression; Meditation—the Noble Science; Secret of Life's Eternal Battle; the Elysian Heights. Com. 29. → which parallels →	GRAND REJUVENATION BREATH Seventh Breath in Initiate Group Course (p. 97) → which parallels →	COSMIC CONSCIOUSNESS Victorious Living Achieved; Preparation for the Final Triumph. Advanced Teaching in this Course. → which parallels →	SILENCE The Pure Gold of Life The ruling Lord of the Silence is Wisdom; Silence is God's Realm; in the Silence alone can we meet our Higher Self. → which parallels →	RIGHT MEDITATION Man's Seventh Cycle of Expression. Contacting the Higher Ones; super-consciousness; talking with God. → which parallels →	Similarly, we can see that the human body were mere solid substance as many people believe, we should not be able to move any muscle or limb—so on. You will not need explanation. Your body is the City of Emptiness. Theoretically, we may say it is through the "emptinesses" of the body that the Holy Spirit shines in and sustains the substance. It is the uncountable "emptinesses" within the body that the Holy Spirit resides and directs Wisdom of God. Meditate upon this simple in relation to your own physical body; then meditate upon Whole Body, this wide universe.

The First Rung — Lesson Two

You have studied during the past week your table which sets forth the MENTALPHYSICS CONCEPT OF MAN and THE COSMOS. You are now ready.

In this Lesson I shall give to you ideas which will form the basis of your future thinking upon the Seven Rungs. Follow instructions:

FIRST—Take each of the paragraphs—one each evening as later directed in this Lesson—and expand them. (You have your loose-leaf binder into which, immediately they come to your hand, you will place your Lessons in proper order. You should procure another binder and punched sheets, to be used for your own written comments upon what you are learning.)

SECOND—Always keep these two files separate. As times goes on, the file of your own written material may be as important to you as your File of Lessons.

Importance of Repetition

There is a reason for following this procedure. Not only are *you yourself* learning what it will be your good fortune to absorb, but you are preparing yourself to *become a teacher*. Every time that you memorize a paragraph, or master it in such a manner that you will be able to impart it to another, you have gone forward just one more step in mastery as a teacher.

Throughout this higher course of teaching, never think, because you seem to feel within yourself that you have mastered any particular truth, that there is no need for you to give further time to its consideration. Knowing it for your own satisfaction is one thing; knowing it so that you may interestingly, lovingly and quite successfully impart it to another is a different thing entirely. Indeed, I charge you never to be too severe a judge. Never say "Well, I wonder why Ding Le Mei repeats so much, even though it be in different language?" No, just remember that I am teaching you to teach. And to teach, you should be so completely the master over basic facts and principles, and the language in which they are couched, as to be able to practically memorize many passages.

Be Patient!

You are naturally not able to look back to your early days in Mentalphysics and accurately remember how different was your own point of view *before* you learned what you now know. There is *always* the tendency for the teacher, even in ordinary objective teaching, to forget the state of mind of his pupils—forgetting that he was once as they are now. The more we know, the more do we generally stand in amazement that what to us is quite obvious is so difficult for another to grasp. That, of course, is always the teacher's problem.

Therefore, read over and over again whatever paragraphs I quote from your previous Lessons and Commentaries; if you

have the gift, memorize! In later years you will be abundantly grateful to me for engaging in what, as you study, you may regard as mere repetition.

Be Simple!

And, above all, maintain simplicity . . .

True words are not fine-sounding;

Fine-sounding words are not true.

A good man does not argue;

He who argues is not a good man.

The wise one does not know many things;

He who knows many things is not wise.

The Sage does not accumulate (for himself);

He lives for other people,

And grows richer himself;

He gives to other people,

And has greater abundance.

The Tao of Heaven

Blesses, but does not harm.

The Way of the Sage

Accomplishes, but does not contend.

Laying the Foundation

Now, this Lesson is to lay a foundation. This will be your first "Across the Board" Lesson. We shall deal with the First Rung, setting forth a pattern for all the various Rungs in the Ladder as they will be reached in our progress throughout the Course. The five points to be covered in this Lesson are:

1. The FIRST Kingdom—The *Ethereal*.
2. The FIRST Breath—The *Memory-Developing*.
3. The FIRST Mystery—The *Cave of the Moon*.
4. The FIRST Word—The *Urge of Life—Joy*.
5. The FIRST Ascent—*Right Understanding*.

Your Practice for the Week

(a) On SUNDAY EVENING: Read the following passage on The Ethereal Kingdom several times; write your own synopsis of its meaning, with your own added comment; feeling that you have absorbed its truth, meditate:

"I TAKE REFUGE IN THE ETHEREAL KINGDOM.

"I AM WHAT THE ETHEREAL KINGDOM IS."

THE FIRST KINGDOM: The Ethereal

In Mentalphysics, The Ethereal Kingdom is the first cycle of God's expression. We have referred to the fact that The Ethereal Kingdom is the symbol of God's Silence; indeed it is the kingdom of Silence. It is, if you will allow the expression, the Kingdom of the Great Beginning. Just as the average person in Churchianity has been taught to believe in the final end, which he calls Heaven, so we can see, at the opposite pole, metaphorically the "Great Beginning." The Ethereal Kingdom is That from which all things proceed. The manner or the method by which they do so, or the one great force of the Spirit of Life which propels them, we will not speak of. But it is easy for us to see, or to imagine, one great eternal sphere. Within the sphere all is absolute stillness. You may get your idea of stillness in any way that you wish. You may feel within you the vibrations of Love—all-enveloping, complete, final, everywhere present . . . by that idea, you may get your idea of The Ethereal Kingdom. You may, if you wish, imagine everything that you know in the outer Universe—in the heavens, on the earth, below the sea, no matter what your consciousness may be—and you can similarly apply that to the potentiality of The Ethereal Kingdom. *All things have proceeded, do proceed, will proceed, because they must proceed, from The Ethereal Kingdom.* It does not matter to me how you get your idea of The Ethereal Kingdom, so long as, while you are studying your Lesson, there rests in your mind an idea. If it differs from your neighbor's, it does not matter.

1. It is an axiom of logic that the final cause is the end for which everything exists; you exist, I exist, for the final cause, whatever it is. The reason you and I exist, in the form and on the plane of life that we do, is because we are on our way, through infinite development, to God's absolute Intelligence.

That is the first and final precept in *Mentalphysics*, and until the aspirant learns this truth—that Man is God in Human Form—he has not yet prepared himself for the realization of this finality of all truth. *Mentalphysics* can and does teach any sincere seeker to discover this finality of all truth.

2. We look about us, and we see that man stands, as it appears, between (a) the universe without him; (b) the universe within him. Man has to discover what he is in actuality, and whether he studies (a) the universe without

or (b) the universe within, he must finally learn that what he is seeking is *within himself*, though he finds himself continually beset with dangers in accepting appearances for realities and vice versa.

3. In looking even most cursorily upon the outer universe, we see that things are never what they seem to be. Look up to the heavens, and you see many things—the sun by day, the moon and stars by night. Look at the earth beneath our feet, and, by comparison with its apparent enormity, the sun (which looks only about the size of a dinner plate) and the moon (appearing to be not much bigger than a bread plate) seem to be of much less importance than our earth; and, as for the great stars, they all appear to be merely insignificant bodies. The sun and the moon can even be hidden from our view by passing clouds, and the greatest of the stars at best seem mere twinkling points of light. Not only do these wonderful heavenly bodies appear to be relatively small, but men in all ages, almost down to our own, *have believed them to be small*. In the story of the creation in Genesis, after the earth had been created, "God made two great lights" in the sky above—the greater to rule the day and the lesser to rule the night. Then it was added, as if by some afterthought, God made the stars also.

But science has done much and will do very much more to show man, in both the universe without as in the universe within, that things are not what they seem to be. This earth, for example, is actually very small. Man looks out upon his home, this earth, and all things naturally take on a great importance for him, but we have only to think for a single moment to realize that this apparently limitless planet on which we dwell is merely like a particle of dust floating in the immensity of space, while our sun is a flaming mass of gas a million times greater in volume than the earth. More astounding still, those tiny twinkling stars that we look at are in reality other suns, many greater than our own sun, whose glories are dimmed only by their enormous distances. Our Milky Way, we must remember, is a vast cosmic system of no less than twenty thousand million stars.

And upon probably most of them, so large are they, hundreds of thousands of our earth could be placed, with still room to spare, while here and there we come across stars so large that millions of millions of earths could be accommodated.

Staggering facts—but they are facts.

These facts may tend to remind us of the grandeur of the Cosmos, the grandeur of God's Works, and, more particularly, of the ORDER of this Universe of which we are a part.

Now, Beloved, I have already remarked that the final cause is the end for which everything exists. The Absolute—God—is the final cause; and all things exist in God and because of God. *Man ascends from things to ideas.* This, it seems to me,

is rather important. Man ascends from things to ideas. God *descends* from ideas to things. As every thinking person will agree upon this, we can see, figuratively speaking, that in what we may call the "Great Beginning", there was with God a great enveloping condition or substance, which was the basic sphere of all existence. In *Mentalphysics* we call it *The Ethereal Kingdom*. It is the great enveloper, often known as the Astral, whose light is called in the Sanskrit *Akasha* (or ether). Ether, as you know, is the highest kind of matter. Ether differs from all gross matter in not being subject to generation or corruption. *Akasha* (pronounced Ah-Kah'shuh) is the subtle ether, whence "the WORD" we have read about exists. *Akasha* is within and without every action, it causes all action, and causes all atoms to become.

(This is Sunday. Think of its traditional solemnity as you read. In a way Sunday is symbolical of The Ethereal Kingdom. When you retire feel abundantly happy.)

(b) On MONDAY EVENING: Read the following passage on Breath several times; write your own synopsis of its meaning, write your own added comment; feeling that it is true to you, meditate:

"I TAKE REFUGE IN BREATH, WHICH IS LIFE.

"I AM LIFE ETERNAL, AS BREATH IS ETERNAL."

THE FIRST BREATH: The Memory-Developing

Most subjects that the human mind is able to consider are confined to the earth, or the solar system, or time, or space, or any one or more phenomena limited to three-dimensional application or relation. *Breath*, however, (if we understand its transcendental meaning) is unique in its own universality, because all that we can possibly comprehend can be comprehended alone by the originating force of whatever *Breath* is. I mean that, without Breath (if such a condition can be imagined) there could not be any conscious thought force, and consequently no understanding. All the world, all things—namely, the true causes of all our sensations—do not exist except in our consciousness. *Breath is the flywheel of our consciousness.*

Even if we consider *Breath* only as the atmosphere, we can see how vital it is to all life embodiments.

We obviously owe to the influence of the atmosphere, the gaseous envelope that surrounds the earth, the possibility of all animal and vegetable life, and the most casual thinker could write a thesis on how all life is expressed and sustained by virtue of the atmosphere, and how, were there no atmosphere, there would be no life embodiments. We know a great deal about the *weight* of the atmosphere, much about its *form*, much about its *height*, and its *pressure*, and so on. We know that were it not for the perfectly balanced even pressure of the atmosphere that surrounds us, our arms and

thigh bones could not be kept in their sockets, and probably every other bone in our body would snap asunder. As I say, we know a great deal about the air, and the majority of people believe that the air is the chemical substance that we breathe which gives us life—which is true, and yet not true. The most common of aphorisms is "*Breath is Life*," yet who gives this profoundly significant truth a passing thought? That means that Life—our life—is *breath*. *It means that men are men, and all other living things are what they are, because all life is Breath—and BREATH is LIFE. A man, any living thing, is merely breath moving.*

All the world is a stage, and on this great stage for hundreds of millions of years there has been played the drama of life. The actors have changed in the course of ages—becoming on the whole finer. The stage has changed—becoming in many ways more beautiful. The plot has changed—becoming increasingly intricate. But in spite of all the changes—defeats, retrogressions, degenerations, and everything that organic evolution has brought—there is a sense in which everything has remained the same . . . and that is that "*BREATH IS LIFE*."

In *Mentalphysics* it is taught that man—corporeal man—is only what his memory is. The Subconscious Mind (refer to Lesson 13, pp. 2-3, I. G.) has infinite capacity in memory.

Breath, being Life's flywheel, causes you to think consciously. Thus you are storing your memory with every thought. Man is what his thought is; thought, causing memory, is the result of breath. To quicken our memory, so that we may develop only the lofty and beautiful and true in our memory is the purpose of our Memory-Developing Breath.

But there is, as you know, altogether a higher aspect of Breath—Life, and all that it is, is embodied in and derives from the Holy Breath of Life, the *Holy Spirit*.

(c) On TUESDAY EVENING: Read over again Monday's and Tuesday's consignments, adding this passage on the "Cave of the Moon." Meditate as follows:

"I AM AT ONE WITH ALL NOBLES OF THE LIGHT WHO ARE NOW STUDYING WITH ME.

"I AM AT ONE WITH DING LE MEI.

"WHATEVER THE CREATOR IS, I AM."

THE FIRST MYSTERY: Cave of the Moon:

So much is given regarding the "Cave of the Moon" in your Commentaries (No. 1 to No. 13) that there is no need for me here to make lengthy comment. You must study those Commentaries, of course. I will only quote the following:

"Above the Celestial Fire there is an Incorruptible Flame, every sparkling, Source of Life, Fountain of all beings, and Principle of all things. This Flame produces all, and nothing perishes save that which it consumes. It reveals Itself by virtue of Itself. This Fire cannot be contained in any place; It

is without form and without substance; It girdles the heavens, and from it there proceeds a tiny spark which makes the whole fire of the sun, moon and stars. This is what I know of God. Seek not to know more, for this passes thy comprehension, howsoever wise thou mayest be. Nevertheless, know that the unjust and wicked cannot hide himself from God, nor can craft nor excuse disguise aught from his piercing eyes. All is full of God, God is everywhere.”—*Comte de Gabalis*.

(d) On WEDNESDAY EVENING: Read the following passage on “Joy—The Urge of Life” several times; feel the thrill of joy within you; write your own synopsis of its meaning, with you own added comment; feeling lifted up in Joy, meditate:

“I AM JOY — JOY — JOY.

“JOY PROPELS MY BEING.

“IN JOY I LOSE MYSELF IN THE SHINING SEA OF LIGHT.”

THE FIRST WORD: Joy, the Urge of Life:

Joy is the basic subtle force that Life Itself uses to express itself. Dictionary definitions of Joy are:

Bliss	delight	sunshine
delectation	felicity	seventh heaven
exaltation	pleasure	—and many other
gladness	rapture	words.

Opposite to “JOY,” we have words such as:

Agony	dejection	heartache
anguish	despair	gloom
anxiety	displeasure	grief
bitterness	distress	—and many other
		words.

But “JOY,” the *urge* of Life, is seen at once to be inherent to Life Itself. Upon Joy are dependent all the forces which bring Life into manifestation. We have but to think a moment to realize that only in the great magnet of “JOY” can Life’s forces be joined in her rhythm for the purpose and end of creation. “Joy” is a very commonplace idea, but, strange as it may seem, few people really know joy in the sense that we in Mentalphysics know its meaning.

True joy is that force which starts the rhythmic motion in the secret waters upon which all Life’s essences come forth into expression. Joy propels the fluids of life. When joy is established in the mind, its nature to the human being is precisely what the sun is to the earth. And Joy is hidden everywhere in life, as the fragrance of the rose is hidden in the rose. Joy is a lamp whose flame we should fan, for in this way we may learn the hidden truth of immortality. Joy is the first messenger of life from the inner to the outer and is obviously the messenger from the silence. Viewed merely cursorily, Joy is so intense as a human emotion as to be life’s healer. Out of

Joy, moreover, come Peace and Strength, Imagination and Hope, Energy and Action. What I am now saying is not at all theoretical or impractical, for everyone surely knows the effect of Joy in the mind, and as our mind, so our life. Joy tunes our souls to God’s eternal harmonies. Where Joy is, there can never be discord, and thus Joy paves the way in our lives for a perfect reflection of God’s wisdom and love in our consciousness, each of these being divisible into many divine qualities. When we know joy so that our life becomes established in Joy, we know what Peace is, and Compassion, and Charity, Beauty and Light, Hope and Abounding Love. As philosophers, we are of course aware that I speak not of the Joy that comes from without, which is mere pleasure and must be ephemeral, but of the Joy that, like a flower, has its roots in our very soul. Its impelling force is within us. It reflects itself through our life as light, like a sunbeam between two clouds. Joy has but one purpose—it is the everlasting *urge*, whose action, when recognized, impels us to higher and holier expression. A great German philosopher once said of Joy that it is “the mainspring in the whole of endless Nature’s calm rotation, moving the dazzling wheels that roll in the great timepiece of creation.”

(e) On THURSDAY EVENING: Read the following passage on “Right Understanding” several times; write your own synopsis of its meaning, with your added comment. Be Happy — Give Thanks. Meditate:

“I TAKE REFUGE IN RIGHT UNDERSTANDING.”

THE FIRST ASCENT: Right Understanding

The word “understanding” as it is used here has a deeper meaning than is usually inferred. To *understand*, as you know, means “to apprehend or comprehend fully; to perceive or discern with the mind; to conceive, learn, interpret, recognize.” To “understand” (to stand under) is to receive from the intellect. It is easy to understand, for example, that God exists, but impossible to comprehend the vastness of God’s complete existence, wisdom and power. Yet they understand little who understand only what can be explained, and it is not always necessary to understand things to speak glibly about them — fools usually know what the wise know cannot be fully comprehended. It is important to realize, however, that *that which we do not understand we do not possess!*

Burke wrote: “He who profits of a superior understanding raises his powers to a level with the height of the superior understanding he unites with.” This is God’s Law. We are never alone. We can always reach out—we can always find exactly as we seek. But finally with us, no matter where we gain our knowledge, it is up to us to develop our own personal understanding—and in that we live. That is God’s Law. Also remember that you may discover great and abiding LAWS of God through the understanding of apparently insignificant or trivial things.

You can, of course, see clearly that, without understanding, we are at the mercy of unconscious forces and never the ruler of our own world. Happy the man that getteth understanding! Now, what does Right Understanding do?

Right Understanding links us to Hope, and Hope is like the wing of an angel bearing us ever on and up.

Right Understanding links us to Faith, which is our mind at its best and bravest, causing us to perform miracles.

Right Understanding assures us gratitude of heart, and compels us to seek the companionship of the great—and in all Nature nothing can compare with a great man.

Right Understanding causes us to sing the Eternal Song—“oh, that men would praise the Lord for His Goodness and for His Wonderful Works to the children of men.”

Right Understanding brings us our only power, which is knowledge; it crucifies the hypocrite; when we know that we know, and make earnest endeavor to *live* what we know, that is Right Understanding.

To understand GOD’S LAW is philosophy; to love it is religion; to practice it is Science.

.

What, then, my Beloved, is the first step in gaining Right Understanding?

First, to know that God is All That There Is. *Second*, to know that God is in Man, and Man is in God forevermore, they are not separate; hence, MAN IS God in Human Form—God expresses Itself in all men. *Third*, Man may begin to learn all this by a consideration of God’s Way in the Universe. He finds that all life (God’s Life, of course) is patterned and finally purposed and ordered. *All Life*, from the atom to the sun, from the amoeba to you, an entity arrived in the Human Kingdom and made in the image of God, is purposed, ordered, patterned.

These are our first steps to Right Understanding. When we *understand* we see that, because of God’s immutable LAW, everything is RIGHT; and if anything of a negative or dull or obnoxious nature abides in our consciousness, it is simply because we do not understand God’s Eternal Way. If we do *not* understand God’s Way—The Path—no matter how virtuous we may think we are, no matter how spiritual we may think we are, or how advanced or educated we think we are, no matter how we may long and hope and yearn and believe and practice and sweat and fume and fuss, we shall remain stationary. Why? *Because our understanding is the sum-total of our power!* You may go to the death defending it, but if it be not *Right Understanding* it must fall. Think of the condition of the world today. It does not matter what is heaped against Understanding, if it be right, it grows as the grain of mustard seed. If it be not right, no matter how you may bolster it up and dress it up, it cannot stand.

.

Man Is Unstable in His Search

Though this is true, and though this has always been true, many people, believing they are ready, and acting as if they are, go aimlessly from place to place. We, as teachers, face here an extremely difficult situation. Mentalphysics, more than any other secret teaching in the world, I believe, teaches us first that we must be free. That is a precept that I introduced into Mentalphysics, because I know my own perverseness. I know that I do not like to be bossed—nor do you! I do not wish to boss anyone else, as I do not like to be bossed—you are the same. I do not like to be pushed around, nor do I desire to push anyone else around—do you? In other words, I desire to be free, and if I cannot be free, then, with Patrick Henry, I will cry, “Give me liberty, or give me death.”

But as you have studied occult secret doctrine, to some extent, you will have noticed how the candidate is always advised to throw overboard everything else and stick to what he is studying. Yet, “*They who know truth in truth, and untruth in untruth, arrive at truth and follow true desires.*” You can only arrive at Truth from untruth or in untruth by studying where you are. It only requires a new lecturer to come to town for many a “truth student” to wander away down to the lecture hall to “see what he has to say.” I remember a man once in New York who, on April 7, told me he had attended 131 lectures to date from January 1. Poor fellow, he was so cluttered up that he did not know what he was doing nor where he was going, and almost made me scream with laughter when he said “I am coming into Mentalphysics today (April 7), and want to ‘complete the course’ by June 15, when I have to go to Chicago.” Of course, he was not accepted as a student! Others there are who take one course after another, and get nowhere. When they remain static in their Life Expression, they naturally never condemn themselves. They are in untruth, but they do not have the patience to allow themselves to prove in untruth their truth.

Stay where you are in Mentalphysics, my Beloved, and always impress others to do likewise. I have said, but I say it decreasingly, that it would not matter to me if every student of Mentalphysics were to leave Mentalphysics. You know, of course, the Spirit in which I say that. You know that it would matter to *me*. If you were to leave me or I were to leave you, it would matter to *me*; yet we must be free, but our freedom must never become a license with a sincere teacher—we must be loyal. Naturally, it is absolutely compulsory for us to be free to understand freedom. It looks as if the slave behind the bars understands freedom, but he does not. It looks as if an ill man understands health, but he does not. You see the point? We must be free.

Read this carefully:

“The spirit of the average man or woman exists, as it were, in embryo only, and appears as a dim or tiny light at some distance above the head and all around the body. The luminosity of the finer bodies is the manifestation of the emotions and thoughts of the individual. It is termed

the Aura and interpenetrates the physical body, being present throughout life and being withdrawn at 'death'.

"We think, then, of the Life as Solar Force; and we can see this Solar Force as reflected and expressed in the Aura. We are to go on towards The Light as we develop the power to read our own aura and the auras of others. (The aura is actually the emanation of the Divine Sun of Life within us; in the Physical, the light from every cell; in the Mental, from the Intellect and Reason; in the Spiritual, from the Imagination or Divine Creative Power.)" Commentary No. 2, paragraphs 2-3.

(f) On FRIDAY EVENING: Read over all the passages for the week. Prayerfully contemplate the following, then meditate.

In this first "Across the Board" survey, we see the similarity of symbology of each of the various steps in the First Rung. We see how all that we can learn leads us up to and into Right Understanding. This is true of everything in Life. You and I are here on the earth, if we care to speak like this, for the purpose of gaining Right Understanding, so that, using it, we become as God's Wisdom is. Taking a single grain of sand, or a single blade of grass, and finally learning all that can possibly be learned from either of them, we see that we learn *all*. One person may not be able to comprehend such simplicity of thinking. He may prefer to learn everything that can be learned from *everything* (which is impossible). He may prefer to learn everything about everything in the Universe (which is again impossible, of course). But there is a simpler way.

The Chinese philosopher Motse declared that "all calamities, strifes, complaints and hatred in the world have arisen out of want of mutual love." Right Understanding develops mutual love. It is due to mutual love alone that calamities, strifes, complaints and hatreds are prevented from arising. "It is of course very excellent when love becomes universal," someone said to Motse, "but it is only a difficult and distant ideal." Motse replied: "This is simply because the gentlemen of the world do not recognize what is to the benefit of the world, or understand what is its calamity . . . Whoever loves others is loved by others; whoever benefits others is benefited by others; whoever hates others is hated by others; whoever injures others is injured by others."

Right Understanding is the parent of the expression of Universal Love, and that is what we all must learn.

(g) On SATURDAY EVENING: Read over all the passages for the week. Prayerfully contemplate the following, then meditate.

Motse, as we have read, wisely said that Right Understanding develops mutual love. I also remarked that Right Understanding is the expression of mutual love, which we all have to learn. How can we learn it?

We must have *more* Confidence, conviction, faith, fidelity, trust and worship; *less* Blasphemy, irreverence, skepticism, suspicion and scoffing.

We must have *more* Courage, bravery, resolution, heroism, and self-reliance; *less* Cowardice, fear, timidity, and spiritlessness.

We must have *more* Integrity, nobility, righteousness, kindness and dutifulness; *less* Corruptness, depravity, infamy, meanness and vice.

We must have *more* Habit of cheerfulness, felicity, gladness, geniality and joy; *less* Habit of bitterness, depression, gloom, misery and pain.

We must have *more* of Heaven—more of the Holy City, and the Heavenly Kingdom, more of bliss and the Abode of the Blessed; *less* of Hell on earth, and the Slough of Despond, and the Bottomless Pit, and the Place of Torment in human lives.

We must have *more* Deference and esteem and reverence among men, more regard and respect, more honor of the spoken word; *less* Exaggeration, vanity and vulgarity—and disapprobation of our fellow-men.

We must have *more* Hope and aspiration, more honesty and optimism and reliance, more imagination and castles in the air; *less* Distrust, despair, pessimism and vain expectation.

We must have *more* Prayer and praise and giving of Thanks—more humility and grace and devotion in men's hearts; *less* Censure and condemnation, disesteem and critical reproach of Divine Law and God's Way.

We must have *more* of God's Life in man, and Man's life in God; *less* Empty pride in the way Man has set up for himself.

IMPORTANT NOTE

In your next Lesson—Lesson Three—you will be informed on much that relates to the Elected Custodian. No longer will you hold a merely "personal" point of view in learning for yourself; you will develop a "universal" point of view. I trust with all my heart that these first two Lessons have inspired you to go on with great zeal. You are a leader in what is called "civilization."

Please also study thoroughly your "Across the Board" Table (page 7, Lesson One) whenever you have the opportunity. Remember that this is a complete epitome of Mentalphysics as you are learning it. Therefore, whenever you have a few minutes refer to this Table and feel that you are entirely absorbing its *inner* meaning—feel that each column in the Table literally speaks to you—feel that your consciousness is widening with every day's practice, and that, when the time shall have come, the full Concept in Mentalphysics of Man and the Cosmos will be made clear to you.

Conclusion--Be of Good Courage!

As you conclude your Lesson for this week, feel that ALL is well, for HE doeth ALL THINGS WELL. This week, for example, you may not have been able to do all that you would wish you could do. Circumstances in the home or in the office may have been a drawback—you may have been disturbed or disappointed in some way, and because of these conditions you may be disappointed that you have not done as much as you could have wished. Listen, my dear Noble of the Light, be not downhearted! If you have done all that you can do, no matter how little it may have been, GOD must do the rest!

Therefore, be of good courage!

At the week's end, meditate like this:

"I pray that on this earth Mentalphysics shall be set up as a great citadel of Light, to which all mankind shall come in their distress and despair. Grant, O Heavenly Lord of Lords, that Mentalphysics shall increase in its Light, to the end that there shall come in Thy Way a great reconnaissance of Love and Truth and Right Understanding of the Holy Law among men.

"I think of all my fellow-seekers in Mentalphysics—I see them in Light.

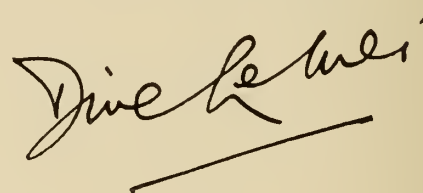
"I think of Ding Le Mei—his spirit and mine are one.

"I think of all the students in the various Beacons at Headquarters—I see them in the Light.

"I think of that great and growing army in the Home Study Division of Mentalphysics all over the world, and in spite of what may be passing on this earth, in spite of all that may seem to be, for them and for myself I declare that No Harm Can Come Nigh—I see them in Light.

"I am Whole—I am Perfect—I am Strong—I am Powerful—I am Loving—I am Harmonious—I am Rich—I am Young—I am Happy."

Yours ever in The Bond,

A handwritten signature in cursive script that reads "Ding Le Mei". The signature is written in dark ink and is underlined with a single horizontal stroke.

Written in Faith at the
New City of Mentalphysics
California, U. S. A.

End of Lesson Two — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson Three

" . . . God, the Maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind; —they who know it become immortal."

Introduction

You have already had explained to you the format, the rough synopsis, of this **Ding Le Mei Preceptor Course No. 1**. It is, so to speak, the ladder from Earth to Heaven, from Man to God, from the Physical to the Spiritual, from the Human to the Divine.

In the first "across the board" Lesson, you saw that we are to so coordinate in orderly thought (and we have learned how to do this) all that we learn in Mentalphysics—particularly in your Initiate Group Course and in the First Volume of your Commentaries—that it will not matter at all at which point you study, or even enter into contemplation, you shall have revealed to you the divine knowledge that you seek, the final realization of your Spirit: that "I AM GOD IN HUMAN FORM." THAT IS THE FINALITY!

Let me make it perfectly clear: In the Lessons which open this First Rung, we went straight "across the board," showing the hidden correspondence between

- (a) THE ETHEREAL KINGDOM—"THE GREAT BEGINNING"
- (b) THE MEMORY-DEVELOPING BREATH
- (c) THE CAVE OF THE MOON
- (d) JOY, THE URGE OF LIFE
- (e) RIGHT UNDERSTANDING, MAN'S FIRST CYCLE OF EXPRESSION

In that Lesson (which, for purposes of clear thinking, is the format of our planning for all the other Rungs of our Ladder), we showed that though there seems to be a wide difference between the Ethereal Kingdom, for example, and the Memory-Developing Breath, or the Cave of the Moon, or Joy, actually as a result of your spiritual practices you arrive at the precise level of consciousness, whether your attention be centered upon either (or more, or all) in your concentration or your meditation. This is important to note at the outset of this **Preceptor Course No. 1**. The underlying purpose of this Course is to enable you not only to go as far as possible on your Journey to the Heights as you are evolutionarily equipped to go, but, in addition, to lead others along with you who know less than you know.

In short, it is my hope that you will grow in the desire to become a Teacher of Mentalphysics, and, in this Preceptor Course No. 1, I shall be able to teach you how to teach as well as to learn.

This is a great step that you are taking. If there was necessity for secrecy before, there is greater need for secrecy now. Never forget—these Lessons are for your eyes only.

May the Higher Ones bless you in your search—Peace be unto you.

The First Rung—Lesson Three

It will be necessary, each time that you study these Lessons, to have near at hand

- (a) your Lessons in the Initiate Group Course; and*
- (b) your First Volume of Commentaries.*

Reference in these present Lessons will frequently be made to earlier Lessons; therefore, keep them all together for reference. If you do not possess a volume of your Initiate Group Course in which the 26 Lessons are bound together, please write me and ask for one; the same applies to your First Commentaries.

Get into the habit of making reference to your earlier Lessons.

Make notes on blank sheets placed either between the pages of your earlier Lessons or at the end. This will prove invaluable in years to come.

Your Duty From Now On.—From this point onward you are to change your ways. You no longer have a merely “personal” point of view in learning for yourself: You are to develop a “universal” point of view. **YOU ARE AN ELECTED CUSTODIAN OF YOUR FELLOW-MEN.** In your earlier studies your consciousness has gradually crystallized to fit you for the glorious task that lies ahead of you in the regeneration of the human race. And you must not minimize this privilege or underestimate your unfolding joy. For who has the “universal” concept? In whom is “world consciousness” developed? Very few men and women indeed. It is, as is evident to anyone of discernment, too early to expect all men to think “universally”. You, from what you have gained in Mentalphysics, however, have gratefully entered into this universal psychology. You are able to visualize what this Earth will one day be—in the far future, perhaps, but it is sure because we ourselves declare it—when even the greater part of a small minority of people shall have learned even the little that we now know. You are definitely thinking “universally”.

If our ancestors in the cave had been asked to think “nationally” even, they would not have understood. To our ancient ancestors the “family” was as far as they could think.

It has taken several millenaries for Man to extend his interests beyond the family to the clan, to the village, to the nation. Even the idea of “fatherland” has grown slowly. The earth, however, has gradually contracted. Distances have

disappeared—continents have shrunk—the unfoldment of Man has greatly increased his ambition.

“Civilization” is the Process.—We will not waste words, however, for you will know how what is called “civilization” is the ordinary process which has brought Man from the cave to the continent, to the world.

As distance has disappeared, “a famine is raging in China” is more real in his powers of visualization to the farmer in North Dakota than it was even 50 years ago. A kind of vague responsibility has begun to invade the human soul (you yourself are proof of this)—“I don’t know how, but I must care for the hungry” . . . “I must give to the Red Cross” . . . “That explosion in India: I am so terribly disturbed” . . . and so on, all is indicative that men are evolving (unimaginably slowly to us, of course) into mutual understanding of men.

We in Mentalphysics Think “Universally.”—Yet Man is far from thinking “universally”. We in Mentalphysics, the Elected Custodians of the Human Race, must be the pioneers, the dreamers, the imaginers, the inspirers, the spiritual brothers of men and women less enlightened and evolved than we are.

We in Mentalphysics are on our way to universal consciousness. From the ranks of Mentalphysics must emerge the Saviors of Mankind!

Ding Le Mei’s Preceptor Course No. 1 is the beginning step in your own true upward path.

“All in One—One in All”

I remarked above that “it will not matter at all at which point you study, or even enter into contemplation, you shall have revealed to you the divine knowledge that you seek, the final realization of your spirit: that ‘I AM GOD IN HUMAN FORM.’”

Examine yourself to see whether this final truth has been so absorbed by you as to have become a **reality** to you. How can you make such an examination? Go straight back to your Foreword* in the very first Lesson in the Initiate Group Course; read it several times; then, in meditation enter into spiritual analysis of yourself. Is this **REAL** to you? Do you realize that “**ALL NEGATION** is a mental concept and not a Law of Life”? Is it true for you that “**THERE IS ONLY ONE LAW OF CREATION—the Law of Life**”? **BE SURE** when you answer these questions: **BE HONEST** in your self-examination.

I cannot too strongly advise you to be completely honest with yourself, because you *must* remember that if you deceive yourself now, you will regret it forever. This is the greatest effort you have ever made in your life to attain to Truth—never mind how slow you are, do not deceive yourself.

Assuming you answer with conviction in the affirmative, you may then give thanks that—

(a) **You have made yourself a master of Lesson One in the Initiate Group Course, particularly in Meditation. (Meditation is your key. You did not realize this when you first were introduced to the Noble Science, but today you know.)**

*“I am now entering upon the Greatest Teaching accessible to Man, for I am learning the Secret of Existence.

“The Riddle of the Universe is about me: I am now solving it.

“I learn why men die, why they are born, and why they live. I learn why men succeed, and why they fail, why they are happy and why they are discontent.

“I HAVE THE POWER AND THE ABILITY to live as long as I desire, to achieve whatever I wish, and the doors of My Mind are now open that I may learn how this is done.

“I now learn that Man is the Master of his destiny, that Man is the Author of Death.

“I realize that Death is a mental concept and not a Law of Life.

“I now realize that **ALL NEGATION** is a mental concept, and not a Law of Life.

“I learn that **THERE IS ONLY ONE LAW OF CREATION—the Law of Life.**

“I am now developing the power and the ability to realize in my own life the One Divine Principle in which all Success, Happiness and Peace reside.

... And I thank the Infinite Spirit within ME for the knowledge of this wondrous truth now revealed to my Consciousness.”

“As Above—So Below”

The Ethereal Kingdom, of course, is symbolic of this. You should review what you know about the Ethereal Kingdom so that you may clearly condense in your mind its true meaning. The Ethereal Kingdom is God’s first silence, the home of God’s Law. Webster defines “Ethereal” thus: “Pertaining to the ether; high in the air; formed of ether as ‘ethereal space’, hence heavenly, celestial, existing in the air; looking blue like the sky, as ‘ethereal mountains’.” But such a definition does not help us at all as philosophers.

Consider the following passage carefully, not alone for the meaning embodied, but also for the expressions—even the way the very words are put together. You will come later to practically memorize it, and, in later years, the words will flow freely from you when you are teaching others:

“We all can see that the final cause is the end for which everything exists. You and I exist because we are on our way, through infinite development, to God’s Absolute Intelligence. You and I have reached the Human Kingdom. What we are today certainly is the result of evolution. Evolution continues in our time, and we are, so to say, in the stream of evolution; but for you and me evolution continues no longer on the physiological or anatomical plane, but on the spiritual and moral plane. We—made in the Image—stand free from the shackles of evolution, if we wish. We stand at the dawn of a new phase of evolution. We, like all other members of the Human Kingdom, have stood for thousands of centuries blindly obeying the inexorable laws of God, but now we are awakened. We now realize, at long last, that Man Is God in Human Form—we start our true journey along The Path. Yet we cannot conceive God in His or Its Holy Fullness of Wisdom, can no more fully conceive God than we can conceive an electron, though we know that while this is true it is not proof of the non-existence of God. We ARE on our way at last. God is the final cause; all things exist because of God.

“In what you might call God’s ‘beginning’ there was a great enveloping condition, the basic sphere of existence—we call it the Ethereal Kingdom. That, then, is our first example.”

The ETHEREAL KINGDOM may be called the very womb of all life expression.

“Ether, as you know, is the highest kind of matter. It differs from all gross matter in not being subject to generation or corruption. Akasha (pronounced Ah-Kah’shuh) is the subtle ether, the subtle granules of space in which exists The Word we have read about. Akasha is within and without every action—it causes all atoms to be. The Ethereal Kingdom may be called the Universal Silence, which is the womb of all creation. Silence never blunders. The Voice of the Silence, the whisper of the Gods, is more musical than any song, and the temple of our purest thoughts is Silence. The Ethereal Kingdom is composed of the essence of all matter, and from the ETHEREAL KINGDOM all existences come to have their being. THE ORDER OF THE COSMOS to WHICH WE WERE INTRODUCED IN OUR EARLIER LESSON, IS CONTAINED IN THE ETHEREAL KINGDOM.

“We can readily see, then, that all existences are united in the Cosmos in absolute order. The Cosmos contains within itself Seven

Kingdoms, commencing with the ETHEREAL, and ending—only to begin again—with the CELESTIAL. The form, or nature, of the ETHEREAL KINGDOM, is silent, immaterial, unchanging, eternal potentiality; all the material forms of the corporeal universe—which come from immateriality, the Silence—are subject to change. Just as every living thing has spiritual existence in the Intelligence at the height of all created being, so every living thing has its material existence in the ETHEREAL KINGDOM, the Akasha upon which the whole macrocosm rests.

"We can imagine that just as Akasha (the substance of the ETHEREAL KINGDOM) lies below and around nature, so the CELESTIAL KINGDOM, consisting of pure Divine Intelligence, lies above, within and around it; Man—and all living things—exist, but are ever on their upward way, between the Ethereal and the Celestial."

(b) You can rejoicingly declare as true to you the Denials and Affirmations contained in Lesson I (I.G.) . . . look them up now.

Proof that LIGHT has come to your mind is in the fact that you CAN rejoicingly declare as true your Denials and Affirmations. This, of course, is one of the essentials in the teaching of Mentalphysics, and it is vital that you become completely permeated with the idea. Light, you have learned, is the very foundation of the world.

Here again I would counsel you to study the following passage . . . make it a veritable part of yourself, remembering always that some day, when you may have become a teacher, you may be asked a difficult question; with this passage established in your mind you will have your answer:

"LET THERE BE LIGHT!" . . . "This is the primordial command of God, it is the primordial substance of Life. LIGHT is the origin of Life, it is the essence of Life, it is the reflection of Life. In what the theologian calls 'the beginning,' the first command of God was 'Let There Be Light!'—nothing else. At back of all the meanings of 'LIGHT' is this one eternal command that Life is constantly giving to every living thing, which emanates from God's single LAW. As soon as any living thing comes to the point of evolution where it expresses itself consciously, the only command it can listen and adhere to, in each succeeding breath that it breathes, is 'Let There Be Light!' We inhale the Light ('Let There Be Light'), and we exhale, to the degree of our understanding, the positive expression of God's Law ('Send Out Thy Light!' . . .) our first Breath—the Memory-Developing Breath."

I commend this passage to your prayerful attention—do not think that in studying such paragraphs that it is wasted time. Mark this passage as you wish, emphasizing what particularly appeals to you—in that way you come more closely to your Teacher's thought as further Light comes to your mind.

Light, my Beloved, is Life's first expression. **Light** is the symbol of God's Truth, and as **Light** (so to speak) enters into every living form—which is its Life—so it is easy to see that in the whole universe ALL is embodied in **Light**, the first emanation from the Ethereal Kingdom. **Light** is the emanation of what we call God, God is all that there is, and so **Light** is the quintessence of God's expression everywhere, in everything.*****Light**, God's immortal essence, is known by us human beings, first, in the light of the Senses; second, in the light of the Reason; third, in the light of the Illumination of the Eternal Spirit.*****Light** is the most wonderful of all visible things, for it is the all-enveloping substance of Life.*** **Light** is that to which all that lives instinctively turns, for it is the eternal stimulus. In philosophy and in the sacred oracles **Light** alone is used as the symbol of Man's highest blessing . . . The people who sat in darkness have seen a great **light**; and to them that sat in the region of the shadow of death **light** is sprung up.*****Light** is the dispenser of darkness; and the only darkness of the human mind is what is called ignorance and evil. **Light** is the foundation of Joy, and the herald of Truth and Wisdom.***

Light is universal and eternal; he who relies solely on the light of his own intellect can never conquer nor surrender, but to him whose trust is in the Light of God's Moving Wisdom all things are possible.*** We know God is Light, and all that lives lives because of God's Light within it: God's Light alone makes all things live and gives Life to all things.

THUS WE IN MENTALPHYSICS SEE HOW THE ETHEREAL KINGDOM AND THE MEMORY-DEVELOPING BREATH ARE IDENTICAL IN THEIR DIFFERENT SPHERES.

"In words, the answer is seen here—"The way of Heaven is not to speak, and yet it is skillful in obtaining a reply; does not call, yet men come to it themselves; its demonstrations are silent, yet its plans are always effective'."

First, we have to learn that **Light Shines of Itself**;

Second, we have to learn that our own bodies, minds and all that we appear to be, are but instruments through which Cosmic Light shines of itself; and that, without our instruments, we as individuals cannot reflect Cosmic Light; also that Man, made in the Image of God, is both Cosmic Light and its reflection; God is Love—God is the lover; God is Life—God is the liver. Man, made in God's Image, is both Cosmic Light and its reflection. A perfect human life means perfect reflection of and absolute surrender to Cosmic Light.

(c) You definitely know no conflict of mind in regard to the process of thinking—Imagination vs. Reason, for example (Lesson II, I.G.).

This matter is of essential importance—the difference between the Imagination and the Reason. Do not overlook this. You can do no better than to read carefully and meditate upon Lesson II, I.G.

Bear in mind what you have learned about the ONENESS of ALL . . . bear in mind the fact that your Imagination is your CREATIVE power . . . bear in mind that there must be no conflict of mind. Therefore, study again fully your Lesson II—and I say again: not alone for your own benefit so that this truth shall be completely cemented into your own understanding, but also for the future, when others may come to you with the problem.

(d) You know the inner meaning of "HAVE NO TONGUE"; you know the early psychology of Lessons I and II, I.G.—"I am now developing Creative Wisdom through the Imagination" . . . "I am now a channel of Creative Wisdom" . . . "Creative Wisdom is the Light of My Mind" . . . "I am free from all negation" . . . You know that "the evolution of Nature is followed by the Progress of Humanity."

He who makes the investigation of his spiritual nature his chief object brings his studies to a central point of focus, rendering him capable of arriving at a condition of such sensibility that he enters the Silence—God's Holy Workshop.

He is able to cleanse himself from all gloom and misunder-

standing because he is able to watch the processes of Nature as they proceed within and without. He works, but carries on his work in a state of the great wisdom he finds in the Silence (not endeavoring to retain possession of it, but merely to watch it, for he knows it is God's Wisdom moving), so that through what is his own life it increases and multiplies for the benefit of others.

This is a deep and impenetrable mystery. Read this carefully, and many times—it is a good paragraph to memorize—it deals with SILENCE:

"I am sure that all of us in Mentalphysics know Silence to be the true womb of Life, the spring of all action. Silence is the mother of Truth, the virtue of the wise. 'Silence, co-eval with eternity,' wrote Pope, 'Thou wert ere Nature's self began to be. Thine was the sway ere heaven was formed on earth, ere fruitful thought conceived creation's birth.'

"Silence is golden . . . Silence will never betray thee . . . Should distrust assail thee, Silence is thine only friend. But Silence has no words wherewith to advise, to chasten or discourage, yet the Voice in the Silence is the one great teacher, and Silence urges and warns us that, when we speak, we should be sure we have something of true value to say that is worthy of breaking her delightful peace. Then thy words will be as holy pearls, not useless words thrown forth at hazard, but words of power, conveying much in few rather than confusion in many."

And again, this paragraph, which deals with JUSTICE: remember there can be no Love where Justice does not rule:

"Silence is the immortal storehouse of wisdom. He who exercises wisdom exercises the knowledge and the power of God within him.

Instructions For Ensuing Week

It was right at Lesson I, I.G., that you began for yourself. It will be at this same Lesson that you will begin to impart knowledge when you become a teacher yourself; therefore, be absolutely sure that you build it all into your consciousness, so that you memorize important passages.

Therefore—

- (a) **On MONDAY evening: Take Lesson I, I.G., and read it many times, thinking upon it, testing yourself as to how much you *intellectually* know.**

I advise you, when you commence your study on this first evening, to feel that Faith embosoms you—you rest in a faith that is indomitable. Faith is the "substance of things **hoped for**, the evidence of things **not seen**."

Carefully consider this paragraph. You have read above that "*Faith is the bridge that leads us to the Silence.*" Below you see the difference between Faith and Doubt, and their effects:

"Given a man full of Faith, you have one who tenaciously holds to his purpose, is absorbed in one grand objective, who is modest in unassailable conviction, and who knows that all his strength and force come from his faith in things unseen and within himself. None live so happily as those who live by Faith, and every noble deed of yours and mine, and of every other man, rises from our Faith. By Faith, today's calamity is transformed into tomorrow's opportunity. Faith gives birth to discipline. Moreover, it compels us, soaring beyond the affairs of this dull earth, to enter the **spiritual** realm of Life's reality and perform miracles of might. Faith creates our works, and Faith without works is like a bird without plumage, like a ship without a rudder!"

"Of all exhortations given to the Initiate in Mentalphysics, there is none so little understood as 'HAVE NO TONGUE.' Silence, of course, is the answer.

"He who would reach the goal of perfect peace is devoid of self, losing himself in the silent principle he observes in Nature—watching the changes, as they pass, returning to the state from whence they came. He who would reach peace learns in the Silence, which is Peace, and becomes tolerant and therefore just; justice is the function of a king, and royalty an attribute of heaven, and what is heaven-like on this earth comes near to God. He who is God-like knows peace and dwells in spirit in the Silence, and has achieved eternal life."

And again, this paragraph, which deals with FAITH:

"*Faith is the bridge that leads us to the Silence.* He who has a weak faith has no faith, and can never enter in. But he whose faith is established *knows* that he who remains in the shadow, in the Silence of the Almighty, and endeavors consistently to regulate all his actions, all his speech, by a belief that God is living in and through him, will in time, through practice, become like unto God, just as he who walks in the path of virtue becomes virtuous, and he who pursues a course of vice becomes vicious."

Remember—never forget throughout this Course—that, as you laid a groundwork of knowledge essentially for your own advancement, you are now to lay a groundwork for teaching others what you know. This is an entirely different affair. Therefore, do not pass over lightly *any* instruction that I may give you; to know for yourself is one thing . . . to know so that you shall successfully impart to another is quite another thing.

Now compare! Doubt and Fear hasten us to the grave much more rapidly than we think:

"How different is doubt—**doubt**, which is felt all through the world today! No matter into what country you go, you find doubt in men's minds . . . fear in men's hearts. We doubt that we shall be able to do the best that **within ourselves** we know! Doubt is hell to the human soul! 'Our doubts are traitors,' wrote Shakespeare, 'and make us lose the good we oft might win, by fearing to attempt.' And though doubt, wisely confronted, may lead us into certainty, it is always a misfortune. Faith, on the other hand, removes mountains. We can see, in all avenues of science, how the great dreamers who wrote in the ancient books could see what was coming in the world of Man's activities. As a matter of fact, right around us, no matter where we live, the faith of Man has moved and is moving mountains! Faith, too, removes the mountains of our own Spirit! And then Faith is something within us that attaches itself to reason, and, in reason, it uplifts itself! Faith of itself cannot do alone what we would all desire to do. But when Faith links herself to our own imagination, to our own reason, to our own will, to all the glorious attributes of what we might call our soul, then we are always facing victory!"

- (b) **On TUESDAY evening: Take Lesson I (I.G.) into your meditation, testing yourself spiritually as to whether this knowledge is the deep and enduring you *spiritually*. (Last evening it was an *intellectual* exercise; this evening it is a *spiritual* exercise.)**

Do not underestimate this initial work.

MONDAY EVENING should be devoted to *thinking* upon what you have learned and what you are now fitting yourself for—it is your **INTELLECTUAL** analysis.

TUESDAY EVENING should be devoted to meditating upon what you have learned and what you are now fitting yourself for—it is your *Spiritual* analysis.

WEDNESDAY EVENING should be devoted to "Giving Thanks"—none need advise you upon this, because you know how to give thanks!

This evening is to be a time of *realization*. Be patient. Rest. Do not hurry or allow yourself to be disturbed. Carefully read the following, and then meditate in a state of complete sublimity of mind. The idea of GOD is a *pure idea*; you are God in Human Form—a pure idea. Meditate upon it.

"As never before in human history, we find that re-evaluation of human affairs has started and is going on slowly all over the world, and men in almost every country, naturally, rebel! England, for example, says to India, 'Take your freedom. Take it!' India, then does not want it! She always did want her freedom! But now that she has the opportunity of getting it, she apparently does not want it! Every sincere humanitarian hopes that India will claim her freedom—that she will, indeed, become truly free. I personally feel that, though evidence seems to appear to the contrary, India's spiritual life is established. The wisdom of India is quite beyond human understanding generally. In her political life, due to many directly conflicting circumstances of the last 200 years, India suffers and rends her soul in anguish. Let us hope that India will be great enough to direct her national life to the loftiest heights of full understanding among her varied peoples when true freedom from the outside yoke is hers. I, for one, believe she will—God bless India!

"But I am merely using this as an illustration.

"The point (with people like ourselves) is **do we believe that we are leaders**—ready to advise and lead in this re-evaluation? Do we humbly believe that we are 'chosen'? I say 'chosen,' but some people do not understand that word. Do we believe that we, as a result of all our long, long experience, and urged by the very soul of us to do something for human beings, are born as leaders . . . whether it be leading only one other to the Light, or whether it be leading a million to the Light? Do we believe that? Do we? If we do, then we can go on together. If we do then, obviously, all of us (and there are a great number of people like us all over the world) feel that the best thing for us, now that we have to do what we have to do, is to train ourselves, to equip ourselves, to make ourselves ready, in the very finest manner possible that we may be able to do, to the fullest capacity of our power, that which we have to do for the benefit of the human race.

"The question then arises . . . 'How are we to do it?' Well, I am quite sure, my Beloved, that you can see that at the base, the foundation, the thing that we stand on, that we spring out of, the natural element of our own living, is Faith! We can all see that, can we not? There can be nothing, we can do nothing, without Faith!

"Let us go back to what we have learned. We in Mentalphysics know that *we are God in Human Form!*"

(c) On WEDNESDAY evening: Review Lesson I of this Course; spend time in silently "Giving Thanks". During the day practice Exercise on page 2 of your First Commentary ("Tell no man!").

I lovingly advise you to spend the whole of this evening in the consideration of the main points of Lesson I, I.G., for there is much in this Lesson which is foundational. Study and meditate this evening so that, should anyone ever endeavor to debate what the Lesson contains, you would feel that you would easily come away the victor. Read carefully this further note on "Light":

"To become God, the form, through right practice of the Art of Living, is melted by God's Light, enabling Man to become completely as God's Light is, enveloped into the universality of God's Light as a dewdrop loses itself in the ocean. It is All That There Is. . . . **All That There Is is Light!** . . . Light is inherent to Life Itself. You may think of it in countless ways, but the simplest way

probably is to see it as the universal subconscious state or condition, which, if not disturbed, will *express itself in Life's countless ways without any change in its state*. Nor, in such conditions, can it but reflect itself in all things. But the human being has power of choice. The human being has liberty of mind. The human being may make up his mind as he wishes. He can choose whether he shall abide in the subconscious force of Light or do things his own way. If he chooses his own way, and his own way does not perfectly coincide with God's Way (or the Great Subconsciousness of Light), God's Light does not change at all, and the result will be a short-circuiting which burns the human life away. Hence one life after another, constantly on our way to God's perfection, and becoming nearer and nearer to what God is. The perfect awakening (I am not speaking necessarily of what people call the awakening of what is generally regarded as 'death') may be at this instant—the perfect awakening is complete surrender in absolute knowledge to Cosmic Light, which, as it shines of itself, must, when there is no interference, completely shine forth in all its effulgence in our life.

"Finite spiritual substances symbolize the Infinite. Every element of human nature symbolizes your nature, my nature—must symbolize the higher powers of God in Man."

(d) On THURSDAY evening: Review Lesson II of this Course; make your own notes and rewrite in your own style (for file in your own binder), if you desire. (During the day practice Exercise on page 2 of your First Commentary—"Tell no man!")

Do you remember these words? May they flow into your mind as a song . . . may you know their FULL meaning:

"LET THE REASON, THEN, BE CONVINCED THAT IT IS POSSIBLE FOR YOU TO LIVE AS LONG AS YOU DESIRE—THAT IT IS POSSIBLE FOR YOU TO ACHIEVE IN YOUR LIFE WHATEVER YOU HAVE SET YOUR MIND UPON (NO MATTER HOW FANTASTIC IT MAY NOW APPEAR TO YOU) . . . THEN, LET YOUR IMAGINATION REVEL IN THE PLEASURE OF ITS CONTEMPLATION."

This is your evening for deep imaginative work. May Wisdom attend thee in thy loving labor!

(e) On FRIDAY evening: Take your First Commentary and read it many times, thinking upon it, and test yourself as to how much you intellectually know. You are "Entering the Portal." Be careful! Be sure!

The following is considered of sufficient importance to reproduce it—it is taken from page 4 of your First Commentary. Consider it carefully:

(a) **TO BE PERFECT, YOUR LIFE MUST BE ORDERLY.** There is Exterior Orderliness throughout the Universe, and you can say that you understand that from the atom to the Sun, from the amoeba to YOU—MAN, made 'In The Image'—there is perfect Order in that Perfect Law which propels and sustains the perfection of The Universe. You can also say that you understand that, as in the Macrocosm there is this Orderliness that is exterior to you, so in the Microcosm, which is YOU, there is that similar Law, that similar Perfection of Law, that similar Orderliness . . . and the Interior Orderliness, though depending largely in principle on Exterior Orderliness, is the more important to you.

(b) **LIFE IS NATURE'S FULL EXPRESSION.** YOUR life is the triumph of that Principle in Nature which is everlasting. Your Thought is the substance of that Principle. As you are an Idea of God, so your Thought is the substance of God in transit, and your life is Nature's full expression just in relation as you manifest rightly Creative Intelligence. Nature works by Law, so do you—how? By the Law of Habit, which is part of Nature. Habits may be bad, indifferent or good.

(c) **HABITS CREATE MEMORY**, and the human being is the sum totality of all his habits. Every good habit is a milestone on the progressive, constructive Path—every bad habit is retrogressive and destructive. Habits are caused through Thought. Because the Universe is essentially perfect, human nature is essentially veracious, so that every idea that a sane human mind is capable of holding must be true—those ideas (from which habits are formed) which are contradictory are to be reconciled by eliminating their negative elements, when the positive elements will be found to coalesce. Which means that where there are bad habits, all that we have to do is to hold the thought of good habits, so that they may be born in the consciousness and so eject the bad.

(d) **MEMORY BUILT UP BY GOOD HABITS** brings the life of the human being into Nature's full expression . . . brings the life into correspondence with exterior orderliness—and a realization of exterior orderliness means full recognition of interior orderliness, and vice versa. The 'Me' is orderly, and the 'Not Me' is orderly, until there is a merging into consciousness of only 'THE ONE'—and men call it God.

(e) **THE PURITY OF A THING IS ITS PERFECTION**. Purity is freedom from contamination by substances lower than the pure substance of the thing itself . . . think of your own pure breath (the result of interior orderliness of the organism) and the impure breath of one who knows less than you know (the result of interior disorderliness or lack of orderliness).

(f) **LIGHT IS LIFE**. Read thoughtfully the first five verses of St. John . . . "and the LIFE was the LIGHT of men."

(g) **LIFE IS LIGHT**. It is the symbol of Truth; light once kindled, spreads till all is luminous. As Light is Life, there is

naught BUT LIGHT, and Light thus is the first emanation (of God). It comes to us—First, in the light of the Senses; Second, in the Light of the Reason; Third, in the Light of the illumination of the Spirit.

(f) **On SATURDAY evening: Take your First Commentary into Meditation, testing yourself spiritually as to whether this knowledge is the deep and enduring YOU spiritually.**

Read again the various paragraphs that appear above, and which you studied the previous evening.

(g) **On SUNDAY evening: Rest. Be at peace. Feel within you that in the previous six evenings you have accomplished your purpose. You now are, and know more; and feel that, when the time shall have come, you will be able to impart the knowledge.**

"I AM HAPPY" — "I GIVE THANKS"
"I STAND IN REVERENCE"

Conclusion—Read Carefully

Memorize this: "I am now preparing myself for my day of triumph. I am now growing in that knowledge which is needful for the fullness of happiness and usefulness in my own time, place and state . . . I am now being shown the way, and the doors of my mind are now open that I may see the way."

Memorize as Much as Possible—

In China, while traveling you will sometimes pass through a village and see a village school and hear the children's voices ringing out like songs on the air. You walk into the school. There will be the bearded teacher, seated probably on a coarse, rough form. A child of six or eight years of age will bring his books to the teacher, bow to him, walk four feet or so away from the teacher, and then will recite his lesson at the top of his voice. What he is reciting is probably the Chinese classics. He will not know them intellectually nor even know the meaning of a single sentence or phrase. **But he will have memorized millions and millions of words and sentences.** It is amazing how much material each Chinese student will learn by heart. He does not, as a child, know what he is saying, but when he grows up, no matter how little "education" he may have, the academic education remains and, no matter where he goes, he will be able to repeat the classics of China just as you or I could repeat Shakespeare, Plato, Aristotle, or Socrates, if we had memorized them. What I am trying to impress upon you, who one day will be a teacher, is: **BE QUITE SURE OF YOUR FOUNDATION!**

Your whole foundation is embodied in your FOREWORD, if you can see it.

Advantages of Memorizing—

The more I think of and plan for the dissemination of the

Science of Mentalphysics throughout the world, the more sure am I of its great need, and also that in our ranks a great number of people, like you and me, wish to obtain the proper knowledge so that when they go out among their friends and begin to talk about the higher things of life, they will know what they are talking about. They will have within them a clear, concise, commanding argument; then, when they meet the right man, they will have the right word, which will thus guarantee the right result. I am on fire with the need of Mentalphysics in the world. I see, and I am sure that you do, too, that if Mentalphysics does not save the world, then what is to save it?

My Beloved, I address you not as Ding Le Mei, the Founder of Mentalphysics, but as a citizen of the world. I see nothing that will go so deeply into the soul of mankind as will Mentalphysics. The whole of mankind is crying aloud at this moment, as you read these lines, but there is none yet to give the answer. Mankind always has cried aloud—"Show me the road!" Happy are we if we have the heart to listen!

I remember, many years ago, when I used to go out for an evening among friends. They would begin to talk about things now embodied in Mentalphysics, but I was not prepared then to speak about them. But when we have "recited our books" sufficiently Mentalphysics teachings will have been completely absorbed and welded and purified in us.

What a grand pathway lies ahead of you! Your vista lies clear before you, and will widen increasingly, blessing you at every turn after you have fitted yourself to teach.

Renew Your Zeal—Become on Fire!

My Beloved, become on fire! There will be many who will be asking of you. Be wise in your answers. Keep on hoping! Keep on dreaming! There is nothing that can so satisfy the heart and mind of all human beings on this earth as to give out to others that which we have proven in our own lives. You may be fascinated by all kinds of theories and fantasies, but when you have proved and held fast, then it matters not if the whole human race stands and tells you that your way is erroneous. **You know from experience that it is The Way.**

As your Teacher, I hope that we shall all hold together, irrespective of our human failings and fallacies and idiosyncrasies and incomprehensibilities. I trust that we shall all purify ourselves so that we shall all vie with one another in humility. Let none be more humble than am I.

And then, in humility—

Faith will come and wait upon us. If we become humble, we become Light. When we become Light, we increasingly find ourselves being borne aloft into the center of the center of the center of the center of Truth.

Fight in Wisdom—

It may be, my Beloved, that we shall have to fight for Mentalphysics, but we shall not fight with force—we shall not be the warrior—the Warrior Within Me Shall Fight My Battles. We shall fight alone with wisdom. The world is waiting for us. Have you ever been an apprentice? In the old apprenticeship system, the first day you become an apprentice the bottom drops out of everything. You are just an apprentice-boy. As the years go by, your status changes, you come to feel, in the dexterity of your fingers, in the quickness and alertness of your mind, in utmost confidence in yourself, that you have mastered the principles of your trade. Then you look in order, from the principles of your trade, into the principles and order of the Universe. You are not a laborer. You are a co-ordinator. You are immortally cognizant of the Principles of Life Itself. Then the day finally comes when you are out of your apprenticeship. None other than a trained artisan knows that feeling—you have served your apprenticeship—now you are the superintendent.

Your Teacher's Confidence in You—

My Beloved, the day will come—right now we may not know how or where or when—when all the world will know the little that you and I know. But can you visualize it? Have I the right to talk to you like this: I think perhaps I have, because just as my old Master, so many years ago, told me in

faraway Tibet that “There will come a time in thy life, my son, when nothing will satisfy thee but to teach,” so do I now tell you. But I wonder whether I have the right. I think I have. I am of your kind. I was born in the Occident. My heart feels as your heart feels, and you are wise to look out upon this earth and hear the cry of the human family and see with your eyes the needs of the human heart. Yes, I trust with all my heart—though I would not willingly put it upon your hearts—that many such as you will lead themselves to be teachers. **BUT BE TEACHERS!** Do not be mere imitators sinking your divinity. **BE YOURSELF!**

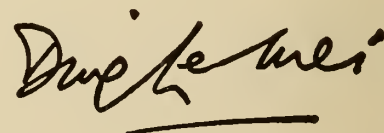
So, my Beloved, I give you thanks that you give me the privilege of endeavoring to bring before you the hopes and aspirations, and, finally, the method by which everyone of us, in our right place, in our day and generation, will be able to be of true service to mankind.

The Secret of Diverse Gifts—

Paul speaks often of diverse gifts and characteristics in human beings. You will never be able to be me. I cannot be you. You will not be able to do what I can do. I will never be able to do what you can do. My Beloved, in Mentalphysics we are more closely welded together than we have ever been before! Shall we feel that we have been elected and chosen? Do not be foolish and give a wrong and vainglorious interpretation to that sentence. Shall we feel that, though we may be the humblest of the watercarriers, we still are each a watercarrier? Wherever we go, when people wish us to speak, we shall not rush in where angels fear to tread. No! But we can offer the drink of water to the Tiring Pilgrim and in our way minister to his soul. We all have the opportunity. It may be on a bus. It may be on a streetcar. But if, in humility, we feel that we are the right man, then the time for us is always right. If we be cowards, the best day that ever dawned will not be right. If we be wise, the Moving Wisdom of Life will bring to our mouths the right words, and give us the right time. If we look in true compassion, we shall find the right man.

My Beloved, have patience! I know that you have and I thank you for it.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics
Yucca Valley, California, U.S.A.

End of Lesson Three—Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson Four

"ALL CONSCIOUSNESS IS MATTER PLAYED UPON BY FORCE, THE HIGHER THE LEVEL OF CONSCIOUSNESS THE MORE SUBTLE THE MATTER AND THE MORE REFINED THE VIBRATION. AS ON THE PHYSICAL PLANE, SO ON THE SUPER-PHYSICAL PLANES, WHEN TWO CENTRES, EACH VIBRATING AT A DIFFERENT RATE MEET, A BALANCE IS STRUCK AND A MEAN VIBRATION RESULTS. THE TRUE PHILOSOPHER OR INITIATE IS A HIGHLY DYNAMIC CENTER OF DIVINE CONSCIOUSNESS."—GABALIS.

Introduction

As you commence this Lesson, after a moment of meditation, you will so find yourself bathed in the Light that, on the one side, it will be irrevocable and completely undeniable; and, on the other side, you will know it so well that you will not need any words from me, because you have learned that there is no other way to truly know it other than in *true expression*, which is The Silence.

I hope, then, that we both shall rest, and be welded in the Spirit so closely together that we shall feel our souls bathed in Light. I am there with you; you will never be alone again.

This afternoon I conducted what is called a funeral. It was a most happy occasion. I saw no tears. I knew no grief. As I spoke, I felt that in the hearts of those present they were all singing the one Song of Life, and as the service proceeded it seemed that the Song went out upon the air like music on a May Day. How changed human beings become when they learn the Truth! How beautiful it is to be introduced to That which, though we have not yet grown fully to experience It, bears the full impress of Truth! As men grow in It, even in meager understanding of Its Universality, such as knowing that There Is No Death, their whole universe changes so that they are made new in the renewing of their minds. OURS IS THE DIVINE COMMAND TO BRING ABOUT THIS REGENERATION.

My Beloved, as we have proceeded thus far in our endeavor ultimately to teach *you* how to teach, I wonder whether you have given thought to the shape or the form in which any

particular Lesson comes to you? Have you thought about the manner in which *you* would treat the subject? Bearing in mind that at some time in the future *you* may become a teacher; bearing in mind that *you* are now undertaking the holiest step that you have ever made, I suggest to you that, after you have studied any particular Lesson, you think upon it in this way: "How would I present this to another or (perhaps) to thousands of others?" . . . "How would I impart it?" . . . "Do I feel that I know it?" . . . "Answering in the affirmative, do I feel that I can pass it over to another so that the inspiration of his or her heart will be so quickened as to compel him or her to follow my footsteps and learn Life's inner mysteries?"

If you are a good pianist, you know how much time, faith, perseverance, inspiration, visualization, and enthusiastic hope you put into your study and practice. It is no different with Mentalphysics—no different with this very Lesson in *Ding Le Mei's Preceptor Course No. 1*. You should make Mentalphysics your life. Having studied your Lesson, having memorized certain indicated passages (if that is easy for you), re-write what especially appeals to you. Commence a card index system, if you wish to do so. Do anything that will enable you to become the intellectual and spiritual master of what you are learning. And the result? WHAT YOU LEARN WILL BE SO ABSORBED INTO THE HEART OF YOU THAT IT WILL BE THERE FOREVER, AND FLOW OUT FROM YOU IN ORDERED THOUGHT AND SPEECH WHENEVER YOU WISH TO IMPART IT TO ANOTHER. May it be so.

Above all, be patient.

The First Rung — Lesson Four

1. *You have now begun to get the inner meaning and see the plan of these Lessons in Ding Le Mei's Preceptor Course No. 1. Do not be overenthusiastic: do not be apathetic. Realize that you are*

(a) *Benefiting yourself culturally and spiritually; and*

(b) *Laying the foundation if you wish for becoming, in due time, a teacher. Always keep this before your mind.*

2. *Always go into your study with a short meditation: "I am preparing myself to take another step along The Path—I Give Thanks—I Give Thanks—I Give Thanks."*

Instructions For Ensuing Week

Yes, Above All, Be Patient!

Dear Noble of the Light, as you proceed you will notice that I introduce the greatest flexibility into your Lessons. The best way for you to absorb their truth is in patience, forbearance, and loving-kindness . . . not wrapping a cloak about ourselves, thinking or believing that we know so much, but, in the center that we occupy, ministering constantly to those in our spiritual circumference. I am sure that will help you very much.

If you condense into writing what you believe you are learning, you will simply amaze yourself by the confidence that will come to you in all channels of Life's activity in all phases of your abundant living.

As you commence this Lesson, rest. You are at peace. You feel my presence, for we are here together. A spiritual halo protects and inspires you, and the room in which you sit is made holy in the Light. Close your eyes to enable you to feel the Light, then slowly and gratefully open them, being so still and peaceful within that the Light does not change—this apparently simple exercise can be carried on to infinity.

Then contemplate the following passage from your Commentary No. 2, feeling that the Light of the Eternal Spirit of Wisdom that permeates your whole being now ministers to you and brings you complete understanding.

"True, without error, certain and most true: That which is Above is as that which is Below, and that which is Below is as that which is Above, for performing the miracles of The One Thing. And as All Things were from One, by the mediation of One, so all things proceeded from this One Thing by adaptation. The Father of It is the Sun, the Mother of It is the Moon, the Wind carried it in its belly, the nurse thereof is the Earth.

"This is the Father of All Perfection and consummation of the whole world. The power of it is integral, if it be turned into Earth. Thou shalt separate the Earth from the Fire, the subtle from the gross, gently, with much sagacity. It ascends from Earth to Heaven, and again descends to Earth: and receives the strength of the Superiors and of the Inferiors. So Thou hast the glory of the whole world; therefore, let all obscurity flee before thee.

"This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid thing. So the world was created. Hence were wonderful adaptations, of which this is the manner."

—From *Hermetic Writings*.

In your last Lesson you were introduced once again to the "*Finding of the Light*" and the "*Reality of the Universe*", and I wish to pursue this thought in this present Lesson.

Man's First Problem

How many millions of words have been written and spoken on this—Man's first problem, "*Finding the Light!*" You, how-

ever, have found the Light. You understand to some degree the order and purpose in the unfolding Universe of the Sidereal Kingdom, and, in *the Light*, you know a great deal about the Universe and its constituent parts and principles and meanings. You know the all-embraciveness of the Cosmos, and so on.

All right, let us test ourselves:

First Experiment

Drop your Lesson, and breathe your Memory-Developing Breath. See whether, as and when you breathe, you can literally feel within yourself the Light rising, so expressing itself that it seems that something is *COMING TO YOU*.

NOTE—You may do this in several ways. You may feel the feeling that comes to you when you prepare yourself for meditation—the feeling of the body is gone, the feeling of the reasoning mind in action is in abeyance—you are still! Then you may feel at once that delicious detachedness—you simply are at peace, with no consciousness of activity in either your physical or mental make-up. Or, you may feel exactly what you feel in the "Cave of the Moon" exercise. Or, you may feel a slight sleepiness. Do not TRY too hard—simply relax and see the Light *coming into you*.

Remember, it is as if something were *coming into you from all directions exteriorly*. I emphasize this. Completely overwhelmingly it embraces you . . . you cannot but surrender to it and be absorbed by it . . . you simply know nothing but the Light, for you have become the Light. You have been conquered, you have been filled to overflowing, yet you still feel your own individual personality, you are fully conscious of it . . . ALL IS LIGHT, and you are in the center of the center of the center of the center of the Light.

Do this very carefully, and if you do not at first succeed, try again—and again.

Second Experiment

Now, having experimented in the Memory-Developing Breath, and feeling convinced that you have succeeded in *feeling* that the Light *came into you from the outside*, do the reverse, and arrive at the same result.

(a) You are thinking of the "Reality of the Universe."

(b) Breathe the Memory-Developing Breath again, directing your thought and feeling to that inwardness of Light—it is *within* you . . . it is you, you are it . . . it is overpowering—you are conscious of nothing but the Light. Now, you direct or allow your thought and feeling to succumb to the feeling of the "Reality of the Universe." Breathe the Breath. Then, instead of feeling everything *coming to you*, as in the First Experiment, *you are now going outward to it*. You are melting away into it—your body, your mind, all that you are or feel yourself to be is *going outward toward it*. You are lost in it. You are gone—you are lost as the dewdrop loses itself in the ocean . . . *you are going outward to it*.

Third Experiment

Think of the "Reality of the Universe." Think of its great macrocosmic proportions. Think of your own meager microcosmic proportions. *And then, think how easy it is for you at this instant to lose yourself in the Universe.*

You are completely overwhelmed by the "Reality of the Universe" while keeping two thoughts in mind:

(a) The "Finding of the Light", as it comes into you.

(b) The "Reality of the Universe", in which you lose yourself so that you surrender into It, and find yourself *going into It*.

Sit for a moment or two, contemplating this Truth. You are not afraid to face the Sun (Son).

Breath, the Life Principle

In these simple experiments, you have evidence of many truths. You see that you stand in relation to the Universe as a center stands to a circle. You see that the activity of Breath leads to, and finally becomes, the Silence. You have trained yourself. Naturally, the first thing is to train yourself through practice in proving that Breath is Life; thus beginning to use rightly the vital Life Principle, you lead yourself into the deepest recesses of the Holy, Moving Spirit within you. An expanding knowledge of our Breath gradually causes you to feel within you the infinitely subtle and beautiful rhythm of Spirit, which is God. Of this no man can make an explanation or offer a definition; yet to whomsoever will practice there will be revealed, to the exact degree of his own sincerity, a deepening knowledge of the inner qualities and essences of that Breath which is Life. He may not be able, even then, to comprehend it, but he sees that as he uses it, he reaps rewards on all planes of his existence—on the physical, better health; on the mental, greater poise and expanding joy; on the spiritual, that peace of the Holy Spirit which is all-pervading in consciousness that passes understanding. I hope you know this to be true.

Yet to live is not merely to breathe, to breathe is not necessarily to live. To live is to act; it is to make use of our organs, senses, faculties, of all those parts of ourselves which give us the consciousness of God. AS WE BREATHE, WE THINK. AS WE THINK SO DO WE BECOME; AND THE ONE PATH OF BECOMING LEADS US TO THE ONE GOAL OF ALL COSMIC EXPRESSION, AND THAT IS TO ENTER INTO THE HEART OF GOD WHENCE ALL LIFE COMES, WHENCE ALL LIFE RETURNS. (See p. 5 of this Lesson—"Reminder of our own Custodianship".)

Breath, then, my Beloved, is the one circulator of the heavenly Light of Wisdom, of the Universal, Ever-Moving Wisdom of God.

Breath is the organizing agent of all our creative, formative powers.

Breath is the center in the midst of all conditions, and our journey lies ever toward the center.

THE EQUILIBRIUM OF BREATH IS THE GREAT ROOT FROM WHICH GROW ALL THE HUMAN ACTIONS OF THE WORLD, AND THIS HARMONY IS THE UNIVERSAL PATH WHICH WE ALL DO PURSUE AND WHICH WE SHOULD ALL CONSTANTLY PURSUE.

Now you can see how you will use your Breathings as you yourself now go forward; and how, when you become a teacher, you will have your tongue in your cheek when you assemble before you your first students, seeing them as you once were, but at the same time you will be able to hope for them that they will continue, as you have done, so as ultimately to come into full understanding of the royal secrets of Life, which you are now learning.

Breath Makes Your Life a Mission

You know now that the right use of the Life Principle (Breath) leads us to find and feel within us the rhythm of God's Eternal Spirit—which we are. Life, as generally understood, is rather a state of embryo, of preparation, a forerunner. Man is not completely born until he has learned and become a master of his breath. Of course, I am referring to breath as "vitality, being, existence, light, essence, soul, vital principle" and so on. To understand the inner meaning of his Breath, a man must realize that what he calls his "Life", though never more than *one* breath, is a mission. Every other definition of life is false. He who does not recognize this is still in delusion. Religion, science, philosophy, though at variance on many things, agree in this one truth: that *every existence is an aim, and he to whom Truth has been revealed knows that the aim is to learn and to become the Holy Breath of Life, immortal, unchangeable, eternal.*

If Life were not an aim, and if we were to live always with no other cares than how to feed, clothe and house ourselves, life would be a very sorry business. It is immeasurably heightened by its mysteries, of which Man must inevitably become the master. Though he be a menial, his aim is to become a master—and the greatest of all mysteries of Life is Breath, by which we are all linked with God—and that, of course, means with each other.*

*Footnote: If you wish, you may write a synopsis of this precis.

"Thou hast to learn... the Cause of Humanity"

Do you remember these words in THE CEREMONY OF INDUCTION?—read carefully:

"Junior Initiates, I urge thee to pray without ceasing that thou mayest always remember that through Mentalphysics the doors of the Kingdom were opened for thee. Through Mentalphysics the sun of truth must now ever shine through thee to others. Through Mentalphysics the fountains of Life must now ever flow through thee to others. As a Noble of the Light in the Senior Beacon it will be thy bounden duty to cling with all thy heart to the love of our Mother, and, by all that thou canst give unto her, strengthen her hands throughout the world. Understand that if thou failest now in thy duty to thy Mother and to humanity, thou shalt lose even that which thou hast and thy retro-

gression may be to even greater depths than those from which thou hast arisen. Thy punishment, born of thine own ignoring of the Law, may be inconceivable in its pain and chaos.

"... Thou must be willing constantly to hold thyself aware, and with thy strength to guard thine awareness, that Mentalphysics is an inclusive philosophy, and that the inner teachings of all worthy religions and societies are embodied in it, whether Christian or Jew, Buddhist or Mohammedan, Theosophist or Spiritualist, Ancient or Modern. Thou hast to learn that the cause of Mentalphysics is the cause of humanity, and thy daily prayer must be that, irrespective of personal prejudices, Mentalphysics is to stand first in thy love in this life."

Mentalphysics—The Heart of the Universal Mother

If you have not already been so impressed, I wish to emphasize to you the fact, expressed in the foregoing, that Mentalphysics is an "inclusive philosophy." Its way is final. You must be sure that you grasp this Truth as you do your very life. I have remarked* that in Mentalphysics "It will not matter at all at which point you study, or even enter into contemplation, you shall have revealed to you the divine knowledge that you seek, the final realization of your Spirit: that I AM GOD IN HUMAN FORM. That is the finality."

Truth rings through Mentalphysics, and we advanced Nobles of the Light are becoming its Truth.

The famous Buddhist "Twin Verses" declare that

"They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires."

In the Moslem faith—

"The person I hold as a beloved, I am his hearing by which he beareth, I am his sight by which he seeth, and I am his feet by which he walketh. My earth and my heaven contain me not, but the heart of my faithful servant containeth me."

Which is, in effect, saying "Behold the kingdom of God is within you" (Mark 17, 21). And Paul said (1 Cor. 6, 19-20), "What? Know ye not that your body† is the Temple of God, that the Spirit of God dwelleth in you? Therefore, glorify God in your body and in your spirit, which are God's." And again in the 16th verse of the same chapter: "And what agreement hath the Temple of God with idols—for ye are the Temple of the Living God. As God hath said, I will dwell in them and walk in them and I will be their God, and they shall be my people."

The Taoist says—

"He who knows eternity is called enlightened. He who does not know eternity is running blindly into miseries. Knowing eternity, he is all-embracing. Being all-embracing he can attain omnipresence. Being omnipresent he can attain supremacy. Being supreme, he can attain Tao. He who attains Tao is everlasting. Though his body may decay he never perishes."

The Hebrew says—

"I have said,—Ye are Gods; and all of you are children of the Most High." (Psalm 82, 6).

The Hindu says—

*"The One God hidden in all living beings,
The Living Witness biding in all hearts,
The Wise who seek and find Him in them-self,
To them, and none else, is Eternal Joy.
The all-pervading Inner Self of all,
Who from his Formlessness creates all forms,
The Wise who see that One within them-self,
To them alone belongs Eternal Joy."*

—Shvetashvatara Upanishad, Vi. 11-12

"He goes from death to death who here sees manyess... Having thus become wise, calm, subdued, dispassionate, enduring, collected, he sees the Self of the Self, he sees the Self as all; nor does sin overcome him, he overcomes all sin; nor does sin consume him, he consumes all sin. Free from sin, free from passion, he is of the nature of Brahman; this is the Brahman-world."

Brahadaranyata Upanishad, IV, iv, 23

The Confucianist says —

"The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man. The superior man is distressed by his want of ability. He is not distressed by men's not knowing him. The superior man is dignified, but does not wrangle. He is sociable, but not a partizan."

The Cry of the Human Heart

In every religion there is the same cry of the soul—the oneness of Man with God, and he who thinks otherwise is still unenlightened. The Hindu, the Buddhist, the Confucianist, the Hebrew, the Moslem, the Christian, the Taoist declare in different words the one transcending idea—"YOU ARE THE TEMPLE OF THE LIVING GOD."

And all Oriental religions, of course, stress that Man can only understand through his mind, ultimately through right practice to surrender to the Mind of God. Mentalphysics teaches us the way—not by creeds, or beliefs, or dogmas, but by the right method and practice... "Man is God in Human Form!"

Footnotes:

*2nd par., p. 1, Lesson Three.

†Remember, "My Whole Body." See affirmation, "Your Own Spiritual Breath."

Reminder of Our Own Custodianship

You readily comprehend, because you have learned it in your previous studies, what I have taught you. You know that Breath is Life, and so on.

But could you convince another? Could you present this truth in such a way that it would fall upon your listener's ears and be immediately accepted as a great revelation? This is what you are training yourself to do, in addition to absorbing it more deeply into your own consciousness. Your Breath (the flywheel of Life), of course, may be used by you to continue age-old traditions and negations, equally as it may be used by you for the conquest and eradication of all negation, in yourself and in others.

Contemplate carefully the following—then meditate upon it:

You have, in previous study, traced what negation is, how it is born and grows in human consciousness, and *how Man can eradicate it from his mind and transform his whole life in doing so*. The one fact of all human existence, which finally Man must discover for himself, is that he is actually the Temple of the Living God, and that what appears to be "his own" life—body, mind and spirit—is actually God's. If, as you read, you can succeed in resting in deep inner devotion, you shall go even beyond this lofty conception, even to "THE GREATEST THOUGHT YOU EVER

WILL BE ABLE TO THINK." Emphasis is given, as you will see, to the greatest *thought*. Thought is the magic of your mind and the origin of all your action; consequently, *your thought rules your world*. Thought endows Man with the one power which can alone quicken him to Life's complete unfoldment, and men who do not think are unconscious instruments of men who do think. To the degree that *you* use the power of God's thought in you do you emerge from slavery of "conditions."

In a word, Thought is God in action within you! Thought is your spiritual essence. Translate your pure thought into your perfect action, and soon your earth will be as heaven.

But to translate God's divine thought into manifestation *of the earth*, as Man mostly does today, using this moving thought which creates all his ideas for mere selfish interest, then Man creates his own undoing. You see, however, that Man has no excuse whatever—*God's moving wisdom is final—it moves, whether you acknowledge it or not; if men do not change its course, it naturally causes them to attain to their full divinity in God's eternally divine plan. For God's Life to be expressed through us, there must be clear reason, a contrite heart and humble, and unselfish action in everything. Then all is well, and Man progresses according to God's will and way. HE THEN IS FREE.*

PREPARE YOURSELF TO IMPART THIS TRUTH

Spend some time in determining how you would start out to convince a person, who is not yet enlightened, that he is God in Human Form.

You know now that God is ALL; that Man is a part of God.

That being so, Man stands to his universe as a center does to a circle.

Consequently, wherever Man looks, outside himself into the "exterior" universe, inside himself to the "interior" universe, he sees *nothing but God*.

He, therefore, may, if he wishes, see himself as God. This is "*his Greatest Thought*," in Mentalphysics language.

All that arrests or changes or destroys this thought is false.

It does not matter what "education" may say: everything that essays to destroy that thought is false, and the whole superstructure must correspondingly be false.

This transcendental thought is one whose initial impact strikes the unthinking person as heresy. Yet it is true; and nothing is higher than Truth. Man is God in Human Form—Man is FREEDOM, Man is love, Man is light, Man is wisdom, Man is joy, Man is youth, Man is bliss, Man is perfection. Man is the author of his own world. This is what Jesus taught. Can *you* teach it?

The Buddha stated it thus:

"All that we are is the result of what we have thought. It is founded on our thoughts; it is made of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

"All that we are is the result of what we have thought. It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

Our Responsibility to Knowledge

Now, my Beloved, I repeat that you are well versed in the truth that this Lesson embodies, but study it with great

care—visualize another person before you—you are the expositor—you are learning now how to impress your hearer by the manner in which you impart the knowledge.

Study this well; re-write it if you wish; then see how you would present it if you were teaching:

"My Beloved, whether we like it or not, Man is a creature of great and enduring responsibility. He is born—he exists eternally—for the purpose of doing the Will of God. Man is not born for the purpose of making money, not born for the purpose of ruling other people, Man is not born to be other than What God Is, and throughout the whole of the Universe are literally innumerable expressions of behavior that God brings constantly before us—there is no excuse. Whether Man 'believes' his own nature or not is entirely beyond the point—*Man's final state is God's divinity*.

"You look out today and see the world in a state of chaos and despair. Some say the human race is doomed, and they present abundant evidence to show that Man's worship of Mammon has already sealed his doom. Some, acknowledging this, declare that Man's moral and spiritual fibre has disappeared, and that everything in the civilization he has built about him is founded on materialism, and therefore, *perforce, cannot stand*.

"You, who have true spiritual vision, are fully aware that Man—and *not God*—is his own arch-enemy. In the civilization that Man, particularly in the Occidental world, has raised about him, the governmental systems of regimentation which ominously raise their heads about him, Man is fast relinquishing his eternal birthright of FREEDOM—or that is how it appears—through his *unthinking*. Man is losing that which is his. That is the simplest psychological law.

"If you do not use what is in your mind, your mind lets it go.

"But because of the governmental system of regimentation and so on, which we can see everywhere around us today, Man is losing gradually the sense of the responsibility that safeguards his birthright of Freedom. Even we in America, though most men are afraid to say so, though everyone thinks so, feel that the regimentation to which we have been, and are, being subjected is in distinct contradiction to our natural national ambition of FREEDOM. *But Man never has been and never can be free in himself, he is free alone in God—free in all the virtues which are the essence of divinity.*"

The Gift of Discernment

"When you see a cloud rise out of the west," said Jesus, "straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

This time! Today on the earth! Great is the gift of discernment.

In great human crises, we see clearly that Man has not the slightest practical way, *of himself*, of working out in his earthly life the inmost inspirations of his spiritual being and understanding! He would be free—he is a slave (as he says, to circumstance)! He would be well—he is ill! He would be rich—he is poor! He would be what he is—he is what his own negative thinking makes him! But the moral forces of Man are inherent. They are born in Man, and if Man, not recogniz-

ing this truth, endeavors to live to the contrary, what happens? Man destroys himself. Man is evil?—no, he is good. If Man were evil, God would be naughty.

And, my Beloved, Noble of the Light, let people like us be-ware. There is a divine pattern, there is an imperturbable and unbreakable rhythm, law, in life and in history; and our duty is to watch it and observe it so that we may grow into our true divinity. God is *not mocked*. God is not mocked any more today than in any period of Man's history. Everywhere there is cause and effect—Karma—punishment for sin—absolute justice and law. And if we do *not* observe and obey the Law, we pay the price; it is inevitable in God's eternal justice and love. But the shining TRUTH remains, and will remain forever, whether Man destroys himself finally and the very earth on which he lives, that MAN IS GOD IN HUMAN FORM. And in all analysis of beings and things, circumstances and ambitions, the earth and humankind, states and policies and politics, THIS IS THE ONE INDESTRUCTIBLE, UN-CHANGEABLE, ETERNAL TRUTH—Man is God in the form in which he now finds himself, the human form."

This, my Beloved, is the Greatest Thought You Will Ever Be Able to Think.

THAT IS WHAT YOU AS A TEACHER, WILL HAVE TO TEACH. SO FAR IN THIS LESSON, WE SEE TWO THINGS—ONE, WHAT OUR BREATH IS AND DOES; TWO, THAT WHAT WE ARE IS THE SUM-TOTALITY OF OUR THOUGHT. NOW THE HUMAN AURA, OF GREAT IMPORTANCE TO YOU, AND VITAL WHEN YOU BEGIN TO TEACH.

"Reading the Aura" Is Surrender*

Now, you are familiar with your own aura, are you not? No! Oh, yes, you are if you are able to successfully go into the Silence—but the "SILENCE" to the initiated disciple is a very different state from what the uninitiated person understands. You know your own aura when you can so completely surrender yourself as to feel that you are at one with God—surrendered into Light, surrendered into Thought (Universal Thought—God). You are able to read another's aura when you can sustain this complete feeling of surrender in the presence of another or others.

"*Reading the Aura*", then, is surrender—a matter of the mind rather than of the body; a matter of the soul rather than of the body.

"*Reading the Aura*," indeed, is merely an expression in words. It is not a mechanical affair on a three-dimensional plane, but a spiritual realization on a multi-dimensional plane. Mind you, I assume that we understand each other when we use these words. I assume you know that "*Reading the Aura*," in the sense that I use the expression, is to *know God*, to *feel God* . . . to know what Breath is, what Thought is, what *Feeling* is, what Light is, what Youth is, what Love is, what Peace is, what Life is . . . to know "all in One, One in all," "as above, so below" . . . to know the meaning of and be able to lose yourself in "Your Own Spiritual Breath," and much else.

To read the aura, you will have learned how to BE STILL.

When you have practiced spiritually, you naturally will have come to "know truth in truth, and untruth in untruth," and so will have arrived at truth—then, you will not need me to point out to you the objective phases of merely seeing Light

around or in a person—you will be able to *read the aura*, and see, in yourself or any person, that Light which lighteth the heart of every man that cometh into the world.

You have done some practice. You know something about the Breath, the Solar Force, the Light, the Wisdom, the Energy, the Love—about Life Itself—all the *words* you may use to portray the central idea. No matter whether you decide to concentrate your learning upon one or all of these, or any other of the verities of Life to which we give many differing words and meanings, the result will be the same: *you will be able to read the aura—then to apply your knowledge, then to teach others.*

Finally, you see, it is FEELING!

The Labor of a Man Is His Truth

What I have just been saying, put simply, is that we come triumphantly into TRUTH, through feeling . . . feeling after Him if haply we may find Him. But we should at once define what we mean by "Truth." We in Mentalphysics know that it is, of course, mere waste of time to endeavor to define in words what Truth is. Ever since Man has developed the power to think he has been crying, in the chaotic wilderness that he largely has made out of his life, "What is Truth?" While we know that Truth cannot be defined or described, we in Mentalphysics, however, have nonetheless been abundantly blessed, for by practice we have been enlightened to some degree by Universal Wisdom to know that what men call God is Truth, and that Man, made in God's image, is also Truth; in other words, we have learned that Truth is *within us*, and elsewhere cannot be fully comprehended. Truth is God's works, God's expression, God's Life and God's Love manifested and realized . . . made real. There is nothing higher than Truth.

Mentalphysics teaches us, moreover, that the labor of a man

*Footnote: See Page 2, Commentary 2.

is the Truth of him, just as the works of God are the Truth of all existence. By his labor Man gains all that Truth can give him. So far as I can see personally in the interpretation that I give to the words that I am using, we cannot know Truth in any other way. TRUTH KNOWS US! WE ARE TRUTH! But that does not necessarily cause us to know Truth! It is by what we *do* in life that we ascend unto and lose ourselves in Truth. IN OTHER WORDS, TRUTH SHINES THROUGH US IN WHAT WE DO!

WELL HAS IT BEEN SAID THAT IT IS BY WHAT WE DO IN LIFE THAT WE ASCEND UNTO AND LOSE OURSELVES IN TRUTH. YOU SEE TRUTH, LIKE EVERYTHING THAT CAN BE CALLED A VERITY OF NATURE OR SUPERNATURE, REVEALS ITSELF. LIGHT REVEALS ITSELF. ALL THE VERITIES OF LIFE REVEAL THEMSELVES. OUR BREATH REVEALS ITSELF—YOU COULD NOT STOP YOUR BREATH NOW FOR THREE MINUTES; IT REVEALS ITSELF. SPEECH REVEALS ITSELF. ALL VERITIES OF LIFE REVEAL THEMSELVES.

My Beloved, I personally believe that the non-knowledge of this truth has been the greatest stumbling block in all religions since Man has begun to think. TRUTH REVEALS ITSELF! But living constantly in the outer, Man has been so far from his inner spiritual understanding that he has missed this Godlikeness within himself.

When we surrender to anything whatsoever that can be classed as a verity of Life, then we can be sure to win through.

Conclusion - - Our Entry Into the Atomic Age

IF MAN'S LIFE DOES NOT IN ALL ITS ACTION AND MANIFESTATION CONFORM TO TRUTH, MAN'S SUFFERING IS CONTINUED TO THE EXACT POINT AT WHICH HE AGAIN SURRENDERS HIS WILL AND HIS WAY TO TRUTH'S UNALTERABLE LAW.

It is, in passing, important to notice that never in human history has a war ended almost simultaneously with the launching of a weapon certain to revolutionize not only the methods of warfare but the whole concept of economics and politics. Only yesterday I read a note in a popular magazine that said: "If the consequences of the discovery of a method for releasing atomic energy were limited to the surrender of Japan, and if, as many mistakenly imagine, such a secret can long remain in the monopoly of a few 'peaceloving' nations, it would still be an event of cosmic proportions. Actually, of course, the forces that wreaked the first dreadful ruin on Hiroshima and Nagasaki have faced every nation and every individual with the choice of world-cooperation or world-destruction." Of course, such a choice will not be made deliberately and consciously.

Put as simply as it can be presented, that is precisely what is the cause of all that we saw during the horrible six weary war years. I do not say this is an absolute fact, but the great probability is that the atomic bomb is as near as Man has come in the outer universe to the uncovering of God's secret Truth of the inner universe. *Yet Man is fearful, now, that that great and marvelous secret has been uncovered to human consciousness, that he will not have enough sense to use it other than to his own destruction.* We hear so much about that, don't we? If he uses it according to God's LAW, the power that he has discovered in the atomic bomb, rightly used, will mean a long step towards his own freedom in his march towards his own divinity's expression in human life. Indeed, it seems to me that man has nearly arrived at the point where the great truths of God's Universal Mind that he must uncover will compel him to make one of two decisions—the first,

"But, oh, Ding Le Mei, I haven't heard the Voice in the Silence yet." No! And he will not hear, because that person is unsunderingly tied up in his mind as well as in his spirit. These have been the errors of the human mind right down through many centuries. Men have fooled themselves that they are something different from The Thing That Is. We know we are That Thing, and as we practice being it, so does the Truth reveal itself through us. *But until we march in to claim our birthright, then how can our birthright come unto us? If you will think of that in the way in which I speak of it, you will understand more about the Cause of Life and know the supreme majesty of Life. It is inescapable. It is difficult to impart this to others, however, for they, too, must learn that TRUTH REVEALS ITSELF!*

In the essential meaning of Truth that we all in Mental-physics have in our mind, we know that Truth exists as the one spiritual force of all existence. We see the effect of Truth in a million ways. It is manifested in every branch of human activity, and everywhere we see Truth as LAW. *We see Truth as Law!* In the simplest thing, in the most involved and scientifically complicated thing, we find the Law of Truth. The bark of a dog, the tick of a clock, the movement of your hand portray Truth equally as does the eternal firmament of heaven, with its great stars rolling through space unflinching in mathematical exactitude, or the findings of the Einstein theory. *All is Truth.*

that men all over the world must unite together for the carrying out of God's Will of Love and Truth on this earth; or, the second, Man must perish from the earth. Either one or the other.

How can we know Truth of ourselves unless it be by the satisfaction of heart and mind and Spirit, and how can we say it works in the Divinity of any other man unless it be through his labor? Certainly we do not see it in his words. Certainly we do not see it in his promises. We see it only in what he has done. It is when WE HAVE DONE—not just made any promises that we will do—but WHEN WE HAVE DONE ALL THAT WE CAN DO . . . then, GOD MUST DO THE REST!

We cannot know Truth at all. Who am I to know Truth? Blessed am I if Truth knows me, and reveals itself through me.

Grasp the Essentials That You May Teach Them!

Unfortunately, right down through his history, Man has rarely been wise enough to see the essential issues. Now, think of that sentence! Right down through his history, Man has rarely been wise enough to see the essential issues. Consider your own life!—let me consider my own life! Take any one day, and you will see how much of your thought, energy, emotion, and so on, are concerned with and very largely wasted in non-essentials, and the essentials of life either pass us by or we pass them by. Man is prone to put the universal misery of war in the background and bedazzle himself, as the writer from whom I quote remarks, "with the supposed profits of a quick victory over an enemy too stupid or trusting to prepare for a sneak attack."

Contemplate this:

But Man has now come to the point where he must unite or perish. Many people think that Man will not change, and with the atomic power that he has discovered he will

literally destroy himself and all his works. No less a man than Professor Hooton, of Harvard, says that "to put into the hands of human beings as irresponsible as apes, and much more malicious, such a weapon as the atomic bomb is to invite the destruction of civilization and the extinction of the species."

Let us hope, as I do, that this discovery of the atom's secret will add to Man's productive potentialities, and let us agree in the belief of the writer from whom I have quoted that it will "release him from fear of want and defeat to such an extent that the idea of conquest will become as fantastic as cannibalism." I believe that.

Truth Will Not Change

But whatever Man consciously or unconsciously decides, Truth will not change. Electricity, about which man knows so little though he knows how it works, will light a city and provide power for the genius just as readily as it will electrocute a man. So with all phases of God's Living Truth that Man may discover. With the atomic power we have been talking about, it is certain that unless genuine cooperation can come among peoples so that this new appalling knowledge be concentrated on Man's improvement on this earth, instead of his destruction, our last estate will be worse than our first.

But whatever Man has done in the past or may do in the future, the fact remains that Truth is unchangeable . . . no matter what the appearances may be. Abide in God's Law, and we know Truth and become all that Truth is. Disobey the Law, and we perish by its irrevocable and changeless force and truth. This is what you and I have to teach.

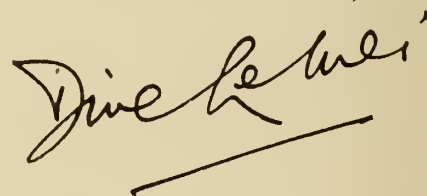
Under Paragraph I of this present Lesson, I remarked that I wished to pursue the idea of "Finding the Light" and the "Reality of the Universe." The possibility is that, as you have studied this Lesson, you may have expected more definite reference to these two subjects. It is true that, apart from the First Experiment, the Second Experiment, and the Third Experiment, given in Paragraph I, there may not have been very definite reference to either the "Finding of the Light" or the "Reality of the Universe."

But that is precisely what I have in view in this *Ding Le Mei's Preceptor Course No. 1.*

You will, I feel sure, immediately see in your mind many phases of truths that you had previously learned when you read the expression of any essential truth. This is precisely what I desire. I desire *you* to be your own Teacher; I desire *you* to now train yourself; I desire *you* never to forget that you are under training for the definite teaching of others. Therefore, as you read and study this Lesson, keep a notebook at your hand, make your own notes, rewrite any particular paragraph (staying with the subject matter in hand, of course), and thus expand your own creative ability. Only one thing I ask of you and warn you against: Never Plagiarize! Remember that Mentalphysics is Mentalphysics, and there will never be any fear of infringement by you of the copyright laws as you use the writings of Mentalphysics teachings. It would please me very much indeed if you were to memorize all Mentalphysics writings—but that is not possible. Never mix up the writings of any other teaching or philosophy with Mentalphysics, but, for practice, write in your own language as much of my written material as you care to. See whether you can express, in your own language, what you have learned; this is the very finest thing you could do.

Peace Be Unto You.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
California, U. S. A.

End of Lesson Four — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson Five

"KNOW LIKEWISE THAT IF BY REASON OF THAT GIFT VOUCHSAFED TO THEE BY GOD THOU HAPPEN, EVEN AFTER THOU HAST IT, TO WAX PROUD, TO BE COVETOUS, UNDER WHATEVER COVER OF FALSE PRETENCE, AND DOST HEREBY TEMPT THYSELF TO TURNING AWAY FROM GOD, LITTLE BY LITTLE; KNOW, FOR I SPEAK THE TRUTH, THAT THIS ART WILL VANISH FROM UNDER THY HANDS, INASMUCH THAT THOU SHALT NOT KNOW EVEN THAT THOU HADST IT."—AQUARIAN SAPIENTUM.

Introduction

My Beloved, I wonder whether you would like to take my place as I commence this Lesson for you? As I sit here at dawn in our glorious New City of Mentalphysics, I invite you again to ask yourself what *you* would write if this were your duty instead of mine.

Let us project ourselves forward a few years. Right now you may be on your way to Preceptorship. Perhaps you will have your own classes, large or small. What will you do then; what will you say, if you have to prepare a lesson for *your* class? I once tried this experiment: As I was conducting a class one night at The Institute, I spontaneously called upon an older student to carry on for the evening. He shook at the knees. He could not talk. And yet, he was a very good student. Soon confidence came, and he did excellently; but it was clear that he had not been trained to teach.

Now, I hope, dear Noble of the Light, that you will see that the purport of Mentalphysics is to save the world. The voice of one man can do but little, while the voices of many sincere and fully-trained men and women will be able to make a deep impression on the consciousness of the human race. It is consequently my hope that, as a result of my present joyous efforts in preparing this *Ding Le Mei Preceptor Course No. 1*, many Nobles of the Light will not only equip themselves to be better students of Mentalphysics, but will in due time become the teachers of the future. That is the *raison d'être* of this *Ding Le Mei Preceptor Course No. 1*—to endeavor to teach you to teach.

I daresay that some would say, "Oh, yes, I can teach!" Others would say, "Oh, Ding Le Mei, I can never teach!" From which class would I more readily chose our future teachers? It would be from the second class, because I believe they would feel such a true humility of spirit, would be aware

of the truth that the "fear of the Lord is the beginning of Wisdom", that they would be nearer than they think to becoming the saviors of mankind.

I hope you will have this constantly in your mind—equipping yourself for the teaching of others. Some of you may say, "Oh, no! I will never teach." Probably you will not. But, you see, the longer we are in Mentalphysics and the more Mentalphysics shines out through us, naturally the more readily will people turn to us. I daresay it is already within your experience that people come to you with, we will say, their troubles. That will more readily take place in the future. You will be asked questions, and though you feel that you know the answers, you may not be able to make the explanation with conviction—you may not be able to speak with inspiration that convinces your hearer. I hope, therefore, that as we go along together you will so completely absorb—even to memorization—certain parts in Mentalphysics writings that they will become the very warp and woof of your consciousness. Why? You will remember that I spoke of the reviewing of their books by Chinese children when they are very young. Even youngsters of six and seven memorize and repeat to their teachers tens of thousands of words of the Chinese classics, which they do not understand, but which they are able to use in later life. It seems ridiculous to us; and yet, you will go among the common people in China and will find many men who can recite from memory in this way, thus creating an atmosphere of nobility, gentility, and wide classical education.

If you memorize Mentalphysics writings you, too, will find a ready answer to the questions of the toiling pilgrims you will meet on The Path. You will always have ready at the right time the right answers for those toiling pilgrims who will come to you increasingly to seek succor.

The First Rung — Lesson Five

At almost the end of our last Lesson, I remarked that "whatever Man has done in the past or may do in the future, the fact remains that Truth is unchangeable . . . no matter what the appearances may be." I also referred to atomic energy, and quoted from a writer who said he believed (as we in Mentalphysics believe) that the discovery of the atom's secret will in the future release Man from fear of want and defeat to such an extent that the idea of conquest of one people by another would become as fantastic as cannibalism.

My Beloved Noble of the Light, amazing as the "discovery" of atomic energy was, and simply stupefying to the great majority of people, we in Mentalphysics can see that, in the finality of Man's knowledge, there is nothing that will remain hidden from his understanding. When that time comes Man will be compelled to "think universally"—(did the magnificence of such a state of the human mind find lodgment in *your* mind when I first referred to the possibility of mankind *thinking universally*?). Now, do you see that in its advanced phases Mentalphysics teaches this very thing.

We Think Universally the More We Practice Consciously to Know the Mind of God! The knowledge of atomic power is, without question, the nearest Man has come in his outer life to the realization of God's Mind. Though the material scientist may not admit this, to the philosopher it is self-evident. The time will come when many men will realize that all that they do is actually what God's Mind allows them to do when they relax in wisdom into God's Mind . . . God working His Will through Man.

Similarity and Contrariety of Truth

You see, therefore, do you not, that what I said in our last Lesson about atomic energy, for instance, refers to the "*Reading of the Aura*", the "*Reality of the Universe*", or any of the many other ideas that we have so far absorbed in Mentalphysics. It is all the pursuance of Truth, the Art of Living . . . "Feeling after Him if haply we may find Him."

Try to think how near Man has come to God—Truth meeting Truth. This greatest discovery of one of the secrets of God's Mind or Law, atomic energy, came in the nature of a bomb, which Man used for his own destruction, because Man had not found any other way so far. But just think how near the knowledge of atomic energy has brought Man to the Mind of God, to the Absolute. Yet Man is fearful, because he has wrought greater than he understands. He is fearful of his own discovery. He is afraid that he will use it upon himself for his own destruction.

God grant that this may not be so, but it seems to me that the fear among men and nations is growing lest the atomic bomb cause Man's annihilation, instead of being the very germ of his own creative construction.

We in Mentalphysics Are Safe

But we in Mentalphysics have no fear, for we can only know God's Will, or God's Love, or God's Truth. Do not let us be disturbed. *We* shall never perish. No, we shall never fear the atomic bomb. That is one of the reasons we are building the New City of Mentalphysics, far up in the glorious desert mountains of Southern California, where conditions of human living reach an extremely high point, and where, in due time, we shall have an ideal Mentalphysics society.

We live in an age today when it seems that the world is so very different from what it used to be. But it really is not. Human beings—their hopes, ambitions, and aims, are pretty

much what they were 500 years ago. Conditions are different, that is all. The nature of Man has changed but little. And God has not changed!

So long as Man remains Man, however, no matter what he does, no matter how great his achievements on a three-dimensional plane, he will always remain Man. His own work will certainly take him higher simply because of the effect of unconscious evolution, but when he awakens spiritually he will master evolution consciously, become a God-like being, become and do what the Creator is and does. But until his spiritual awakening takes place his work may quite as readily lead him to his self-destruction. Let him relax, when he has learned enough wisdom to do so, and he will feel God's Light immediately—that will be the beginning of his becoming God. This is all that we have to finally impart.

The idea in my mind as I write to you is how near Man is to God. How in many, many things that people like ourselves do we transcend ourselves. We are constantly doing greater than we know. I cannot but believe, in spite of much evidence to the contrary, that there is a sufficient number of human beings on this earth (and we in Mentalphysics are among them) who are already awakened to the knowledge that Man is near, very near, to God; . . . of course, this is so—for Man IS GOD IN HUMAN FORM. Truth is real—and you and I *are* Truth. In my heart, as I am writing to you, and in my imagination as your soul shines into mine, I know that you are real. I know that, in your Lessons, we shall come together week after week, not by mere human desire, but by something that is quite beyond us and greater than we are—the Truth of us. I love you, my Beloved Noble of the Light. I do not know why. You love me. Why? It is, of course, something that completely overpowers us, embosoms us—It is greater than we are. Because It is greater, we have surrendered to It. Its nature is within us. Having learned something of Its Law, we have submitted to Its Universal Self. The "*Reality of the Universe*"—I cannot express it to you, but you know it.

As my spiritual voice falls upon your spiritual ear right now, you know that though you cannot believe it, or even perhaps the words that I use, you know that the very Truth is coming through the words on this page. In the outer expression, people often become quite at odds or even vindictive when they try to make one another understand. We are different, however. We in Mentalphysics only know "the Beloved". Why are you, to me, "the Beloved"? We do not know. All that we know is that "we know the Beloved"—we have learned to look in reverence upon each other—we are on our way to looking in reverence upon every living thing—we are learning to "think universally".

In short, we have learned the "*Reality of the Universe*," and we have begun to think universally. My Beloved, when we come into a knowledge of the Reality, the endurability, the eternality, the unchangeability, our hearts incline us increasingly toward simplicity.

Simplicity Is Your Strength

NOW MY BELOVED, PRACTICE BEING VERY SIMPLE . . . HOPE TO BECOME MORE SIMPLE . . . DO NOT ASPIRE TO BE KNOWN OF MEN, AND TO BE CONSIDERED WISE, BUT ALWAYS ACT THAT YOU MAY GROW MORE AND MORE SIMPLE. I SAY TO YOU, THAT IS THE WAY TO SURRENDER. IT IS BETTER TO BE CHILDREN AT HEART, SWEET AND SIMPLE, THAN TO HAVE MUCH SPEECH.

Many ideas will come into your mind, of course, as you read. The "*Reality of the Universe*" will become real to us

only when we surrender into It. I know a great deal more than I used to know, and so do you. The Truth that I know today knocks skyhigh the rather profound ideas I used to entertain intellectually many years ago, about God, about Evolution, about Evolutionary Growth, about the Potentiality of Human Beings, and so on. It is the same with you; and yet the great probability is that, as you stand looking back into the past and bringing yourself before the bar of your own soul, you can see that today you do not actually know so much more than you used to, but you FEEL so much more. Instantaneously, when you hear or read something that is not in accord with the Law of God—it may be that little children are going hungry; it may be a calamity somewhere far away; it may be that your neighbor suffers some misfortune—it taps your heart. Your heart goes out to them and you give your heart and are practical in generosity of your substance. That is how we grow. That is how we become a part of the “*Reality of the Universe*”. We surrender more and more to the reality—God, the Reality, the Creator, Our Holy Lord. We are hidden in It, as the great Ocean of Life hides the dewdrop . . . just as the great Ocean of Life attracts the dewdrop, so does the “*Reality of the Universe*” attract us.

We learn to share with those who have less than we have; we learn to impart to those who know less than we know. In that way we imitate the Law of the Universe, and are incorporated in its Reality. The “*Reality of the Universe*” knows the need of thee just as we will one day have learned the need of the Whole.

How are we to know the “*Reality of the Universe*”—only in FEELING, of course.

The lovely feeling I have had because of letters I receive from students in which they explain, “Oh, Ding Le Mei, if I only had a lot of money for the New City!” You see the love of our hearts, not the power of our intellect, causes us to know God. How can we know God? By writing books, or reading books . . . no! Yet there are many university courses trying to explain what God is. No, it cannot be done that way. WE MUST SURRENDER INTO IT, AND FEEL ITS LOVE AND LIGHT IN THE THINGS THAT WE DO.

The Seeker's Eternal Cry

My Beloved, when you become a teacher, you will constantly be asked “How?”. That is what people want to know . . . HOW? How to find God . . . how to “make it work”, as they say. No matter how much you may know yourself, unless you are able to impart what you know, you will not succeed as a teacher—that is, in an outer sense. I know that sometimes the greatest failure is the most brilliant success, and if a teacher leads a blameless life he will be naturally successful in inspiring others with his example; but he will then be confined to the people whom he physically meets.

As a teacher, you should have many sentences, paragraphs and facts so coordinated that at any moment you will be able

to draw upon them to put over any fact into the mind of your listener. Therefore, consider the following, and see whether you can improve upon it as a means of convincing him to whom you may be talking, and whom you wish to teach and convince on “Reality”:

“The person of inferior intellect should, in my opinion, study and meditate upon the simple truths of Life and the first basic truth of all—that means to say, the truth that is in all things, that is in *all*, reveals itself naturally. So the person of what I would call inferior intellect should so train himself to contemplate and meditate on this one basic fact of life: *There Is Nothing But God*. The person of superior intellect is able gradually, according to the degree of the sincerity of his practice, to lead himself into safety in the consideration of effects.”

“To do so he will have allied himself in consciousness with causes, but never will a man of inferior intellect be able to understand causes, no matter how sincere he may be, through the mere examination of effects. The only examination he will make will be of effects.”

Now, my Beloved, this is the kind of argument or persuasiveness that, when you become a teacher, you will have to put over and try to impart to the early seeker. The early seeker is always much more difficult to teach.

“Everyone of us advanced Nobles of the Light, I feel sure, desires first of all to know. It may not be a continuous or continuing desire of our minds, but all of us desire to know. We desire to know something about ourselves; the person who does not desire to know anything about himself is very easily bored with the examination of *anything*, for the simple reason that he does not want to know anything about himself. The person who desires to know anything whatsoever about himself is always eager and sometimes anxious—which is not wise—to learn something about something. Whenever we learn something about something, we have automatically learned about ourselves.

“The *finality* of us, if you like to speak that way, the finality of our hopes and aims and ambitions is to learn all that there is to learn, and that one thing is embraced in the one universal truth of what is called God. God is all that there is; God is expressed in all that we see, feel, hear, believe, know—all that our consciousness is . . . there is nothing *but God*. The philosopher tells us that it is not possible to understand all about everything, for the simple reason that when we begin to study something, and we believe that we have come to the conquest in our knowledge of that certain thing, the more we go along to other things, the more we realize that the first thing that we examined has already changed. But the beauty of it is that, though the first thing that we examined has already changed its *form* or its *quality* or its *nature*, in truth the *Thing that caused that thing to be can never change*. The person who is afraid that he has not had sufficient experience, that he does not possess sufficient knowledge, that he does not have sufficient book learning—one of self-acknowledged inferior intelligence—should sit and contemplate this One Great Truth. Going through that stage, he will hope that he will reach sagehood and become a seer. By the time that he has sufficiently engaged in intelligent practice, his experience will have brought to him knowledge from that experience, then he becomes a man of superior mind, and then he will be able to examine what the Chinese call the ‘ten thousand things,’ and no matter what he examines he will see the exact unalterable interrelationship of the All in the One and the One in the All. My Beloved, if I am not interesting, forgive me. This to me seems to be extremely fascinating and simple. How is Man to learn *what* he is unless he is prepared (even though he acknowledges himself to be a dullard) to sit quietly and *feel* what he is?”

THEREFORE, READ MENTALPHYSICS! Practice Mentalphysics! If possible, memorize parts of Mentalphysics writings to which you are attracted in your Lessons.

Your Personal Practice for the Week

My Beloved, you have absorbed all that I have said to you in this Lesson thus far. Now we are going to experiment a little. At least three evenings of this week devote not less than half-an-hour to what follows:

First Experiment

- (a) Breathe your “*Perfection Breath*.” Before doing so, sit quietly and prepare yourself. Review in your mind what you have read in

this Lesson—you are calm and at peace—you are grateful and reverent. You feel that you are now about to surrender to your own highest thought and feeling; that you will actually rest in the Mind of God. You think of the Affirmation that follows the Perfection Breath.

Now Breathe the Breath: Once, with a little rest afterward, sitting down quietly.

Instantly you become conscious of the Reality, and less conscious of yourself—your body, your mind. Your sense of personality is transformed. You feel that you are transfigured. (Remember, *It is coming into you*, and you are *going into It* at one and the same time.*) In other words, you become entirely the *Spirit* of you.

*Contrast this Experiment with Experiments in Lesson Four.

Read this carefully:

"When you go to that seemingly well-known place of the Spirit within yourself where your Spirit finds rest—you also find Peace—you find Light—you find Love—you find that unspeakable Something that is in entire correspondence with and reflection of *That* which you feel that we speak of as God. It is an unspeakability! It is an unimaginability! It becomes so still in you—you in It. Its velocity is so terrific that it seems not to be. The Spirit is entirely undisturbed.

"And on very rare occasions you are able to, so to speak, project yourself through the realm of matter, even through the realm of mind, into this unspeakable peace of the Spirit. And there you find rest—you find rest for your soul.

"When you reach that Something which is yours—no one can say it is *not* yours; it is more real than the body; it is more real than the mind—it seems that as you enter you make perfect contact, you seem to fully understand, and your mind is transformed and you stand transfigured. You rest in It, you *rest* in It, you rest in It, and all the ten thousand things of Life pass from you. All *action* passes away. You seem to have arrived at the apparent *inaction*. You have arrived at Peace. It is a peace that passes understanding, because you have nothing whatsoever in the realm of mind to compare with it—only your heart within the soul of you, that which is the correspondence of the Spirit of you, can enjoy it, it is so beautiful.

"As you rest in *IT*, you realize that you have come to The Thing Itself; have become acquainted with the Principle that appears in the procedure of all things, and so gradually become sure of the way to regulate your own life in all varying circumstances.

"*'Fire cannot burn him who is perfect in virtue, nor water drown him; neither cold nor heat can affect him injuriously; neither bird nor beast can hurt him.'*" (These words do not mean that he becomes indifferent to these things; they mean that he discriminates between where he may safely rest and where he will be in peril—he is tranquil equally in calamity and happiness. He has learned his own true nature. He knows that he is *God in Human Form*.)

Second Experiment

- (a) Repeat the Breath: Once, with a little rest afterwards, sitting down quietly.
- (b) Now enter into a short Meditation. You see that God, which you now feel, is eternally at rest. All your world will be what God is when you yourself have become the heights of your own knowledge of beauty, health, strength, peace and Life.

Again meditate: the man without . . . the man within! The *man without* is courageous, confident, capable, leading himself into conquest. The *man within* is serene and at peace, feeling after Him if haply he may find Him. You feel conscious of becoming the master of That Which seems to be yourself into what seems to be greater than yourself.

Read this before you enter into meditation:

"He who would reach the goal of perfect peace is devoid of self, losing himself in the silent principle he observes in Nature—watching the changes, as they pass, returning to the state from whence they came. He who would reach peace learns in the Silence, which *is* Peace, and becomes tolerant and, therefore, just; justice is the function of a king, and royalty an attribute of Heaven, and what is Heaven-like on this earth comes near to God. He who is God-like knows peace and dwells in spirit in the Silence, and has achieved Eternal Life.

"*Faith is the bridge that leads you to the Silence.* He who has a weak faith has no faith, and can never enter in. But he whose faith is established *knows* that he who remains in the shadow, in the Silence of the Almighty, and endeavors consistently to regulate all his actions, all his speech, by a belief that God is living in and through him will, in time, through practice, become like unto God, just as he who walks in the path of virtue becomes virtuous, and he who pursues a course of vice becomes vicious.

"Silence is the immortal storehouse of Wisdom. He who exercises Wisdom exercises the knowledge and the power of God within him."

Third Experiment

- (a) Prepare yourself to repeat the Breath—sitting erect—ever so tenderly. You know what you felt in the first Breath—you know what you *now* feel; let there be increased coordination. There should be increased coordination in the physical Breath, and there should be increased coordination as you feel more deeply into the spiritual side of this experiment.

Enter again into Meditation:

Go as deeply into Meditation as is possible to you . . .
"WHATEVER THE CREATOR IS, I AM." Sample thoughts that you may hold as you enter into Meditation:

"ALL LIFE IS PATTERNED. ALL LIFE IS PURPOSED. ALL LIFE IS ORDERED.

"ALL LIFE IS IN GOD—ALL LIFE IS IN ME.

"ALL THAT GOD IS, I AM . . . WHATEVER THE CREATOR IS, I AM.

"I AM THE ENDURABILITY. I AM THE UNCHANGEABILITY.

"I AM THE REALITY OF THE UNIVERSE. I AM THE CREATOR IN HUMAN FORM.

"I CREATE. I REFLECT ONLY WHAT GOD IS IN ME.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

Read this before you enter into meditation:

"*No man can truly meditate in spirit and truth by his own power.*" I would like these words to sink into your consciousness. There may seem to be a little vanity there, but there is great wisdom in that sentence: "*No man can truly meditate in spirit and in truth by his own power.*" Why? Because only that which is divine can enter into relation with the divine. *True prayer or true meditation is not a mere wishing or desiring, but an action within the power of the Omnipotent God.*

Of Truth, then, which is of God, you can say nothing, for Truth is of God and to know Truth you must go where it is, *in God*. So, my Beloved, from the very outset we have nothing to say. Reach in prayer or in meditation a high fourth-dimensional understanding, which means to enter the Super-conscious Mind of Life, and while you are there, so to say, you know it completely. But to come down from the super-conscious to the conscious; to descend from the fourth-dimensional to the slower vibrating three-dimensional, and then in the three-dimensional to try to describe what you have known and actually *become* in the fourth-dimensional or higher world would be merely a waste of time; it would be quite silly to attempt it.

For people like ourselves there is the transcending quality within us of our imagination which alone can portray the Truth of our own existence. The logician will say that that does not hold water. The logician is like a newspaper editor who says, 'Well, if you can't say it in half a column, you can't say it at all.' The logician says that if you cannot show him—and he has his own very definite ideas of the manner in which he should be shown—then he cannot accept it . . . and that is the precise point at which the materialist and the practitioner of the Law part company!

“How?” . . . and . . . “Why?”

My Beloved, our Mentalphysics method is always extraordinarily fascinating. It is fascinating because it enables us to express ourselves or our higher intellectual selves in strict and true phrases. If I were a student in Mentalphysics, I would isolate all the particular sentences and paragraphs of Mentalphysics that I like and I would endeavor to rewrite them; and I would endeavor to rewrite them better than they were originally written. In the writing of them, I would know that there is no better way of teaching myself.

As we study the *“Reality of the Universe”* we see how grand is *our life!* Suppose we were not human beings . . . suppose we were denizens of some subhuman kingdom . . . we would then perforce be under the complete direction of evolution. We would not be conscious of evolution, could not reason upon it, would not then be able to enter into conscious control of it. BUT, YOU SEE, WE COME TO KNOW THAT THE UNIVERSE IS MADE OF LOVE, AND ALL THE APPARENT EVIDENCES IN THE HUMAN KINGDOM AND THE SUBHUMAN KINGDOMS TO THE CONTRARY, WE GRADUALLY LEARN THAT THIS IS TRUE . . . ALL IS LOVE.

You and I Are Love

I am sure that you can no more express your gratitude for what Mentalphysics has brought into your life than I can. We are flowing over with gratefulness—that is all we can say; we have no other words.

What the World Seems to Be

In days gone by, the world probably seemed inhuman to us,

as it now does to millions of people. So much takes place that Man does not understand because it seems terribly unjust. Only yesterday a bereaved mother asked me the reason why, in an explosion in a Southern city, her two daughters “lost their lives,” while other children went unharmed. She railed against God and Man. She saw nothing but diabolical injustice in the event. She did not know, of course, anything about the Law of Cause and Effect, and, if she does not awaken to Truth, will probably hug this negative idea to her heart and so hasten her release from her own body. She knew nothing of what we know, that There is no Death! I talked to her, however, and she suddenly seemed to understand. What did I say? This is, in essence, what I tried to impart to her, quite humbly and spontaneously:

“You are God in Human Form. And by God’s mercy, by God’s grace, by the infinite bounty and love of God’s wisdom, you (I do not know how we have come across it, but we have found it, and none can take it from us and none can say us nay) are chosen to teach mankind. How grand! You are doing the will of Life . . . you are basking in Light . . . you are the knower of Life . . . you are the immortal of Life, walking among mortals.”

This lady went away in quite a different frame of mind, and I trust that I said something to inspire her to think for herself.

That is what you will do increasingly. People will come to you and, at the start, you will hardly know what to tell them, but, as you grow in practice (granted that you keep close in spiritual meditation), you will find that the Spirit moves through you and puts into your mouth exactly what you should say at the moment.

Meditational Experiment

The following passage is not new to you, but it contains a great deal of wisdom. Memorize these five paragraphs, and you will never be at a loss in conversation with any seeker. Therefore, take them into meditation for at least five evenings this week as follows:

On SUNDAY EVENING: Take (1) “I AM THE CREATIVE SPIRIT EMBODIED.”

On MONDAY EVENING: Take (2) “I AM THE ALL THAT THERE IS EMBODIED IN HUMAN FORM.”

On TUESDAY EVENING: Take (3) “I AM THAT WHICH IS INFINITE.”

On WEDNESDAY EVENING: Take (4) “I AM THAT WHICH IS ETERNAL.”

On THURSDAY EVENING: Take (5) “I AM THAT WHICH IS INDIVISIBLE.”

Read very carefully the paragraphs before entering into meditation. The last two evenings, meditate on (1) to (5) inclusive.

(1) “I AM THE CREATIVE SPIRIT EMBODIED.”—*You are the Final, Absolute, Continuing, Everlasting, Never-ending Thing That is, That Has Been, That Ever Will Be—That Cannot Change if It Would.*

(2) “I AM THE ALL THAT THERE IS EMBODIED IN HUMAN FORM.”—*Nothing can exist outside the All That There Is of which we have been speaking. Therefore:*

(a) You are of That Which is Omnipresent—present everywhere at the same time.

(b) You are of That Which is Omnipotent—all-powerful, possessing unlimited power, possessing ALL the Power there is, not partial power.

(c) You are of That Which is Omniscient—all-wise, all-knowing, possessing all knowledge, knowing everything, having definite knowledge.

(3) “I AM THAT WHICH IS INFINITE.”—*Unlimited or boundless, in time and space; without limit in power, capacity, intensity or excellence; perfect, boundless, immeasurable; illimitable; interminable; limitless; unlimited; unbounded.*

(4) “I AM THAT WHICH IS ETERNAL.”—*Without beginning or end of existence; always existing; undervived and indestructible; everlasting; endless; infinite; ceaseless; perpetual; you are of the Great Causeless Cause.*

(5) “I AM THAT WHICH IS INDIVISIBLE.”—*Being the Creative Spirit embodied, you are of THE WHOLE. Every so-called ‘part’ of the indivisible (the Absolute) is in touch with every other ‘part’ and The Whole—all is one, undivided, incapable of partition or separation.”*

In relation to his universe, Man is in a constant state of inferiority—men differ: some know more than others; some are more intelligent than others. Many people believe—and we in Mentalphysics are among them—that one day Man will know all . . . that is, that to a few intellectual giants all things will be possible. In such a condition in the human race, what will these intellectual giants do with their science? What will be the consequences of their success? If Man ever comes to the point where he has no further secrets to uncover, further intellectual endeavor will be unnecessary and impossible. What then? He will have nothing left for intellectual search. There will be no further urge for material things, in which science is now so vitally interested. The probability is that in such a state of society, due to destructive inventions, the majority of men would be reduced to slavery. The mere intellectual would be bored in a world without further mysteries to penetrate. Just rest and contemplate what a world this would be

if ruled entirely alone by intelligence and science—mere material progress, and an absence of moral, philosophical and religious rules.

All men are not, in an intellectual sense, created equal. Men are created equal only in a universal sense. Besides, it will never be possible to have a race of men of equal intelligence, no more than it would be to have a nation in which all the citizens would be top prize fighters. There have always been, there always will be men of greater intelligence than their fellows, and they are always in the minority. That is why, in our present economic system, so few men of extreme intelligence control and rule the greater majority of less intelligence. So few men who think control so many men who toil.

Human Intelligence, of Itself, Cannot Save the World

If one doubts it, let him look around the world today.

But I feel there is no further need to labor the point. Love, not intellect, is the world's deliverer. *The Universe is made of LOVE, no matter what may be said to the contrary, and intellect merely enables a man to see Love at work. Love is the Observable; intellect is the Observer.* Here is the difference, put in a nutshell, between God and Man.

The finality of Man is not measured by his existence on earth; his home is in Heaven, and though millions do not yet know this, we who claim to know it should never forget to remember this essential fact of life. Man does not exist alone by the actions he has engaged in during his life; what he leaves behind him, though he may be unaware of it himself, is much more important. What he calls his "death", which he believes to be the end of his reality in this world, is the beginning of a far greater reality in every way. Love alone allows the human spirit to blossom and bear its full fruit. Allow moral and religious law to be overruled by human intelligence alone, all the human traits—such as the instinct of duty, of the dignity of Man and his work, of idealizing, "doing unto others as we would be done unto"—would fade into oblivion, and our civilization would disappear.

Be Sure You Master This!

You have read what I have written—do you believe it? Of course you do.

You have read what I have written—you believe it: Could you impart to another the ideas you are so sure of?

That is what you and I are engaged in learning and gathering the equipment to accomplish. To teach men that they are agents of Universal Love, and not mere beings of human intellectuality, is our glorious task.

How can it be done?

Well, my Beloved, it has been your experience and mine that men go along year after year trying to read the Book of Life, and then we rest, we surrender from our intellect for one flaming moment of divine inspiration, and the plan of Life is clear. We know that the Eightfold Pathway of Man's personal development parallels God's Law of Creation and Evolution in the Seven Kingdoms of the Universe (we have only to turn back to our "Across the Board" interpretation to see

how God's Universe is in a constant state of "becoming"—growth, evolution all the time).

Memorize this paragraph, if you can—at all events, read it many times:

"All the world is a stage, and on that stage for many millions of years there has been played the drama of animal life. Every living organism in the animal Kingdom—and, indeed, in the next higher Kingdom also (The HUMAN Kingdom)—all the actors have changed in the course of ages. On the whole they have become finer, and the stage has changed and increased in its beauty. With the common aspiration of all life organisms to reach from the lower to the higher, which is Life's evolutionary LAW, the plot, too, has changed and become more intricate.

"The stage, however, is the same earth, the actors seem always to be engaged in the same old ways, and God's Law is seen to be the same. Organic evolution is a process of *Becoming*, and the wise student can see, no matter where he looks in the Universe, that all forms are descended from forms which were on the whole simpler and less complex, on and on back until we lose our clues in the thick mist of Life's beginnings of expression.

"When we try to get a picture of the sublime process of organic evolution, which has no doubt continued for several hundred million years, we stand in awe at God's Wisdom. Only an elementary study of natural history is necessary for us to notice the multitudinous production of individualities in the Animal Kingdom—there are, for example, over a quarter of a million different kinds of evolved living animals, each itself and no other. Then the student of nature is at once impressed with the persistence of animal life for survival.

"Again, we notice in evolutionary development within the Animal Kingdom, the amazing adaptation of all animal life, and how the mental aspect develops and becomes increasingly masterful."

From the above, which refers only to life on this earth, we are enlightened to the fact that the process of evolution and redemption is constantly going on everywhere. You and I are parts of this great process. We come inescapably within its movement, yet none can make us awake. No matter how many books we read, no matter how many words we listen to, no matter how many hymns we sing or Bibles we read, *we must awake!* The longer we consciously delay our awakening, the more solid the foundation we build of the only hell there is—that we ourselves, and none other, create for ourselves. We cannot prevent the slow wheels of the evolutionary and redeeming process from revolving; yet, when we awake, we control evolution instead of it controlling us.

Love is ALL. I repeat *Love is the Observable; intellect is the Observer.*

Read this paragraph many times:

"As full-grown, stalwart sons and daughters, we must never forget our mother, whose name is Love! We will find her, always long-suffering, always kind, always forbearing and forgiving, waiting for us for, as one vast sea, Love is our sleepless mother. From her we will learn the three wonders of the triangle of our soul—speak no evil, hear no evil, do no evil! And as we sit within the presence of our aged, ancient, sainted mother—LOVE—we, in the prime and glory of Life Itself, how tender we should be to her! We can hear her voice saying, 'Waste not thine hour on me, my son, for I am Love, I am thy mother, and the love of thy heart satisfieth me. But go ye out to those into whose life love has only flowed meagerly and weakly . . . go out, my son and my daughter, and minister to those who have less than you have. Our family has all that it has because it knows that it is ALL That There Is and it can lack nothing. But go ye out into the byways and let thine effort never weary; and as thou goest, thy mother, Love, will uphold thee, and thy father, Wisdom, will inspire thee, and together, from dawn until twilight, even in the midnight hour, thy father, Wisdom, and thy mother, Love, will glory and revel in pride because thou art our son, thou art our daughter.'"

There is much in this Lesson for you to absorb . . . Do not pass anything by as being unimportant . . . Your own heart will tell you.

May I tell you something which comes near to home and illustrates this point:

When we were quite sure that we would not have enough money to complete our first building program, at the New City of Mentalphysics, the Officers of the Institute naturally became a little bit concerned. I was myself. I thought it was a thousand pities that we had gone along as we had and then would likely have to close down our program for lack of funds. We thought much about it. We spoke little about it. And then, after it was discovered that we could not raise funds speedily enough through ordinary banking channels, we decided to look for a private loan. We tested ourselves and our faith. The very next day one of our officers mortgaged his home for the biggest amount he could get and another officer did all that he could do. But still, they could not raise enough money. So we decided to look for a private loan, being introduced to a financier with whom negotiations were begun and pushed rapidly. Many demands were made and met forthwith, much preparation was put forth for the completion of documents, and then, finally, all was in order. Escrow instructions came from the bank, and, at the last moment, when all those papers were awaiting my signature, I simply could not sign.

Why?

Because I had learned something about "Reading the Aura." I had learned something about the Light—the Wisdom—the Force—the Intuition—the Intelligence of Life. I had learned something about reading the aura, and something about what we are all learning. My Beloved, I simply could not sign. I am humble enough to admit to you that when I knew that I could not sign and did not sign, there was a strange, rankling feeling within me. Talking to my colleagues I said, "Well, it is all in order, but I cannot sign." We had spent weeks and weeks in preparation; there was some disappointment. But immediately I refused to sign we began to see the Light, and I believe that if my signature had been affixed to those documents something of an untoward nature would have come upon us. But it was this something that held me back. And then what happened? Bless my heart, you know what happened. We came from the outside into the inside. We came from strangers to our own kin. We laid the problem before certain students in Mentalphysics, and I am most happy, grateful, and proud to report that all that we needed came to us in the form of donations and loans from members of our Royal Family who have the vision to *see* what the New City of Mentalphysics will mean in the hard years that are to come.

Conclusion - - Read Carefully

The Creator in all creation does not act from motives of benevolence, for all things in the whole creation of God are dealt with in the same way—THE UNIVERSE IS MADE OF LOVE. But who is there who can tell of Love? Love may be likened to a blacksmith's bellows, which seems to be empty when it is at rest, but when it is set in motion a continuous stream of air issues from it.

Love is everywhere; it is Life's impenetrable secret. And Love is what your life is made up of. You know it in the wind of eventide, the smile of a child, the color in a buttercup, the purity of light, the brilliant perception of your own mind, the rest of your spirit.

But how perverse we are that we do not think continually on these things. Your mother . . . is there a voice like the voice of your mother? Is there anything that you can compare with the solemn, perhaps rather stern, command of your father? You look into your mother's eyes, and it does not matter—no matter what you have done, no matter what you have said—you know that you are the prodigal of prodigals, *but she is your mother.*

And that, my Beloved, is the Law that Man has to learn. In these present days, the world is endeavoring again to become filled with business . . . and rightly so. But what a paradise this world will be when all business will be founded on Love. How utterly impractical it is otherwise! "Have you ever been in business?" some one may say to me. "Do you know anything about business?" That is how the average business-man talks. Yes, my Beloved, I have had several decades

of business life, and have learned that there is no other way. In words that I have been writing to you in this Lesson, *the only thing I have been trying to say is that as long as Man remains Man, he cannot become God.* But the story is written in your forehead, and I trust that it is written in my forehead. Love conquers all things, because Love, like Light, lives within itself and there is naught else but Love.

If we can in our minds more clearly see what I am trying to say, or can see it more clearly in our minds than I, through my pen, can make explanation, that is the ultimate, the finality. Then, having come into the Light, how wise it will be for us to forsake all else, and give our all, sowing in humility and in the fear of the Lord (Law) today the seeds of the gratefulness of our lives in the coming tomorrows.

How we should feel—should we not?—that there is nothing that matters other than doing the Will of God! How great a romance that is! To make two blades of grass grow where the one blade of grass grew before, and then use the two blades of grass, and to see them multiply to many blades of grass. To me—and I am sure to you also—this is the only way.

My Beloved, in this Lesson we have received some slight knowledge and have been lifted on high. The Wisdom of Life has been bearing us upward together. You and I see Love and Peace and Beauty and Light and the very glory of Heaven Itself. May we feel that our feet have been bathed and our hearts anointed. From this moment henceforward may it be so for us and may we sit at the feet of the All-Highest!

As for me, in leaving you and concluding this Lesson, I draw

nigh to your heart, and, in the heart of you, you can hear me say, as if it were our greatest Christmas Morning:

"In the Truth of me, with the Eye of the Eternal within me, I see and know thee as an Immortal Child of Light . . . I see thee Wise, Joyous, Loving, Truthful . . . I see thee Free, Triumphant, Glorious—the Blessings of Christmas be upon thee!

"I see thee, my Beloved, brave, robust, unscathed—I see thee free and undiseased, forceful, buoyant, full of power, Divine in all thine attributes . . . I see thee young, vigorous, vibrant . . . I see thee undaunted and unafraid, fearless and victorious . . . I see thee great in hope, noble in aspiration, mighty in all action . . . I see thee spotless, full of beauty, supreme in Life.

"I see thee, my Beloved, as a Master—full of courage, strength and power . . . Master of thy Body, the Temple of the Living God, vibrant in well-being, of circumstances the conqueror, free from the ravages of time, unfettered by limitation . . . Master of thy mind, 'perfect as the Father which is in Heaven is perfect,' resting in Light.

"I see thee, my Beloved, as the Monarch of Life—full of virtue, positive in good, boundless in Love.

"I see thee, my Beloved, as the willing Son of Life, in the Great Peace ever listening everywhere to the Voice of The Father Everywhere.

"And as I see thee, my Beloved, so art thou,
and the world thus sees thee now and
forevermore, never again to be alone."

When you have rested a moment, again contemplate this (it is taken from your Third Commentary), and see if you

understand it better today than when it was first brought to your notice; or even when you studied it last week:

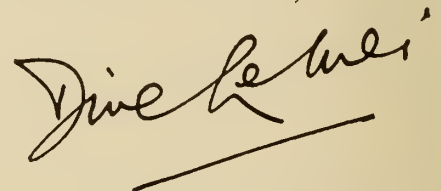
"True without error, certain and most true: That which is Above is as that which is Below, and that which is Below is as that which is Above, for performing the miracles of The One Thing. And as All Things were from One, by the mediation of One, so all things proceeded from this One Thing by adaptation. The Father of It is the Sun, the Mother of It is the Moon, the Wind carried it in its belly, the nurse thereof is the Earth.

"This is the Father of All Perfection and consummation of the whole world. The power of it is integral, if it be turned into Earth. Thou shalt separate the Earth from the Fire, the subtle from the gross, gently, with much sagacity. It ascends from Earth to Heaven, and again descends to Earth: and receives the strength of the Superiors and of the Inferiors. So Thou hast the glory of the whole world; therefore, let all obscurity flee before thee.

"This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid thing. So the world was created. Hence were wonderful adaptations, of which this is the manner."—From Hermetic Writings.

I wish you peace, and leave you in The Light.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics
California, U. S. A.

End of Lesson Five — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson Six

ALL IS IDENTICAL IN THE UNIVERSAL IDENTITY, AND EVERY POSSIBLE ASSERTION OF IT WILL BE TRUE, AND THE REVERSE IS ANNIHILATION. ALL LIFE, BODY, SOUL AND SPIRIT—THE THREE HYPOSTATIC RELATIONS—ARE BORN IN IT, ONE OUT OF ANOTHER; CONJOIN, DIE AND ARE MORTIFIED ONE WITHIN THE OTHER; ARE FORTIFIED AND INCREASED, THE ONE BY THE OTHER; OFFSPRING OF THE ALL IN ALL, WITHOUT FOREIGN ADMIXTURE.—HERMETIC PHILOSOPHY.

Introduction

I cannot tell you how happy I am whenever I begin another Lesson for you, my Beloved.

As I commence this Sixth Lesson in the First Rung of the Ladder, I feel that nothing can interfere either with you or with me in coming into spiritual oneness with each other. I am there with you; you are here with me. Complete trust—complete peace—complete understanding, even when the pen runs heavily and ideas refuse to be captured for transmission into words.

I lovingly counsel you to review your Commentaries faithfully, concurrently with your study in these advanced Lessons, to see how you have grown in wisdom.

Analyze yourself continually . . . which means, of course, that you consciously and continually seek God, the Supreme Being, your Father in Heaven, the Universal Mind and Love in which you live, and which you are.

Do not grow weary. During the day, whenever your mind is at rest, think upon the glorious finality of your own nature—the Creator in Human Form, creating in Nature's unchanging excellences.

At your work—in the office, home, factory, or farm—feel such perfect trustfulness and belief

within you that you see and know your Heavenly Father in your speech, your hearing, your touch, in the dexterity of your fingers as you work, in the magic of your mind as you think . . . and so on, eternally . . . HE within me . . . HE doeth the work.

Be patient! Be humble! Be childlike!

Tune the words of your mouth to the melody of God's Voice issuing through you, for only when you drink from the river of God's Silence can you speak. Only when you know your unreality can you discern the "Reality of the Universe"—the Universal Love, of which the Universe is made. **YOU SPEAK WHEN YOU ARE IN HARMONY WITH GOD'S THOUGHT ISSUING THROUGH AND FROM YOU**—and only then.

You, my Beloved, are heir to all the spiritual treasures of mankind. You are the keeper of the Eternal Flame which the greatest men have passed on one to another. Civilizations have come and gone, but Eternal Wisdom passes over these deaths in time, and you and I are the custodians of Wisdom in our own era.

How great is our privilege. How great is our responsibility.

The First Rung — Lesson Six

This Sixth Lesson in the First Rung of the Ladder will, I hope, be of more than usual interest to you. Your next Lesson (the Seventh) will be presented to you in the nature of Laboratory work, and, because of that fact, I hope that you will be able to make it convenient to study this present Lesson every evening of the week.

So far in this *Ding Le Mei Preceptor Course No. 1*, it may be said that only TWO phases of our teaching have been emphasized: (a) "*Finding the Light*" and (b) the "*Reality of the Universe*." (My Beloved, never grow weary when you think that ONE idea is pursued with what may seem to be tedium—this is the way to cause you to learn; and, as we know, when we have learned thoroughly *one* idea, we have found a key that unlocks *all* doors of knowledge. And we are learning to be WISE IN SELF-KNOWLEDGE.)

In your Third Commentary, it was remarked that *Universals* are the Whole and the Reality of Life, while particulars are single things or details emanating from the Whole Reality—from Universals.

Now, IDEAS are Universals; ideas are more real than things. The Universal exists in all particulars, because it existed before the particular, for WISDOM IS THE UNALTERABLE BASIS OF ALL THE UNIVERSE, which is saying in another way that in all forces there is a substantial unity, for all forces come from the One Force. At the back of and beneath all there is the One—The Absolute.*

We have learned together that—

- (a) SUBSTANCE is ideally one . . . but really multiple.
- (b) FORCE is ideally one . . . but emanates from many substances.
- (c) FORM is ideally one . . . but is a modification of certain varied particular substances.
- (d) LIFE is ideally one . . . but is expressed in limitless forms and substances.
- (e) SPIRIT is ideally one . . . but is expressed in finite beings as separate individual spirits in forms.

Investigation and Practice For This Week

This week you are to contemplate these five apparently differing ideas, devoting one evening to each:

- (1) ON SUNDAY EVENING: Take "Substance, which is ideally one, but really multiple."

Contemplate the following in reverence:

a. You open, then, the Book of Life, and contemplate "Substance." You are aware that your own body is the microcosmic symbol and sample of the great Macrocosmic Principle of Life Itself. By that I mean that you understand that every living creature, every visible material form of life, every invisible form of life, though apparently fully made in its defined and known form, is connected, joined, interrelated to and with every other life form. No form of manifestation of God's Universal Life has ever been or can ever be severed or divided from its original kinship with and a part of God's Universe. The finer and more subtle the expression and manifestations of Life, the more obvious is this Truth to him who knows God's Law. Modern science declares that the chemistry of all parts of space is the same, which means that Prana is universal—which means that God is everywhere present at one and the same time.

This same idea is expressed by the philosopher when he says that "the one Cosmic Law of the Universe is the Life movement of the Spirit through the rhythm of all things."

You have learned that behind all phenomena there is life energy. This life energy produces the varying phenomena, visible and invisible, that is called the Universe (of which you

are a part, you deciding the kind of human being you shall be according to your own choice, as you will to use what knowledge you possess of the universal or cosmic energy). That is, using the energy through training of your will, your desire, your thought. You know that every expression or manifestation of God's Life in the Universe, every form of life, is a center of action and reaction in the whole ocean of Life. Every form has its own atmosphere and its own motion. You see that the whole Universe is made up of separate differentiated atoms, each a part of That Which Is—God, the Creative Spirit, Universal Intelligence, Divine Wisdom, call It what you will—each form being complete in itself, yet dependent upon every other form in the whole which embraces ALL. Without that conception, it seems to me to be useless to endeavor to understand God and God's Way.

b. There Is No Excuse For Us

It seems to me, too, that there is no excuse for any person who has the power to think *not* to be able to enrich his consciousness in this Way, for we all have human bodies, and our

*Says Henri Borel: "Lao-Tze wrote at the commencement of his book the sign TAO. But what he actually meant—the Highest, the One—can have no name, can never be expressed in any sound, just because it is the One. Equally inadequate is the term God. . . . There exists an Absolute Reality—without beginning and without end—which we cannot comprehend, and which therefore to us must be as Nothing. That which we are able to comprehend, which has for us a relative reality, is in truth only appearance. It is an outgrowth, a result of absolute reality, seeing that everything emanates from and returns to that Reality. But things which are real to us are not real in themselves. What we call Being is in fact Non-Being, and that which we call Non-Being is Being in its true sense. What we imagine to be real is not real, and yet emanates from the Real, for the Real is the Whole. Both Being and Non-Being are accordingly TAO."

body is the Book from which we may read God's Principles. We see, naturally, that the human body is merely a great collective organization of cells—the body is composed of an almost illimitable aggregation of cell life, each cell being *apparently* separate, but yet individually dependent upon and interdependent with every other . . . and all of the cells subject to, embodied in, and operating by the same law and force—the Law of Breath.

To those who are not able clearly to see what I am endeavoring to talk about (and when you become a teacher you will meet them on every side), I would emphasize this illustration that we have in our own bodies. If we correctly visualize this principle within our own bodies, we can more easily recognize the manner in which God's Universe is constructed.

For example, if we can see that, in our own bodies, all cells perform their work similarly and concurrently through breath after breath as the charging force, it is not difficult to see how God's moving Wisdom, as the holy Breath of Life Itself, charges all life. It is but a step further to see that Man is a complete example microcosmically of the whole of the Universe macrocosmically. Once comprehend this simple illustration, then we have conquered all ignorance of the Way of God in universality. In short, we see that Man is a microcosmic sphere of life—energy, substance, wisdom, truth, and all other words that you care to use—just as the Universe is an identical macrocosmic sphere of life.

But, remember, we are now contemplating SUBSTANCE.

c. The Majesty of the Human Body

Science tells us that there are ten million, million cells in your body. Just imagine, you arithmeticians! Why it is amazing! It is stupefying! It staggers even the imagination. There are ten million, million cells in a human body! Each of us is allotted *nine billion* cells for *brain* use alone. Nine billion cells in your brain and in mine! It is surprising how we allow the brain cells to atrophy! Through *what*? Through *non-use*. Very few use their brain. But nine billion cells are given to us in our brain. Of course, we know how they have to be fed and how they break down and how they recover and how they set themselves up, and so on, and we know the process by which it is done. Well, the cells that carry oxygen to and carbon dioxide from this great army of ten million, million cells number forty thousand million! Science says that a spoonful of blood in your body contains something like thirty thousand million cells. There are *thirty-three hundred million molecules* in every cell of your liver. Just imagine it! Can you imagine further, the complexity of each one of those cells?

d. Power Within the Substance

Of course, it is simply impossible for you to comprehend the Substance of the Universe, for when we begin to dig a little into the mystery of even our own bodies we are mentally deadlocked. Suppose you had to know everything about your own body before you could move your own arm!—or walk!—or skip!—or jump!—or use your beautiful body in any way! Suppose you had to know everything about the sun to be able to enjoy it! You can go out into the sunshine, you can breathe

the glorious air, you can move your beautiful body, and you do all sorts of things; but think for a moment if you had to *consciously comprehend* what the sun is before you could enjoy its warmth and its light and its life! Suppose you had to understand everything about Life before you could live—what a mercy that you do not have to know. Why do you not have to know? *Why* should you be exempted from having to know? Because of this one truth, that practically everybody misses—**YOU ARE THE THING! I am the Light!** And so are *you*. How do we know it? Well, to use prosaic language, the only way that I can talk and know how to talk is to talk. The only way I can know how to be happy is to be happy. And when we are feeling happy, what a glorious miracle that is—simple as it seems! Just imagine this countless number of cells and instantaneously, quicker than light can be measured, my thought, causing me to be happy, sets this whole great complexity of Universes within Universes within me to be *Light*. Can you see that?

Of course, it requires great imaginative power to even imagine, on the one hand, the complexity of our bodies (and, also, Life Itself in its principle), and, on the other, the simplicity of the never-failing principle of our bodies. I say again that it seems to me that until we understand the story of the Book of Life as we have it in our own body, we cannot expect to know much about the Cosmic Plan of God in Life Itself. Once we come, even slightly, to *know ourselves*, we may say that we are truly on our way—then we have found The Path.

So much, then, for the SUBSTANCE, which is universal, which is ideally one, but really multiple.

If I were you, I would not read any further on this Sunday evening. Stop right here. You may, however, if you are inspired, write something about your own ideas of SUBSTANCE, so that you will be able to make comparisons tomorrow evening and succeeding evenings.

Then, meditate—"I AM THE SUBSTANCE OF LIFE.

"I TAKE REFUGE IN UNIVERSAL
SUBSTANCE."

Be at peace . . . Rest!

(2) ON MONDAY EVENING: Take "Force, which is ideally one, but emanates from many substances."

a. As you commence your study, read over again what you read (and possibly wrote) last evening.

b. Raise yourself to a high state of inspiration—contemplate the magnificence of Substance—the substance of your own body, the substance of the Universe.

Contemplate the following in reverence:

a. Perfect Universal Force

It is the perfect balance of the energy of all the parts which keeps each part in rhythm. Let me repeat this: *It is the perfect balance of the energy of all the parts*—of The Whole, and the Whole is God—*which keeps each part in rhythm*. As a single

conscious cell, then, dependent upon all other conscious cells, Man is dependent upon the whole Cosmos.

So we see that Life—the center of the energy of the Cosmos—causes all things to be what they are.

b. Life Flows in Balance Everywhere

In our constant state of “becoming”—becoming, through increased knowledge and wisdom, more into complete surrender or in correspondence with Life Itself—we see that we are on our way to becoming God in very truth. God’s Life is reflected through us. Then, finally in wisdom, we become God, with all the essence of God’s nature and quality. We cannot stop the flow of God’s Life—that is eternal and unchangeable. Sooner or later it will embrace us, because sooner or later we must embrace it . . . sooner, if we be humble and wise to watch its action; later, to our own grief and disappointment and unhappiness, if we ignore it and elect not to lose ourselves in it. Finally, ours alone is the choice.

Then, meditate:

“I AM THE ENERGY OF LIFE, QUICKENING THE SUBSTANCE OF LIFE.

“I TAKE REFUGE IN UNIVERSAL FORCE WITH ALL SUBSTANCE.”

I GIVE THANKS . . . I GIVE THANKS . . . I GIVE THANKS.

(3) ON TUESDAY EVENING: Take “Form, which is ideally one, but is a modification of certain varied particular substances.”

a. As you commence your study, read over again what you read the two previous evenings.

b. I feel that there is little need for me to talk to you about “Form,” because YOU are the Form. All that I could possibly say is already known to you, and if I could say something about the Form which is YOU, it is likely that I could not say it as perfectly as you can come to know it in Meditation.

c. This evening, think upon The Great Man (the Universe), of the Animal Kingdom, of the Human Kingdom, of a single grain of sand or a mustard seed—or of any form or entity with which you are familiar.

d. Then think of your own body, your own form, visible and invisible. Then enter into Meditation, when my spirit shall merge in truth with yours.

(4) ON WEDNESDAY EVENING: Take “Life, which is ideally one, but is expressed in limitless forms and substances.”

a. As you commence your study, read over again what you read the previous evenings of this week. Pay particular attention to what you studied on Sunday evening—“the one Cosmic Law of the Universe is the Life movement of the Spirit through the rhythm of all things.”

b. Then read this contemplatively:

a. Human Energy

If you contemplate the energy contained in the minerals and other substances of the earth, you cannot even *imagine* the energy embodied in *a man!*

While it is true that you can do anything that can be done in the world, it is also true that no matter what your talents, or circumstances, or opportunities, you cannot do anything whatsoever without energy.

The ordinary actions in your life are the best interpreters of your thought, which, as we know in Mentalphysics, is not only the source of your energy but the impeller of your right or wrong application of it. It is clear that action is your highest perfection, but perfection depends upon the *right application* of your energy. In a word, you see that your whole life—all that you manifest in life—is the reflection of the manner in which you *use or apply your energy*.

b. Cosmic Energy

But when we come to COSMIC ENERGY, it is by no means as clear for the majority of human beings to see. Man stands in relation to Cosmic Energy in the same position as the scientist—the latter believes that if he can speed up the action of nature in various elements he can immeasurably increase the earth’s energy and make it available to Man in a million ways. Every sincere student in Mentalphysics, however, knows that *of himself he can do nothing*. His “own” energy is limited and unstable. No matter how strong may be your conscious idea of your own “mind energy,” you know that it has its limits, and finally must lose itself in the ocean of *Cosmic Mind*.

Similarly of pure physical energy, all men know that it has its limitations. But he who *rightly uses* energy of any kind, and practices faithfully in doing so, perforce discovers an energy greater than “his own.” By practice of feeling after it, you will lead yourself to the center of the sea in which you live and have your being. Some perhaps are born with such knowledge. Some know by study. Some acquire the knowledge after a powerful recognition of their own ignorance. But the knowledge is the same. Some practice with an ease which is natural and for knowledge’s sake alone. Some practice from a desire for selfish advantage. But the achievement (the result of using energy rightly) is the same.

c. Energy Is Harmony

It is certainly obvious to you, who have realized the importance of the right use of energy, that you must investigate for the source of what appears to be “our own” energy in the Great Cosmic Ocean of Energy. You know the apparent paradox of “*non-action* in action” and “*action* in non-action.” You know that in truth *Energy is Equilibrium*. The *Equilibrium of Life* (God) is the great root from which grow all human actions in the world; and since, when Equilibrium is stirred, only Harmony can come forth, Energy is Harmony; and if Harmony is disturbed, Energy is weakened. Let the state of Harmony and Energy exist in perfection, the root of God’s perfect Equilibrium is never changed and Order prevails.

This, my Beloved Noble of the Light, is LIFE—which is ideally one, “but is a modification of certain varied particular substances.”

Then meditate—"I TAKE REFUGE IN THE SUBSTANCE OF LIFE.

"I TAKE REFUGE IN THE FORCE OF LIFE.

"I TAKE REFUGE IN THE FORM OF LIFE.

"I TAKE REFUGE IN LIFE ITSELF.

"I TAKE REFUGE IN ETERNAL SPIRIT."

I Give Thanks . . . I Give
Thanks . . . I Give Thanks.

(5) ON THURSDAY EVENING: Take
"Spirit, which is ideally one, but is expressed
in finite beings as separate individual spirits
in forms."

a. As you commence your study this evening, be at peace. If, during the day, you have in any way been perturbed, rest and breathe silently until you know that you are inwardly at rest.

b. Then read over again all that you have read through the previous evenings. Do not hurry. Just rest. You are to REALIZE this evening, as you have never realized before, that what the Holy Spirit of Life is, you are.

It will not be surprising if you feel that you know this, for ever since you were introduced to the Truth of Truths in your "Holy of Holies" in your Initiate Group Course (Lessons 4 and 5), you have been on fire with the feeling. Yes, you may know it. Yes, you may live it. Can you IMPART IT?

c. Do you remember this: Going back over what you have already read and learned, we see that the Creator is
First—ALL THE KNOWLEDGE THERE IS (Omniscience).
Second—ALL THE PRESENCE THERE IS (Omnipresence).
Third—ALL THE POWER (FORCE) THERE IS
(Omnipotence).

As nothing can exist outside of the "ALL," we arrive quite logically, do we not, at the wonderful knowledge that

"THE CREATOR IS ALL THERE IS."

Carry the idea one step further, remembering what you have learned, and you can *truthfully* affirm:

"SINCE THE CREATOR IS ALL THAT THERE IS,
SINCE I AM THE CENTER AND THE CIRCUM-
FERENCE IS EVERYWHERE, I AM THE CREATOR
DIFFERENTIATED INTO THE HUMAN FORM."

Carry the idea another step, and we arrive at the most stupendous truth that can *ever be known*, since all human knowing is in some way derived from it. You can now truthfully affirm:

"Therefore, WHATEVER THE CREATOR IS, I AM."

ON SATURDAY EVENING: Spend as much time as you can in reviewing

- | | |
|---------------|---------------|
| (a) SUBSTANCE | — ideally one |
| (b) FORCE | — ideally one |
| (c) FORM | — ideally one |
| (d) LIFE | — ideally one |
| (e) SPIRIT | — ideally one |

(6) ON FRIDAY EVENING: This is to be
your self-analysis evening. May God bless you
in your search.

a. *Be still, my Beloved!* As you prepare yourself to study, come instantaneously into the Silence. Imagine that you can feel what I, your Teacher, feel when I come into one of my classes, what *you* will feel when, some time in the future, *you* may come among *your* students. You feel your whole being in a liquid state . . . you are at peace within, and love overwhelms you . . . you pray—you pray that every word that you utter, every intonation of your voice, every gesture, every perfectly rounded and fully expressed thought shall thrill and enlighten your pupils—indeed, that if, in your speech or in any other way you stumble, the Holy Spirit of Wisdom shall so direct your hearer's heart that perfectness of understanding will be assured.

b. My Beloved, as you rest, you may in your imagination know precisely what is in your Teacher's heart and mind. You hear your Teacher's voice, you feel his presence, your soul touches his soul, and both of us are grateful. You feel, as his speech falls spiritually upon your ear, that his very sound issues forth not alone from his throat but from your own throat . . . and the beat of his heart, the music of his soul, the touch of his hand upon your sacred head, is the full reflection of your own Self.

c. Continue thus to feel, my dear Noble of the Light. Perhaps into your mind there will come, as if from silent memories of past days, a feeling that we have experienced this before in time perhaps far, far away. Perhaps, then, you were the speaker, I the listener. But as you sit now, in tranquil and humble spiritual solicitation, you feel that the long, dim past is giving up to you in clearer realization a picture of your true Self of long ago. You seem to sit upon the beach at noontime, gazing far out into the sea of your own history in consciousness. Maybe your eyes cannot stand the light, yet as you look outward you discern more clearly the tiny ships afloat upon the sea of your own memory. Or it may be as if you lie upon your back in the silvery desert at midnight, gazing up to the stars . . . at first you can see only the larger and more luminous fairies of the heavens, but, after a while, it seems that you have been completely drawn into the glory of the firmament's deep law, for there above you so numerous are the stars that all that you are conscious of is Light and the soft whisperings of the Eternal Spirit.

Just dream on a while, my Beloved, and know that we have met in the Spirit, which is Truth.

d. Then take this meditation, and believe that it shall be shown unto you what it means:

"I AM ESTABLISHED IN LIGHT.

"I AM A CUSTODIAN OF THE WISDOM
OF THE UNIVERSE."

Your Self-Analysis: A Comparison

Though you are not a teacher yet, believe that you are. Imagine that, as a Custodian of the Wisdom of the Universe, you are imparting now to others.

Are you worthy to attempt this? Do you know enough—are you truly desirous enough to Spread the Light that other men and women shall come to know what you now know? And what do you know—not much as yet, but you know enough to be overwhelmingly sure and happy and confident that in your heart a love of mankind has taken root. My Old Master so many times said to me, “*There will come a time, my Son, when nothing will satisfy thee but to teach.*” And it now comes to be my privilege to tell you that there will come a time when naught in life will bring you so much peace and true satisfaction of both heart and mind as to impart to others.

.

In chapter four of my “Borderlands of Eternity,” speaking of my life in The Temple, I remarked that “whether I had been here before or not, I did not actually know—it did not even seem to be of importance then for me to know; but I was certainly very happy to have come to rest at last.” That is how *you* feel now, is it not? Your soul tells you, does it not, that over the months or the years you and I have met; we have come into a great and beautiful understanding—of course, it means in Truth that, to the degree that you feel this to be true, you have come into contact and being with *GOD*, not Man. I wonder whether you feel as I felt—let me quote from p. 439, “Borderlands of Eternity”:

“The indescribable serenity of The Temple was a sweet blessing to me, and very soon I learned, as ne’er before, that only by holding ourselves still can our hearts be filled with holy joy. I drank gratefully of a silence pregnant with peace and beauty, which brought me sweeter music than any song. When one is in trouble, silence is the hardest argument to refute . . . and, oh, how I enjoyed the ‘timely dew of sleep.’

“Let me say that the words my Master had so far spoken to me went deeply into me, but not unaccompanied by doubt—often, as I lay thinking, very considerable doubt, and possibly a little fear. That I desired knowledge was true. That had always been so. Nor was there any hypocrisy about it. But I nevertheless felt that I was fairly well informed on many things. My previous reading and study had fitted me perhaps to understand in an intellectual way what my Master had said, but the simple, almost childlike manner in which he referred to things that to me had always been closed as great and profound mysteries caused me to wonder whether he could teach me anything or not—but I was trying to judge his wisdom by my own ignorance, a common human trait.

“My reading had been considerable. I was like most people in the Western world who are spiritually developed to a point where they can go no further unless through forth-

right *practice* to unfold the secrets—like people who have read much metaphysical literature, but who have never practiced the principles they have been intellectually studying. I say, without boasting, that from early youth, I had been fascinated with books on ancient wisdom, and so forth; all through life had delved into much philosophy, both ancient and modern. Yoga was quite familiar to me as a study by reading. I had read about most old and new religions of the East, much of Hermetic philosophy, of the Koran, of the Talmud, of Buddhism and its practices, of Zoroastrianism, of Confucianism—and much else. Mind you, I am not saying that I *knew* much—only that I had read much.

“So that during my journey to The Temple, that strange familiarity that I sensed among men and things I met, coming apparently out of the vault of my own memory, and what I had read about reincarnation, for instance, quite obviously caused me to think a little differently than would anybody quite unfamiliar with Eastern religious teaching. I had ‘studied’ psychology, was also not unversed as a reader in several branches of science, and so on. I state these facts to show you that much of the superstition usually attending the reasoning of the average man on philosophical speculation and the study of Life’s secrets had already been partly driven from my mind. My ideals, as I liked to believe, were high—at all events, I had learned that a man can be only as high as his ideals, and that everyone’s ideals are a sort of hinge on which the door of his future swings. I had read many books on ‘concentration,’ ‘contemplation,’ ‘meditation,’ and similar conditions of the mind; and was not lightly impressed with my intellectual conceptions of such practices.”

.

Is this a fairly accurate picture of *yourself*? *You* are conscious that you know a great deal, as was I. Read on:

“I knew, too, that each man is a power to himself—that we all have powers within us, which, when unleashed, transform our life—that, *if I only knew* how to do it, I could use the power of a thousand minds contained within my own—I knew that knowledge is power, and that darkness is the only ignorance that there is. I could also talk with glibness to you and explain, and possibly convince you, what thought is, how a man thinks, why a man thinks, and what he thinks with . . . and, finally, could intellectually cause you to see that the universe itself, and all that’s in it, is simply one great wonderful thinking thing. Oh, yes, I was filled with much book knowledge! And, from the point of view alone of knowledge derived from books, I knew a lot *about* God, a lot *about* much of His works, a lot *about* causes and effects; but (as by this time you must have come to see) I did not know much *about myself*—did not even know enough to keep my body well or my mind happy!

No wonder the poet wisely sang, 'What fools we mortals be!'

"Further, I was never fearful of letting people know how much I knew; I fear that unconscious pride compelled me to tell them, for there probably was no other way for them to see in my life how much I thought I knew. You will understand what I mean as I write this. I am sure you will, for you are much the same yourself, though I would not hurt your feelings for the world. None of us likes being told we do not know, nor to be contradicted when we say we do, whether it be about any of our Western sciences that do little more than bring confusion, or whether it be of God, of whom or of His ways most people know but little . . . otherwise they certainly would not be blowing out each other's brains on the bloody battlefields of Europe, as I write in 1939.

"But confession is good for the soul. I am confessing to you that I had always thought myself to be by no means an uninformed person.

"And let me say once more that it is not easy for me to make this confession to you. The reason I confess to you is because I happen to know that you are very much in the

same way as I was. We all know so much *about* The Thing That Is (give it any name you wish), but rarely do we interest ourselves sufficiently to *find out Its Way*. In other words, we *cannot make it work*.

"But we read about those who *do* make it work, and we use this as a sort of spiritual narcotic, hoping that in some strange way we, too, shall some day stumble upon the way, and be able to *learn how* to make it work. But we do not seek rightly; we forget that *as* we seek, *so do we find*. People generally—the intellectualist as well as the uninformed superstitionist—engage in a great deal of vain and wishful thinking in these matters.

" 'I wish I *could* find the way,' they aimlessly, but in sincere self-pity, say to themselves. 'I want to be well—to have a strong body. I want to know the power of my own mind, for I want to be happy and successful. Oh, I hope some day I may find, and I believe that I will. But, you know, I am so very busy. I have so many, many things to do.'

"And so much more loose thinking and talking, which the Chinese facetiously call 'wind in the ear.'

Be Honest in Analyzing Yourself

Now, my Beloved, in this Self-Analysis, be essentially honest with yourself. Do not belittle yourself, but to what degree is the usefulness of the knowledge that you possess? Can you impart it? *Do* you impart it? Do you now, at this instant, say: "Yea, though I have knowledge, I cannot yet impart it, but I am on my way and do now declare to renew

my zeal to prepare myself to do so?" You *do* declare it—God bless and guide and keep you in all your study and preparation so to do. You are already a Custodian!

.

Give thanks! Be grateful! Stand in Reverence!

.

MAY YOUR EARS BE TUNED TO THE SOUND OF
YOUR OWN HEART'S KNOWLEDGE. MAY THE
ESSENCE OF YOUR DREAM FOR HUMANITY BECOME,
IN YOUR INNER EYE, THE TREASURE OF YOUR SOUL
REVEALED. AND, INSTANTANEOUSLY, WITHIN YOU,
MAY YOUR HIGHER HOPES AND LONGINGS UNFOLD
LIKE A LOTUS OF COUNTLESS PETALS.

Conclusion—You are a Custodian

In concluding this Lesson, my Beloved, I advise you again to be essentially honest with yourself in your self-analysis. Be courageous!

I know your life is pretty much like mine. We rarely develop the courage to see how courageous we can be; we rarely develop the strength to see how strong we really are. The life of the average person is honeycombed with pettinesses, all sorts of little weak thoughts that creep in and disturb the free, even flow of the Eternal Wisdom that is ever moving and in which we really live. Naturally, when we think of it, we develop such a condition. We are very pious! We do, when we think of it, deplore such a condition! Similarly, when we think about the grandeur of a human being . . . the grandeur of even a human body . . . the grandeur and beauty and mystery of a man's ability to think, to create, to feel, to do, to live, to love, inspires us tremendously. But it seems when we cursorily consider Man, as most people do, we are inclined generally to lead ourselves astray from the transcendental, sparkling truth of our own nature, even as we see it within ourselves, as human beings. As we mix with each other, we seem to be merely one biped among other bipeds. We get up in the morning—we go around a sort of wheel—we work, as we say, to live. One day is pretty much like another day, and, though I believe in the heart of every man and woman there is the *desire* to be happy, to be true, to be light, to be up rather than down, to be well rather than ill, it seems that we are not able to break through into the TRUTH of our being, and the consequence is that nine-tenths of human thinking is *negative*.

When you become a teacher you will find all kinds of people coming to you whose lives are just as I have described. But *you* must be courageous. Your courage must shine through you. Your courage must be a magnet drawing others into its own power, and whenever anybody comes to you for counsel or advice, it will be your *courage* that will cause them to go away on the wings of their own faith to make of their lives a much more abundant thing.

Do you think that it would be very difficult for what you consider to be the Angels or the Higher Ones or great, enlightened, established Master Souls, to solve the problems of this earth today? Do you think it would take long for those whom you consider to be the Masters to sit around a table and solve the problems of humanity today? Why, you

realize that it would be *immediately* possible! But, when we think of the individual human being and human beings *en masse*, we are able to see that they are not able to break through into the Truth of their being and the consequence is that nine-tenths of human thinking is negative! Thank God, the one-tenth, however, is *positive*, for that is the thread that holds Man firm to his own divinity.

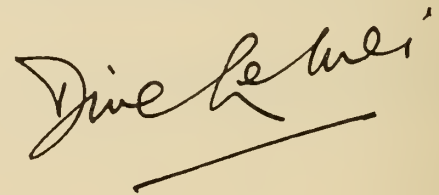
My Beloved, if you agree with me that the Cosmos is God's strength, if you agree with that, then HOW are we to develop strength and banish weakness? Everyone of us students in Mentalphysics knows, intellectually, that *there is no weakness*. We have only to think for a single moment to recognize that in the scheme of the Deity there can be no weakness! The whole scheme would collapse at once if this were so, because all things feed upon themselves and thus they multiply. Weakness feeds on weakness—acknowledge weakness and we become weaker! Use knowledge for knowledge's sake and you gain knowledge. Transform your knowledge into wisdom, and you become wise. Then your life is one constant rhythm of holy fear of the Law lest you disturb the inmost silence of the established Eternal Law. And it is this Law that I would rather speak of, this Law of Order and Strength and Life in which we live! We are not a lot of blacksmiths and carpenters and painters and doctors and lawyers and thinkers, and so on; *we are men made in the image of God . . . made in God's strength!*

Above all — BE COURAGEOUS!

MAY THE HIGHER ONES BRING YOU INTO PROFOUND PEACE DURING THIS WEEK.

I leave you in the Light!

Yours ever in the Bond,



Written in faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Six — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

First Rung
Lesson Seven

IN THIS VISION OF GOD WHAT SEES IS NOT OUR REASON, BUT SOMETHING PRIOR AND SUPERIOR TO OUR REASON. HE WHO THUS SEES DOES NOT PROPERLY SEE, DOES NOT DISTINGUISH OR IMAGINE TWO THINGS. HE CHANGES, HE CEASES TO BE HIMSELF, PRESERVES NOTHING OF HIMSELF. ABSORBED IN GOD, HE MAKES BUT ONE WITH HIM, LIKE A CENTER OF A CIRCLE COINCIDING WITH ANOTHER CIRCLE. OUTSIDE HIM HE HEARS THIS VOICE AND ECHO: *I AM GOD*.—PLOTINUS, ENNEADS.

Introduction

Laotze, the great Chinese philosopher, wrote that "the further one pursues knowledge, the less one knows; therefore, the sage knows without running about, understands without seeing, accomplishes without doing." That is what we are to learn and to achieve in this first Lesson in the Laboratory Technique of the Science of Mentalphysics. This is to be a glorious week for you!

Along with your studies, as an advanced Noble of the Light, you are required to engage in a certain amount of experimental work, just as a person studying chemistry is expected to do laboratory work.

This Lesson will be different from any you have so far received.

You should give thanks that you are ready for it. In a word, you are to use your understanding of Mentalphysics in attempts to help other people, to watch and record results, and to make a final report.

My hope is that you will be so thrilled with this Lesson that this week's study and practice will lift you to such heights of Joy as you have never known before.

Be happy, my Beloved — Give thanks!

The First Rung — Lesson Seven

All Nobles of the Light in the *Ding Le Mei Preceptor Course No. 1* are required to engage in a certain amount of experimental work. If you were studying chemistry, much of your work would be in the laboratory — so should it be in Mentalphysics. Enter upon this week's work with humble determination — success is assured if your own attitude be that which was explained in your Self-Analysis test in your last Lesson.

Laboratory Technique In Mentalphysics Project No. 1

Purpose of this Project

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT.

Allow yourself about a month to carry out this Project; keep a daily diary of what you do, your observations of results or lack of them; then write a summary, which is to be sent direct to me — BUT DO NOT SEND THIS SUMMARY UNTIL THE ENTIRE PROJECT IS COMPLETED.

Help Others, But Do Not Let Them Know About It

In this Project, as I have said, you are to attempt helping other people, without letting them know you are doing so.

This is done every week by members of the Circle of the Secret Twelve at the Institute, in response to requests of students who want help to be given to friends or relatives without the latter's knowledge. Sometimes favorable results are reported, sometimes not. This is natural, for the practitioner's is not the only influence at work. Quite often, the unknowing recipient of aid, by habits of negative thinking, makes a favorable result impossible. Whatever good work is done by the practitioner is offset by the negative thoughts of the patient.

Yet, because the patient does not know the practitioner is at work on his problem, and does not, therefore, actively and consciously doubt or scoff, favorable results can often be expected. This is particularly true where the patient is not giving any thought at all to his problem. He is thus left wide open to the practitioner's beneficent influence. So far as the patient is concerned, no thoughts at all are better than negative thoughts.

Observe Secrecy

In this Project, keep what you are doing secret, not only from the patient, but from those around him. Their undue interest in the matter might call his active and negative attention to his problem. It is better for him to be passive, with his thoughts elsewhere. Secrecy is essential in bringing about such a condition. For example, when a person is asleep, and the conscious mind is in abeyance, you have far greater opportunity to reach that person than when he is awake. If, being awake, he happens to know that you are working on him, your efforts may go up in smoke. Therefore, be wise. Secrecy! Tell no man.

Refer To Early Teaching

The principles involved are explained sufficiently for the present in Lessons 4 and 5 of your Initiate Group Course. Read them at once. Pay particular attention to this quotation:

"You will see that the mind of each one of us represents so much Mind-substance, *apparently* separated from other Mind-substance; yet in reality (though we cannot yet realize it) each Mind is in touch with other separated Minds—and with the UNIVERSAL MIND, of which it forms a part. You can see, then, that after all THE UNIVERSE IS SIMPLY ONE GREAT, WONDERFUL, VIBRATING, THINKING THING."

This Mind, of which *yours* is a part, is *omnipresent* . . . present in *all* places at one and the same time. It is the Creative Intelligence—God. The thoughts the practitioner directs to the patient are immediately registered in the patient's mind, whether the latter is in the next room or a thousand miles away. We get the example from the radio. It does not matter whether the patient be immediately in front of you or not. Just like getting Petrograd, or London, or San Francisco on the radio. Distance has no meaning to the infinite Universal Mind, really does not exist. The practitioner's mind and the patient's mind are ONE. Ideas flash back and forth around the world as readily as they do in your own brain.

This Creative Intelligence permeating your mind and your patient's is also omniscient—It knows all, how to do all. It is omnipotent—has the power to do all things. It is unlimited and infinite. Hence, there are no limitations whatever on what can be done. However, you are *free*, as It is. You and your patient, by your thoughts, are free to limit Its activity within your own bodies. Hence arise your imperfections, through the limits you yourself and your patient place upon the ever-moving Wisdom of Life which otherwise would keep you perfect.

A Sample Experiment

This principle of the omnipresence of the Supreme Intelligence is not only a matter of theory, but something you can apply in *practice*. In order to familiarize yourself with it, you will now experiment and observe how it operates. How may you do this? I can best illustrate, perhaps, by showing

how one of my students did so, some years ago. He writes as follows:

"One day I decided to test the principles I had been studying in Mentalphysics. A woman relative living with us at the time presented quite a problem. She had a strong personality,

looked upon everyone else as a weakling needing her guidance and instruction, and insisted on giving it, whether wanted or not. She loved to bring up every unpleasant subject possible, and discuss it at length. For other people, she was completely negative and pessimistic, expecting for them the worst. For herself, however, she was positive, having no doubt whatever of her abilities and powers, particularly of her power to persuade others to do things her way. She would never cease attempting to do so, and gave us little peace. It seemed nothing could stop her, she had such unconquerable confidence in her own rightness.

"Here was a definite problem for me, but how could I get a definite answer? How could I measure improvement? If I attempted too much, the results might be vague, or be too long postponed. I decided to work on a small part of the problem, where any improvement could be easily seen. Thus I would get an unequivocal answer.

"I decided, therefore, to attempt only one result—peace at the breakfast table. At breakfast she invariably brought up every unpleasant subject possible, discussed it at length, until everyone's temper was short and everyone's digestion upset. Practically every breakfast ended with a quarrel, and started everyone's day in an unpleasant mood. If I could, through Mentalphysics, secure peace at the breakfast table, that would be definite. If such peace continued for a week, I would have no doubts as to the cause of it. There was nothing vague about peace at the breakfast table. Either we had it or we did not have it. The contrast would be marked.

"Her thoughts were so active and so negative that I feared they would offset anything I could do. I decided, therefore, to work while she was asleep, while her mind was passive. I decided also, to keep my efforts secret from her and the rest of the family. If they knew what was going on, they would act differently and confuse my experiment.

"That night, an hour after she had retired, when I was quite sure she was asleep, I went to my room, closed the door, assumed the sevenfold position, and went into meditation. I imagined seeing her at the breakfast table the following morning, serene, contented, engaged in pleasant social conversation with the rest of us. After I had reveled in the picture a short time I declared, softly but aloud, as instructed in Mentalphysics, '*And now this same picture is in your mind, for your mind and mine are ONE.*' I reveled in the picture again,

imagining a pleasant time at breakfast in great detail, imagining, also, that every thought of mine was going through her mind at the same time. In short, as our minds were one, I felt that, at least while she was asleep, I could do her thinking for her. I could even determine for her what she would do the following morning just as I could for myself. So, again softly, I declared, '*This is the way you want to be; this is the way you are determined to be, tomorrow morning.*' Somehow, I felt sure her subconscious mind would prompt her to carry out this instruction.

"Suddenly, a flash of inspiration came to me. The woman had been secretly but profoundly unhappy. That was the real cause of her unpleasant manners. If only I could make her happy, the problem would be solved. I would do so. I felt that at last I understood her. A wave of love and pity swept over me. I would fill her mind with joy, hope, confidence. So I thought such thoughts for her, imagining her serenely happy at the breakfast table.

"Then, remembering the Mentalphysics instructions on the value of sound, I intoned, in a subdued voice, but joyously, '*I see you completely happy, for that is the way you truly are. You are full of joy, contented, hopeful, confident.*' As I felt that I could feel for her, while she was asleep, as well as think for her, I reveled in such feelings for a period, then came out of my meditation.

"As can be imagined, I looked most eagerly for the results of my experiment at the breakfast table the next morning. To avoid unpleasantness, I had formed the habit of reading the paper, entering into conversation as little as possible. This morning, I merely pretended to read, secretly watching with great interest the actions of the others. To my astonishment everything was peaceful. The conversation was not about domestic problems, not about the calamities of the world in general and our friends in particular, but about pleasant subjects of real interest. As usual, the conversation was dominated by our problem-creating woman, but with what a difference! The entire spirit of it was changed. The woman was genuinely happy and contented that morning. It was the first peaceful and happy breakfast we had enjoyed in many weeks.

"Here was apparently definite proof of the theories I had been studying. But, after all, it might be pure coincidence. So I repeated my experiment for five nights more, with the same result, nothing but pleasantness the next morning. Co-

incidences do not follow one another six times in a row. I felt sure, now, that my treatment worked.

"But another doubt arose. Perhaps it worked on me, not on the unconscious patient. Perhaps the pleasant breakfast was due to my own change of attitude, although I had pretended to read the newspaper and otherwise tried to act as usual. On the seventh morning, therefore, I deliberately made myself provoking and quarrelsome. But my patient, instead of retaliating in kind, assumed the role of peacemaker. She herself did not become unpleasant. Twice more I tried the same experiment, with the same result. Obviously, therefore, though my attitude the first six mornings may have been different than previously, her change of attitude was caused by something else. The only something else I could find was the work I was doing each night in secret. I was completely convinced.

"But I was also insatiably curious. What would happen if I stopped my nightly experiment? The tenth night I did, omitting any meditation at all. The next morning, my patient was still pleasant at the breakfast table, and she continued to be so, day after day, even though I did not resume my meditations at night. The effect of my previous work appeared to be lasting. For several months, there was no resumption of unpleasantness at the breakfast table. After that, the war deprived us of our maid, and, to save work for the family, I ate my breakfasts alone at a nearby restaurant. I lost my breakfast table barometer; so I have no means of knowing if the unpleasantness would ever have been resumed. I imagine, however, that the treatment might have to be repeated every six months or so. Most likely, after the third or fourth treatment, the change would be permanent.

"Incidentally, it was only the first night of my experiment that I took much time. I felt I had found the Key to the patient's unpleasantness—her unhappiness. So thereafter, in

meditation, I simply imagined her happy the next morning, declared her determination to be happy, and was through in a few minutes.

"A few weeks after ceasing the treatment, I became curious about another question. Could the treatment be reversed? Could I make her unhappy and unpleasant at the breakfast table once more? Scientific curiosity is strong within me, and, reprehensible though such conduct was, I could not resist the temptation. For several evenings, I devoted my efforts to making her unhappy and quarrelsome the next morning, but completely without results. My intended victim was serene and happy throughout.

"As the former good result was undeniable, my failure to achieve an evil result could lead to only one conclusion—that evil purposes cannot be achieved by this system. In attempting to make the woman happy, I was inspired by love. Thus I was in tune, in harmony with Universal Mind. When I attempted evil, my thoughts were not in tune, and did not go through; I was practically insulated from all other minds. In other words, *The Universal Mind is a non-conductor of evil.* No one can be harmed through its instrumentality.

"Ever since, I have liked to identify Universal Mind with 'The Holy Spirit' mentioned in the Bible, because it *lends itself only to holy purposes*. Books I have read since on witchcraft confirmed my conclusions. So-called witches or medicine men could practice their arts *only when the victim was told of their evil purpose*, either by the witch in person or by neighbors. Then the victim's own mind, through its fears, did the harm. What the so-called witch did at a distance, and in secret, was only meaningless mumbo-jumbo. I have since read a lot about so-called malpractice, but it never works unless the victim knows what is going on. Even then, it is the fearful thoughts of the victim himself which do the harm. Universal Mind cannot be used in such evil purposes."

Choosing Your Experiment

Like most intelligent and inquiring Mentalphysics students, you have no doubt made experiments and satisfied yourself by tests that the principles are true. In this month's Project, however, you are to experiment again, this time, so far as possible, *under laboratory conditions*. Let us not be haphazard.

Organize and prepare yourself. This means that

1. THE EXPERIMENT MUST BE LIMITED IN SCOPE.
2. VERIFICATION OF RESULTS MUST BE OBTAINED EACH DAY.

3. RESULTS MUST BE OBSERVABLE FACTS, NOT MATTERS OF OPINION. ALWAYS MAKE NOTES. DO NOT TRUST TO YOUR MEMORY, BECAUSE IF YOU MAKE AN EXPERIMENT TODAY AND SEE A CERTAIN RESULT, AND THINK YOU CAN REMEMBER IT FOR COMPARISON TOMORROW, YOU WILL NOT BE ABLE TO DO SO.
4. AS PHYSICAL CHANGES FROM DAY TO DAY ARE RARELY OBSERVABLE OR VERIFIABLE, THE EXPERIMENT MUST BE CONFINED TO PSYCHOLOGICAL RESULTS, SIMPLE AND EASILY OBSERVED.
5. A CAREFUL RECORD MUST BE KEPT, DETAILING (a) RESULTS SOUGHT FOR, (b) METHODS EMPLOYED, (c) RESULTS OBSERVED EACH DAY.
6. OUTSIDE FACTORS, APT TO INFLUENCE RESULTS, MUST BE KEPT AT A MINIMUM. WHEN UNAVOIDABLE, CAREFUL RECORD OF THEM, SO FAR AS THEY ARE KNOWN, SHOULD BE MAINTAINED, SO THAT CAUSES OF VARIATIONS FROM DAY TO DAY MAY BE DEDUCED. WHEN UNKNOWN OUTSIDE FACTORS MAY POSSIBLY HAVE INFLUENCED RESULTS, THIS, TOO, SHOULD BE RECORDED.
7. IF ANY VARIATIONS IN THE METHODS ARE INTRODUCED, ONLY ONE VARIATION AT A TIME SHOULD BE EMPLOYED, AND RESULTS CHECKED AND VERIFIED BEFORE ANOTHER VARIATION IS TESTED. TO TRY TWO VARIATIONS AT ONCE WILL GIVE NO SATISFACTORY ANSWER TO EITHER ONE OF THEM. ONLY AFTER THEIR EFFECT, SEPARATELY, HAS BEEN CHECKED, MAY THEY BE COMBINED.

MAKING YOUR CHOICE

With these instructions in mind, choose some person, whom you can observe nearly every day, who needs help in some psychological problem. Perhaps there is someone in your household, or at your place of employment, who represents the same problem outlined in our sample experiment. If so, follow the same or similar methods.

Here are possible problems, from which you may choose, or which may be useful in suggesting others:

Sick People

Sick people often need psychological help. But you cannot observe any psychological change unless they have, to begin with, a pronounced and noticeable habit which should be changed or eliminated. A sick person with a habit of constant discussion of her ills, for example, would be an ideal subject for experiment. If she stopped discussing them, this would be an easily observable fact. It is necessary, in your experiment, that you not only seek change, but do the subject good, that you be inspired by love. In such a case you could be, because constant thought of her ills does her injury. Habits of this kind are usually due to profound unhappiness because of their feeling of helplessness, of being burdensome. They seek, by emphasizing their illness, to justify the trouble caused. The happiness of the subject, therefore, should be sought in your meditation.

The Drinker

An alcoholic is also a good subject for experiment, particularly the solitary drinker who drinks chiefly at home, and is not subject to outside influences. But where the subject drinks away from home, encouraged by convivial friends, the outside influence of these is likely to weigh heavily in the result from day to day. As this will vary considerably each day, definite results of your experiment, and particularly your variations, are hard to determine. Men often drink because of a deep discontent, usually with themselves and their weaknesses, though sometimes with their work or other factors. Here, too, the happiness of the subject should be the keynote, to which may be added self-respect, dignity, and faith in his own strength.

Observe Your Results

Any person with a pronounced habit which does injury to himself is a good subject for experiment. The breaking off or reduction of the habit is readily observable—a necessary condition in Laboratory experiments. For example, in every office or plant there is usually someone with a habit of snobishness, deprecation, or simply of injuring people's feelings. Sometimes they merely crave attention, even if unfavorable. Such people usually have a deep-rooted inferiority complex, and assuage it by the exercise of their power to hurt. This bolsters their feeling of importance. At heart, they are most unhappy, and happiness should be the keynote of your medita-

tion. Unless they are in the daily habit of hurting you, however, it will be hard for you to observe changes in their habits. You are little likely to observe, each day, their conduct toward other people. It is best to confine your experiment to a problem where results are easily observed.

Children Can be Helped

Children with bad habits are good subjects for experiment. But as we are dealing here with psychological habits, the children must be old enough to have developed them. In the very young, the psychological cause of the habit is often too obscure for one to know what to meditate upon. Often it is not the lack of happiness, but a feeling of being unwanted, insecure, insufficiently loved. Sometimes there is probably no psychological cause at all, merely a physical one.

BE THOROUGH IN YOUR WORK

With the suggestions now before you, no doubt a subject for experiment has already occurred to you.

Plan carefully, in accordance with the directions. Keep voluminous notes. No need to try the experiment of secretly doing the subject harm. It NEVER works, unless the subject is told what is being attempted, and then the subject's own mind does the damage, if any.

Try first to work while the subject is asleep, or likely to be so. Afterwards, on *another* subject, you can try working during the subject's waking hours.

If you fail to get any results, remember that every soul is FREE, even though a part of Universal Mind.

If the subject is thinking much about his own problem, his own thoughts will have more influence than yours.

Try, if possible, to choose a subject who at the time is not giving thought to his problem, or is not strongly determined to follow a certain course, who follows it automatically or thoughtlessly. The Creator will not dictate to a free soul; neither can you, unless the subject is passive. Hence the advisability of working during his sleep, also of being completely secret about the matter.

Let a spirit of Love inspire your work, so that you will be in harmony with Universal Mind.

REPORT LATER TO ME

At the end of thirty days experimenting on this Project, write a brief summary of your methods and observations, and mail it to me:

Ding Le Mei
New City of Mentalphysics
Star Route,
Whitewater, California

Personal for Ding Le Mei

Conclusion—More About Mind Substance

In endeavoring to teach you how to teach others about mind substance and how it works, I know no better way than to reproduce here for you part of your Fifth Lesson in the Initiate Group Course.

As a Teacher, I have been profoundly impressed with the general ignorance, among otherwise well-enlightened people, as to what thought is—how it works—what its purpose. Thought, of course, is invisible, intangible, cannot be seen or touched, tasted or handled; but thought, one may say, is chemical in its nature, for the influence of a thought produces an effect which corresponds exactly to the chemical nature of the thought itself.

I quote from Lesson Five:

"GOD—The CREATOR—LOVE—LIFE—THOUGHT . . . is Chemical substance. There is but One Substance: every different separate part of it, in all its endless manifestations and embodiments, visible and invisible, comes

from it. And whether it be the foods and the water we eat and drink, the thoughts that we think; all organic and inorganic substances; that which the scientist calls electrons, or matter . . . there is but ONE SUBSTANCE, out of which *everything* is created, and from which everything sustains its life.

"THOUGHT is chemistry, and all that we can know will be made known to us through the chemistry of THOUGHT. 'As a man thinketh in his heart, so is he.'"

.

I repeat, I can do no better than to quote fully for you from your Fifth Lesson of the Initiate Group Course, because I believe that you have here a perfect synoptical review from which you may be able to draw when others speak to you on this abstract subject:

But while we know that we think, *few of us know what Thought is*, and it is difficult for any Teacher precisely to teach his students what it is—though we can all see that

we have at our command and do use a SUBSTANCE when we think—for we cannot think with NOTHING. We have seen that the whole Universe is CHEMICAL SUBSTANCE. We have seen that Every Living Thing (and there is no such thing as a “dead” thing, speaking chemically, for there is no place where Life is not) has an embodiment; there must be the embodiment through which the Spirit, through which *Life*, must express itself. Some embodiments can be seen and felt; others, more subtle, cannot be seen and felt.

MIND SUBSTANCE is one of these subtle substances that cannot be put under a microscope and investigated. For example, you cannot go into a laboratory, and place your Thought Substance under a microscope, and then come to me and say, “Look, this is My Thought.” But you CAN SIT DOWN WITH ME AND TALK TO ME AND SHOW ME THE PRODUCT OF THAT UNSEEN SUBSTANCE THAT YOU USE WHEN YOU THINK. The same with many other substances.

The occultists teach, however, that Mind-substance is universal and omnipresent. You already have your idea of Prana. Well, *Mind-substance* may be likened to Prana in the sense that it is found in every place in the Universe. *Its sum total is fixed and cannot be added to or taken from, and therefore it is unchangeable.* Mind-substance can be regarded, as a matter of fact, as a higher phase of Energy or Matter, just as Matter may be considered as a grosser form of Mind-Substance or Energy.

The Yogis claim to have proved that Mind-substance was the first Manifestation, and from it emanated Energy, and from Energy emanated Matter—so that all form parts of one real substance—the ALL THAT THERE IS—God, The Father, The Universal Spirit, Divine Wisdom, Creative Force, Divine Mind, or any name with which you may care to designate THE ONE SOURCE and THE ONE LIFE. One may say that there are three manifestations of our emanations from the Absolute. (Which is saying in a different manner what you have already learned in your documentary Lesson, “The Holy of Holies.”)

If it were possible for me as a Teacher to exhibit a certain quantity of Mind-substance and send it to you, there would be no need to try to explain, nor would there be any need for the student to try properly to make the personal effort to gain his own conception of its power. But that cannot be done. *We have then to regard Mind-*

substance as the thing by which is set into operation the Energy that causes Matter to be in Motion. Mind-substance can only be KNOWN to us by its results—Thoughts, Thought-forces, etc.

The differences are—and we should get this deeply in the Mind—

- (I) MATTER . . . Is the thing that the Soul uses to clothe itself in.
- (II) ENERGY . . . Is the thing that the Soul uses to act.
- (III) MIND-SUBSTANCE . . . Is the thing that the Soul uses to THINK with.

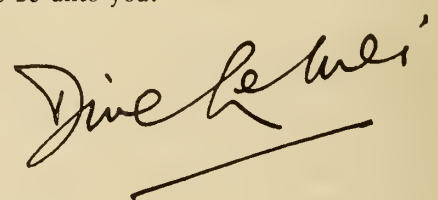
It is necessary to get this conception, for as we proceed we shall nearer and nearer approach the truth that Thought is the ONLY thing that we have and that we use—everything being dependent upon this, and emanating from it.

You are invited to contemplate the truths disclosed in your present Lesson with this idea of Mind-substance. You will see that the mind of each one of us represents so much Mind-Substance, *apparently* separated from other Mind-substance; yet in reality (though we cannot yet realize it) each Mind is in touch with other separated Minds—and with the UNIVERSAL MIND, of which it forms a part. You can see, then, that after all THE UNIVERSE IS SIMPLY ONE GREAT, WONDERFUL, VIBRATING THINKING THING. Thinking may vary, as it does in all embodiments from the atom to the Sun, but there is a universality of Mind-substance, of which we may use and control just as much as we desire—*when we know the way.*

What is the amount of that Thought substance, Thought power, that YOU control?

The highest form of Thought that we are conscious of is that of Man. But we know—or believe—that there are beings much higher than Man. We are climbing in Mental-physics up to that state.

Peace be unto you!



Written in faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Eight

"WHEN WE TURN TO MAN AND REALIZE THAT HE IS TRULY, WHETHER HE RECOGNIZES IT OR NOT, 'MADE IN THE IMAGE', WE SEE THAT THE PRINCIPLES OF THE MACROCOSM ARE IDENTICAL IN HIS LIFE AND DEVELOPMENT. MAN IS ESTABLISHED IN DIVINE THOUGHT, THE ESSENCE OF GOD—IN LOVE, IN WISDOM AND ALL THAT EXISTS, FROM THE LOWEST IN NATURE TO HIMSELF, AND IS EMBOSOMED IN ALL THAT EXISTS IN KINGDOMS HIGHER THAN HIMSELF . . . FOR HE IS ON THE WAY TO THE CELESTIAL KINGDOM."—DING LE MEI.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet thee!

You have now passed through the first seven Lessons in the *Ding Le Mei Preceptor Course No. 1*. Doubtless you have been impressed with the need in your own heart and mind of greater knowledge, yet there is within you a growing desire to help others. During the last few weeks there has without doubt been brought home to you the need of Spreading the Light. You feel the darkness of men's minds to a degree greater than ever before. You have determined to be the means of disseminating necessary knowledge among men whenever and wherever you have the opportunity.

What have *you* learned during the last seven weeks? You feel, do you not, that you have re-learned much that you thought you knew before. You feel that many things have become much more clear to you. You are grateful that this advanced teaching has come your way. Of these things I have no doubt.

Now, how do *I* feel as your Teacher? First, I am proud of you that you have faith in yourself and in Mentalphysics to

forge ahead constructively along The Path. Second, I feel grateful to you that you have given, and are giving, me personally an equal opportunity to advance, for in teaching you I teach myself.

Again, what about Mentalphysics? The result of what you are now doing is not yet to be seen. Of this, however, we may be sure: wherever you go and whenever and to whomever you speak, there will come to your own heart a great healing balm and abiding peace. You are a cog in the great wheel of Mentalphysics. You are a son of a great cause, and valiantly you are leading yourself onward.

As I write, with deep affection in my heart toward you, I pray that you will be so quickened in spirit and lifted up so truly that, at the commencement of the study of The Second Rung in this Course, you will find naught but gratitude in your heart, true affection for Mentalphysics, and a growing universal love toward every living thing.

May the Higher Ones inspire you to higher and higher achievement.

May the Peace that passes knowledge keep you in divine serenity of mind and soul.

The Second Rung — Lesson Eight

In this Eighth Lesson you commence a new sub-series—The Second Rung of the Ladder, as you will in each Lesson whose number is divisible by 7. In the Lessons of the First Rung a foundation has been laid, and by this time you should have become familiar with the "Across the Board" analysis of the early teaching of the Science of Mentalphysics.

Before we go further, I shall undertake in this Lesson a review for you of the whole of the First Rung.

(Note—Refer to Table on page 7 of your First Lesson of this Preceptor's Course; it is essential that you have this very clear in your mind once and for all. Please follow my command in this matter. Your Table is a definite condensation of this Course. Once you grasp its essentials, so that you are able to see clearly in your mind both its horizontal sequence and its vertical sequence, you will equip yourself with a complete picture of the Science of Mentalphysics. Therefore, spend the time necessary for you to thoroughly master these essentials.)

Be sure that you see the outgrowth of one step (and all steps) into the next higher step (and all higher steps) as you go "Across the Board," thus:

- | | |
|-----------------------|------------------------|
| 1. The Seven Rungs | 4. The Seven Mysteries |
| 2. The Seven Kingdoms | 5. The Seven Words |
| 3. The Seven Breaths | 6. The Seven Ascents |
| 7. The Seven Gates | |

In the First Rung, this is the synopsis:

Of the Rungs—The First Rung.

Of the Kingdoms—The First Kingdom—
THE ETHEREAL.

Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.

Of the Mysteries—The First Mystery—
CAVE OF THE MOON.

Of the Words—The First Word—JOY.

Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.

Of the Gates—ENTRANCE TO THE FINAL WAY.

The First Step:

The Ethereal Kingdom (The Great Beginning)

Speaking in an outer sense, the dictionary definition of "Ethereal" is:

Pertaining to the ether; high in the air; formed of ether, as "ethereal space", hence heavenly, celestial; existing in the air; looking blue like the sky, as "ethereal mountains".

Memorize as much of the following as possible:

THE ETHEREAL KINGDOM—

- (a) Is unchanging eternal potentiality in form and nature.
- (b) Is that from which flows everything that makes Nature what she is.
- (c) Is Divine Thought in its lowest vibration.
- (d) Is to the Macrocosm what Right Understanding is to the Microcosm.
- (e) Is God's very first cycle of expression, the first way that Man and all other living things can understand God.
- (f) Is that from which emerge all of God's Works.
- (g) Is the great enveloper, and is often known as the Astral, whose nature in the ancient Sanskrit is called Akasha (the nearest word to interpret this in English is ether).

- (h) Is that state where we find the resting place in which Wisdom resides.
- (i) Is the symbol of Divine Love as found in the silence of the Spirit.
- (j) Is the first of the Seven Expressions of God's Wisdom.
- (k) Is the Origin, the place in which the foundational, originating Spirit of all substances exists in the Mother-Heart of Life.
- (l) Is the Eternal Beloved which we come to know through feeling within.
- (m) Is the temple of our own thought.
- (n) Is the eternal receptacle of the whole Cosmos, which is the sum-totality of all existing things.
- (o) Is symbolical of Order; and the Order of the Cosmos is embodied therein.
- (p) Is the Womb of Life.

You have been advised to memorize the above. Now, very carefully and prayerfully consider the following. Take it sentence by sentence. Meditate upon any fascinating, interesting passage. Re-write it in your own language, and file it away for future use—Peace be with you as you work:

a. The Ethereal Kingdom can be perhaps understood more easily if we will think of a sphere. Think of a sphere, large or small, and then illustrate in your own mind that the sphere typifies the Universe. Nothing can be added to your sphere, nothing can be taken from it; everything within it can be changed in absolute multiplicity of expression, but nothing can be lost. And because it is complete there is no need for any addition to be made to it, nor is any addition possible.

b. We imagine in this sphere what we consider to be our universe. You think of your universe. I think of mine. You think of the earth; you see war and rumors of war, with all sorts and conditions of activities and changes right around us everywhere—change, change, change! And then we can think of all kinds of things that we have never seen on this earth on which we live, quite above the ordinary vibration of this earth, and whose plan the Oriental philosopher says is Man's example. The earth is only as a grain of sand. Go beyond the earth, and we find great constellations in what we call the heavens. We should stand in reverence before all the mystery and the majesty in the firmament of which we know so little. We may know nothing whatever about astronomy, yet we can look at what we call the stars; and as we see those great stars rolling easily and steadily along, it is hard to realize that there are not two great stars nearer to each other than millions and millions of miles distance. And we know that these great

rolling planets could, on their very surfaces, accommodate hundreds of millions of our little earth. And yet there are *you* and here am *I* on this earth—which is our home, until we know the way to bring Heaven down.

c. But I will leave it to you to consider what concept you may have of the Ethereal Kingdom, the Great Beginning (the womb of all), the Kingdom of all origins. You will see that if the Ethereal Kingdom is to be eternal, unchanging, changeless, it has to be in *order*. You are a builder. You know very well that from the lowest point of your foundations upward, step by step, there must be order. As a human being, you know that if you are to enjoy even health of body, there must be order. And if you are to become so humble as to be worthy of mixing with the great, there must be order in your thinking, in your mind, and so on.

d. The ORDER of the Cosmos, which means the order of your life and my life, is illustrated in the *Ethereal Kingdom*—in God's Silence. All existences—I repeat, *all existences*—are united in the Cosmos in absolute *order*.

e. All that there is to stand reverentially before is God's *order*. Order is power; it is the first *law* of God; in order, there is light and peace, freedom and power. Order holds the beams of creation, for it is the unalterable, self-existing law of all intelligible existence, and a ray of light (shot so to speak, by God) from the Cosmos plays through the *order* of the Universe and the result is what we call *knowledge*—received according to our own individual understanding of *order*.

Practice for Sunday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Second Step: The Memory-Developing Breath

In Mentalphysics, as you know, we teach about Breath from the very first Lesson—and we always shall, though we advanced Nobles of the Light are aware that what at first we consider as “Breath” changes completely in our consciousness as we go onward into enlightenment.

If you will turn back to Commentary No. 4 you will find the occult answer to all Breath. Read particularly pages 2 and 3. (I quote the following paragraph from page 4):

“If thou expectest more of thyself, give more of thyself and all that thou art and hast. Cast thy bread upon the waters that it may return to thee after many days. Therefore, every night this week, when you retire, THINK—THINK what you are, what you have, and let yourself be full of The Light through the feeling of Gratitude. On the morrow thou shalt arise in the Spirit of the Law, determined, willing and anxious to make adequate return for all that has been brought to thee through specific channels (such a specific channel as I trust Mentalphysics is for all of us), or that has been brought to you through general and universal means from Every Living Thing.”

(Memorize as much of the following as possible)

THE MEMORY-DEVELOPING BREATH—

- (a) Is the first step of Man in regaining his lost sovereignty over Nature.
- (b) Is for the purpose of cleansing the memory of all negation, that, through wrong

thinking and consequent wrong action in life, has been allowed to enter our consciousness.

- (c) Is where we find the Light; knowing that it exists, we feel it, we see it, we know it, so that My Whole Body becomes it—LIGHT.
- (d) Is the process or method through which we create the Spirit Fire and magnetize the Creative Force of the Universe, so that it not only flows freely unto us but that, every moment of the day, we realize ourselves as actually in it, like a fish swimming in the sea.
- (e) Is the basis of all correct breathing in action.

Consider also the following—Breath should be *fully* comprehended by you, so that with ease you can talk upon it with anyone; even the most scholarly person will appreciate your own ideas if you abide by the conceptions you learn in Mentalphysics. Breath is a subject upon which you can never afford to flounder.

- a. Now, my Beloved, the fundamental process by which

we reason is through our Breath. The Light in us is propelled by the Breath of us.

In speaking upon BREATH, we obviously speak upon that mysterious substance in which we live and by which we are sustained. To understand this, we must endeavor to be as humble and simple as little children. For we are in the presence of a Great Mystery—indeed, the very greatest of Life's many apparent mysteries. No need is there for me to point out to you that BREATH IS YOUR LIFE. From the first struggling breath of the newborn infant to the final gasp of a dying man, LIFE is a series of single breaths. We are born in a breath—we live in a breath, and *at no time in our whole life are we more than one single breath*. Life itself to us individually is the sum of our breath and our attainments, our experience, our character, our ability, and all else are the result of our breathing and nothing else.

b. As a man breathes so does he become. Conditions and circumstances are secondary—*Breath is Life's Flywheel!* Breath is the basic force by which we are linked to God. When the current of our being is, through faithful and reverent practice, realized by us to be God's Universal Breath of Life, our own life will be filled and calmed by continuous practice of correct breathing *in union with God*, and we in Mentalphysics then come to learn that Man is immortal and unchangeable as God is immortal and unchangeable.

It seems that when an infant is born into this world its life is automatic through breathing—and this is true. But all philosophers know that not until a human being has become, through study and practice, the master of mystic breathing can he claim to be born into the divine sovereignty of Life which is his inalienable birthright. To understand the inner meaning of his breath, a man must understand that what he calls his "life"—though never more than one breath at a time—is a *divinely appointed mission*. Life in all its glory is never without order, never without purpose. It is beyond all possibility of doubt that you and I are where we are and doing what we are because Life is ordered, and because, in a mystic sense, we have written it.

c. Breath, my Beloved, is Life's secret—it is hidden

from the minds of the profane. The beautifully mystic truth of Life's holy heart is that when we grow into understanding of what Breath truly is, we truly become free. As the breath of the Universe is free, so does Man, consciously surrendering in spirit to the Holy Breath, embody Life's freedom.

As all of us in Mentalphysics know—we learned it in our Initiate Group Course—the Sanskrit word for Breath is "Prana", a force so subtle and powerful that in Occidental languages there are literally no words to define it. It is, so far as can be defined, the vital force, the enveloper of Life, the essence of Life, the origin of Life, the current of Life, the Spirit of Life. It is, of course, everywhere—there is no place where it is not. Prana—everywhere present! While Prana cannot be defined, it can be felt—if we learn the way to feel it. It can be stored up—if we learn the way to do so, and bring our practice to such a point where we unconsciously do this. Now, we advanced Nobles of the Light in Mentalphysics are grateful to say that we have learned more about our breath than any other group of people in the Western world, and as we learn we discover, alone through our practice, and the results that our practice brings, that a full knowledge of our breath solves the mysteries of the Omniscience, Omnipresence, and Omnipotence of God, for He is ALL and He is EVERYWHERE.

d. We come by practice to know that to live in tune with the Universe, we must live in harmony with its laws—in harmony with Prana. As Breath is the nearest thing to us in the Universe, and is essential to the working of God's Law, a full knowledge of the Breath, which IS LIFE, gives us the master-key.

No study and its practice leads us so swiftly to spiritual consciousness as does the study and practice of Breath.

The law of Breath reconciles science and religion as nothing else can—it is the mediator.

Breath is the one circulator of the heavenly Light of Wisdom, of the universal ever-moving Wisdom of God.

Practice for Monday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Third Step: "The Cave of the Moon"

"He who recognizes his Light but remains in the dark, he is the model of the world." I remember so well when my Old Master in Tibet said that to me in Chinese. I admit that I hardly knew what he meant, though I understood every word that he said. I now say this to you in commencing to comment upon the Third Step in the First Rung of our Ladder—the "Cave of the Moon."

On page 2 of your Commentary No. 6, I wrote for you the following:

"So in the Memory-Developing Breath we find the Light, knowing that it exists, knowing what it is, knowing that it 'melts' all substances. In later Breaths we come step by step to USE the Light upon the body of the physical man, upon the mind of the individual mental man, upon the individual spiritual man . . . leading ourselves on through all of the Breaths up to the HEIGHT in Your Own Spiritual Breath, when we realize that we are truly MY WHOLE BODY. Thus we can truly say that we have found not only the Solar Force, but that we have learned the Sacred Art forever.

"This Light that we feel, the Solar Force, manifests on the physical plane of our life by passing through the ganglia of the sympathetic nervous system and thence up the spine to the brain. Here its currents unite to build up the deathless Solar or Spiritual Body. This simple picture may be formed in your mind: The Solar Force strikes upon the Solar Zone of the body (see page 2, Commentary No. 2). It then ascends—the *positive* by means of the great cable on the *right* of the spine, and the *negative* by means of the great cable on the *left* of the spine. *In its passage from one ganglion to another, its voltage is raised, and it awakens and is augmented by the power peculiar to each ganglion which it dominates.* (Think of the different Tattvas.) These ganglia (centres) *concentrate the Fire* of the Solar Force. In the cerebro-spinal system there are many centres awaiting regeneration, and as we learn the inner meaning of the word 'Breath' we see the effect of right breathing, *first*, on the physical plane, for we express greater physical well-being; *second*, on the mental plane, for we are happier and more buoyant and more ambitious, and so forth; and, *third*, on the spiritual plane, for we feel that we enjoy greater spiritual peace by virtue of our greater knowledge of the Law of the Universe.

"Now, we are literally *playing with fire*—playing with the Solar Force.

"Knowledge as to the development of this Force has been sacredly guarded in all ages, lest, as I have said previously, Man through ignorance should employ it to his destruction. Here we are actually on sacred ground. Unless we are governed by the Higher Self, and with selfless purpose pursue this knowledge, it will intensify Man's lower passions, instead of his high intuitive powers, and will make him a destructive force working contrary to the Law of Nature. But we in Mentalphysics have already found that the Silent Watcher ever rewards us in the solution of the Mystery, according to our sincerity in the quest."

I need offer you no further comment on the mystic "Cave of the Moon." We see its symbology in our Healing Breath in Mentalphysics (refer to Commentary No. 12 and during this week undertake this Breath at least once each day). We see its symbology also in the resurrection. All Life, of course, is symbolical of its hidden force. The Healing Breath itself brings us to the symbology of the resurrection (refer to and ponder well the whole of your 13th Commentary).

"Now, O Noble, know that you can only ascend as you have gained in the understanding of that which is below. To understand the higher, you must understand first the lower. To understand the Solar Force so that you can control and rightly USE it, you must discover it in the realm of life with which you are most familiar through experience. *This is the physical body.*

"In Sanskrit works the planets that are held to govern these ganglia are as follows:

"Saturn, the sacral; Jupiter, the prostatic; Mars, the epigastric; Venus, the cardiac; Mercury, the pharyngeal; Moon, the post-nasal; Sun, the pineal.

"When awakened and stimulated by the inflowing Solar Force, these centres appear to the seer as flaming, rapidly revolving wheels, or stars, of great luminosity. And modern science is gradually discovering that the ductless glands corre-

spond closely to the sacred centres of the body that have been known to the ancients for centuries.

(Memorize as much of the following as possible)

THE CAVE OF THE MOON—

- (a) Is indefinable; it has to be realized. Its meaning will be revealed only through study and practice.
- (b) Is where the Law of Involution takes place, and where Light is revealed.
- (c) Is analogous in its darkness to the Etherical Kingdom in God's Universe; when the Light is revealed therein it is analogous to the Sidereal Kingdom.
- (d) Is that which causes the divine instrument—the Immortal Jewel—to know and to feel the Force and the Light, and later learn directly to control it; unless the instrument is divinely perfect, there cannot be conveyed through it the full Harmony of the Golden Secret.
- (e) Is the "City of Emptiness" to the Confucianist; the "Terrace of Life" to the Buddhist; the "Ancestral Land" or "Yellow Castle" or the "Palace of the Heavenly Heart", which is the "Dwelling Place of the Master, the Golden Light", to the Taoist.

Practice For Tuesday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Fourth Step: Joy, the Urge of Life

Joy is the basic subtle force that Life Itself uses to express itself. Dictionary definitions of Joy are:

bliss	delight	sunshine
delectation	felicity	seventh heaven
exaltation	pleasure	—and many other words.
gladness	rapture	

Opposite to "JOY", we have words such as:

agony	dejection	heartache
anguish	despair	gloom
anxiety	displeasure	grief
bitterness	distress	—and many other words.

But "JOY", the *urge* of Life, is seen at once to be inherent to Life Itself. Upon Joy are dependent all the forces which bring Life into manifestation. We have but to think a moment to realize that only in the great magnet of "JOY" can Life's forces be joined in her rhythm for the purpose and end of creation. "Joy" is a very commonplace idea, but, strange as it may seem, few people really know joy in the sense that we in Mentalphysics know its meaning.

a. True joy is that force which starts the rhythmic motion in the secret waters upon which all Life's essences come forth into expression. Joy propels the fluids of Life. When Joy is established in the mind, its nature to the human being is precisely what the sun is to the earth. And

Joy is hidden everywhere in Life, as the fragrance of the rose is hidden in the rose. Joy is a lamp whose flame we should fan, for in this way we may learn the hidden truth of immortality. Joy is the first messenger of Life from the inner to the outer and is obviously the messenger from the Silence. Viewed merely cursorily, Joy is so intense as a human emotion as to be Life's healer. Out of Joy, moreover, come Peace and Strength, Imagination and Hope, Energy and Action.

b. What I am now saying is not at all theoretical or impractical, for everyone surely knows the effect of Joy in the mind, and as our mind, so our life.

Joy tunes our souls to God's eternal harmonies. Where Joy is, there can never be discord, and thus Joy paves the way in our lives for a perfect reflection of God's Wisdom and Love in our consciousness, each of these being divisible into many divine qualities. When we know Joy so that our life becomes established in Joy, we know what Peace is, and Compassion, and Charity, Beauty and Light, Hope and Abounding Love. As philosophers, we are of course aware that I speak not of the Joy that comes from without, which is mere pleasure and must be ephemeral, but of the Joy that, like a flower, has its roots in our very soul. Its impelling

force is within us. It reflects itself through our life as light, like a sunbeam between two clouds. Joy has but one purpose—it is the everlasting *urge*, whose action, when recognized, impels us to higher and holier expression. A great German philosopher once said of Joy that it is "the mainspring in the whole of endless Nature's calm rotation, moving the dazzling wheels that roll in the great timepiece of creation."

c. But what must inevitably be learned by the aspirant is that Joy is not only an indefatigable worker at all times, but is the inspiration to her many faithful colleagues. Joy causes Hope to rise eternal. Joy causes Courage to reach her very zenith. Joy is the herald of all Love's ministers. Joy kindles every lamp of Man's divinity, and finally leads him to the place where Wisdom lives. Yet Joy is known only to the degree that our spirit soars beyond mere mundanity. For while Joy is eternally a factor inherent within us, you will have noticed that it feeds upon the nourishment each of us must give unto it; so intense is its fire that we must take care constantly to fan its holy flame; else it may atrophy. Hence it is that constant scrutiny is necessary; indeed, the cultivation of Joy, the great flywheel which sustains and balances Life's eternal machine, is our initial duty. *To be happy* is your first duty as it is mine, for the reason that there can be no true contact with Wisdom unless we know Joy.

d. *I would go further: I would say that we can only know God to the degree that we know Joy, and when we become Joy, so that our whole being is all-pervading in Joy, we renew our life in God.* Surely it is easy to see this truth, for even on the physical plane of our existence we know how Joy renews us in inward processes that make for perfect health. Watch a person filled with Joy, and compare him with a person steeped in grief, and at once you see my meaning. Mentally our minds are renewed in Joy, for Joy makes us glad and rids our consciousness of all darkness, negation and inertia, transforming us by the renewing of our minds.

Is there any wonder that, in preparing the Documentary Lessons which tens of thousands of people are studying today, I was directed to place Joy as the very first law in the Science of Mentalphysics. "*Be Happy!—Give Thanks!*"

(Memorize as much of the following as possible)

JOY—THE URGE OF LIFE—

- (a) Is that which propels the waters of Life onward toward the eternal Ocean of Bliss.
- (b) Is harmony.
- (c) Is an UPBUILDING FORCE equalled by the sun's rays.
- (d) Is sunshine in the heart!
- (e) Is that which stands in exact relation to you (the microcosm) as the sun in the solar system stands to the earth and the complete macrocosm.
- (f) Is that which brings Life more abundantly, the perfect balance of the positive and negative currents of Prana.
- (g) Is your strength, and without it you could not have been created.

- (h) Is the elation of the Spirit; the principal tool in Life's workshop.
- (i) Is the first substance Life uses for its own expression.
- (j) Is that which causes all force to flow rhythmically in one direction, and the result is health and mental stimulus.
- (k) Is flowing in nature like a calm, equable Light continually within us and without us.
- (l) Is fire; it is Light.
- (m) Is expressed from within—its seed is spiritual, and its action is from the center outwards.
- (n) Is the charioteer who guides us as we ascend into the center of the center of That Which Is.
- (o) Is the first quality that causes motion within us, yet we cannot have it until we have gone through sorrow.
- (p) Is the foundation of Truth.
- (q) Is both active and passive in its nature.
- (r) Is an indestructible basic force that propels us forward to unfoldment, the only Deliverer of all blindness of heart.
- (s) Is a deep and serene and sober emotion, whose herald is Silence.
- (t) Is the messenger of God.
- (u) Is inherent to Life; it is always near in consciousness and is embodied in every living thing.
- (v) Is always near to us as an elation of the Spirit.
- (w) Is the tuning fork, which we may at any time use to cause God's harmony to resound in and through our consciousness.

a. Joy is one of the Seven Magic Words which stand out in their glory in the basic teaching of Mentalphysics. In these Seven Magic Words, we learn the method. We learn how the soul, in its quest, gets its answer. It is in our efforts to bring about better conditions in the lives of other people with whom we come in contact that we find Joy.

Soul emotions are not dependent upon any human satisfactions. They well up as a consequence of sacrifice and of giving. When we serve our fellow-man, and bring happiness into his life, we experience Joy. In giving of ourselves there is no desire to acquire from those we help . . . our action becomes utterly selfless.

When Joy is registered in the heart, when the soul responds to the recognition which we give to the unity between ourselves and all souls, then Joy becomes the dynamic urge to serve and seek.

b. Students in the great Science of Mentalphysics, by their whole-hearted striving, are rewarded by feeling the

Joy which comes as victory after victory is achieved over the lower self.

Mentalphysics brings to Man that part of the Father's Plan which reveals his freedom to him, and enables him to gain his freedom.

By our efforts to discover the Light within ourselves, and to reveal it to others, we experience Joy. As we grow, we feel the joy of contrast—and we have all felt this—between that which we were and that which we are at present. We find the joy of true companionship with those who think as we think, and strive to help others, as we strive toward freedom. Ours will be the Joy of having helped to comfort and guide a needy world lost in the confusion of seeking material happiness.

c. Joy drives us ever on and up to give our selfless help, and as we give so does our Joy multiply, for perfect unity between man and man, and Man and God, is the goal of the

soul. So we work not for Joy, but ever toward it; we work not for reward, but for the need to help.

d. Joy, my Beloved, is the first of the Seven Magic Words. Without it, you cannot know gratitude; you cannot feel reverence; you cannot breathe correctly; nor see Light; nor know the Silence. It can be turned on like a light within us, and causes us to feel a bursting out into the Light, and a deep, calm peace that passes understanding. Only to the degree that we know Joy, can we know God, so our final duty is to be happy. It clarifies our eyesight; we see things that have to be done. Joy primes the pump—starts the engine—motivates, but it flows from the non-action of the innermost center of us. We can do nothing without Joy. Joy quickens and brightens. From Joy comes gratitude and peace and all Life's attributes.

Practice for Wednesday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Fifth Step: Right Understanding

We must start with the Ethereal Kingdom to understand the Celestial Kingdom and everything intervening between these two kingdoms, just as we must start with Right Understanding to realize the true meaning of Right Meditation and all the intervening steps. Wise are we if we go with the Stream of Life and not against it.

The result of non-understanding, of course, is disharmony, hatred, disbalance. Be assured that when you think you know something, you are usually misinformed.

All Life expression, all matter, all substance, so far as we understand—ALL—is finally electrical in nature.

They who do not seek Right Understanding defer their own benefit. Each individual is his own teacher. Realization of Truth can never come objectively; it must come subjectively from within you.

“To keep company with the wise is to dwell with reality, and drink continually of Life's living waters—happy is the rising of the awakened; happy is the devotion of those who are at peace.”

That which we do not understand we do not possess. If we know the “how” in anything whatever, then we are able to act as its protector, its safeguard, and are able to magnetize it to ourselves. My Beloved, a single moment of true Cosmic Understanding is more precious than all the knowledge of mere earthly things. By doing the Will of God we come into greater and greater understanding, and then all these things are added unto us to the exact degree that we are able to pick them up and use them. Through the habit of using our talents we develop greater power to do and acquire a practical knowledge of God's Way by living it. We do not know that we know, therefore Divine Spirit does not rapidly attain Its own self-knowledge in us. When we surrender and lose ourselves in God, nothing is impossible for us.

We are all imparters, all sharers, of the ever-moving Wisdom.

Mentalphysics is the highest and the surest way for us to understand and live in the wisdom and the rhythm and the Spirit of Life Itself. Without Right Understanding we cannot hope to keep on The Path. Our ideal is the realization of God's Truth in us—God's Life in us. Most human beings are not established in the Law, and do not know how to achieve that which, with all their hearts, they desire.

The Book of Life is hidden in simplicity—childlikeness of

Wisdom. The abiding Laws of God can be found in even insignificant instances if we understand rightly.

(Memorize as much of the following as possible)

RIGHT UNDERSTANDING—

- (a) Is the first cycle of Man's expression in his own life.
- (b) Is a knowledge of Truth which makes us happy, inspires us, gives us energy.
- (c) Is the first step in the Noble Pathway of true behavioristic knowledge of what God is!
- (d) Is a link that joins us to Hope, and Hope is like the wing of an angel, bearing us ever on and up.
- (e) Is a link that connects us to Faith, which is our mind at its best and bravest, causing us to rise into miracles of might.
- (f) Is a knowledge that assures us of peace of mind, peace in our realization of God; it preserves the purity of conscience, strengthens us against temptation, and allows Heaven to bathe us in its hues of light.
- (g) Is an assurance of gratitude of heart, and makes us seek the companionship of the great.
- (h) Is the joyous knowledge that causes us to sing The Song.
- (i) Is a Bringer of Knowledge, which is our only power.
- (j) Is the foundation of my life and yours.

a. When we *understand* we see that, because of God's immutable LAW, everything is RIGHT; and if anything of a negative or dull or obnoxious nature abides in our consciousness, it is simply because we do not understand *God's* Eternal Way. If we do *not* understand God's Way—The Path—no

matter how virtuous we may think we are, no matter how spiritual we may think we are, or how advanced or educated we think we are, no matter how we may long and hope and yearn and believe and practice and sweat and fume and fuss, we shall remain stationary. Why? *Because our understanding is the sum-total of our power!* You may go to the death defending it, but if it be not *Right Understanding* it must fall. Think of the condition of the world today. It doesn't matter what is heaped against Understanding, if it be right, it grows as the grain of mustard seed. If it be not right, no matter how you may bolster it up and dress it up, it cannot stand.

b. Burke wrote: "He who profits of a superior understanding raises his powers to a level with the height of the superior understanding he unites with." This is God's Law. We are never alone. We can always reach out—we can always find exactly as we seek. But finally with us, no matter where we gain our knowledge, it is up to us to develop our own personal understanding—and in that we live. That is God's Law. Also remember that you may discover great and abiding LAWS of God through the understanding of apparently insignificant or trivial things.

You can, of course, see clearly that, without understanding, we are at the mercy of unconscious forces and never the ruler of our own world. Happy indeed the men that getteth understanding!

c. Now, therefore, you see how important it is for us as philosophers to see finally, clearly, that we *must* have Right Understanding. It doesn't matter, upon anything whatsoever—no matter how insignificant the thing may appear to be, there must be right understanding of it. Otherwise, not only

do we waste time, energy, all outer and inner conditions of energy, feeling and so on, but it is sheer wastage when we are dealing with a thing through wrong understanding. It were better for us if a millstone had been around our neck and we had been for that length of time out of existence. We gradually made matters, in that way, geometrically worse than they were before. Correspondingly, when the understanding is *right*, then we use all our thought force rightly; we use everything that thought force generates rightly—such as feeling, hope, faith, belief, enthusiasm . . . everything that rises within us is used rightly for the building up of something in accordance with God's Law.

Practice for Thursday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish. Also carefully and meditatively think upon what is printed in the last column of page 7 of your Seventh Lesson.

Practice for Friday Night—If it is possible, read over all the different divisions of this Lesson Eight, together with all that you may have written yourself. Study it well. Devote the whole of your practice time to this, and end your evening in meditation.

Go to sleep feeling that you know all that this Lesson embodies—moreover, that you are able to discuss its principles and impart them to another.

Practice for Saturday Night—Your whole practice period is to be spent in meditation.

Conclusion - - Be Happy: Give Thanks!

"He that has no resources of mind," wrote Colton, "is more to be pitied than he who is in want of necessities for the body; and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread." How true this is!

In your study, my Beloved, above everything else, *be happy!* But that is not a simple secret, is it?

Thackeray wrote: "Happy! Who is happy? Was there not a serpent in Paradise itself? And if Eve had been perfectly happy beforehand, would she have listened to the tempter?"

Happiness seems to be evasive always: it comes incidentally. Make it the object of pursuit, and we rarely capture it. No, happiness is within ourselves. Nathaniel Cotton—not by any means well known—expressed it very wisely, I think:

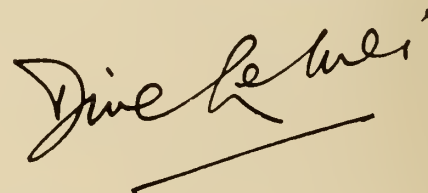
If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow,
From our own selves our bliss must flow,
And that dear hut — our home.

Above all — Be Happy: Give Thanks!

I embrace you in peace.

Almighty and Eternal Father-Mother-God, our hearts are filled. No words can tell our story. But as we know that Thou art in us, and we are in Thee, as we know that what Thou art, we are, so we know that in one sublime flash of deep understanding within us, through the alchemy of Thy Light, all things are known. And, O Lord Our God, we bow before Thee. We give Thee thanks and, Lord, may we never depart from gratitude. We give Thee thanks for all that we know, for all that we have seen, for all that we have heard, for all that we may hope, for all that we have finally come to know. And, O Father, our hearts are aflame in adoration and veneration as we contemplate the possibilities of a man made into God.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics
Yucca Valley, California, U. S. A.

End of Lesson Eight — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Nine

"IN MENTALPHYSICS I AM COMPLETE AND LACK NOTHING . . . I CAN DO ALL THINGS THROUGH KNOWLEDGE OF DIVINE LAW . . . I KNOW, I BELIEVE, I REALIZE, THAT I AM THE TEMPLE OF THE LIVING GOD AND THAT THE SPIRIT OF THE LORD DWELLETH IN ME . . . TRUTH IS MY GOD; THEREFORE I LOVE TRUTH; I REALIZE THE TRUTH, THE WHOLE TRUTH AND NOTHING BUT THE TRUTH. I AM ESTABLISHED IN MENTALPHYSICS."—DING LE MEI.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet Thee!

This present Lesson is sent to you in the hope that you will derive much joy from its study. You are your own inspirer, your own judge. Your recompense is measured by your effort.

Wu Matse said to Motse, the famous Chinese religious teacher: Though you love universally the world cannot be said to be benefitted; though I do not love (universally) the world cannot be said to be injured. Since neither of us has accomplished anything, what makes you then praise yourself and blame me? Motse answered: Suppose a conflagration is on. One person is fetching water to extinguish it, and another is holding some fuel to reinforce it. Neither of them has yet accomplished anything, but which one do you value? Wu Matse answered that he approved the intention of the

person who fetches water and disapproved of the intention of the person who holds fuel. Motse said: In the same manner do I approve of my intention and disapprove of yours.

Wu Matse said to Motse: For all the righteousness that you do, men do not help you and ghosts do not bless you. Yet you keep on doing it. You must be demented. Motse said: Suppose you have here two employees. One of them works when he sees you but will not work when he does not see you. The other one works whether he sees you or not. Which of the two would you value? Wu Matse said he would value him that worked whether he saw him or not. Motse then said: Then you are valuing him who is demented.

.
Be faithful in your comings and goings.

.
Peace be unto you always.

The Second Rung—Lesson Nine

As you commence your study of this Lesson, feel a deep pervading peace in your heart. No matter what the exterior conditions, your heart is at rest. You are at rest. You close your eyes and find that you are not alone. I am there with you. You feel that you are in close union with many others who this very night are beginning the study and practice of this very Lesson . . . you are never alone. Encourage this sublime feeling of universality. *Know* within your heart that peace that passes knowledge.

As your Teacher, I am not greatly concerned that in this *Ding Le Mei Preceptor Course No. 1* there is considerable repetition, even in the words I use, as also the bringing forth of the same ideas in different ways of expression. I am engaged in teaching you how to teach. Throughout these Lessons I have placed myself in your position, and desire so to write for you that you will become steeped in the fundamental ideas of Mentalphysics, and shall consequently equip yourself to portray these ideas to others with charm, complete poise and conviction. Never forget that.

In this Second Rung of the Ladder, we are to deal with—

The First Step: THE SIDEREAL KINGDOM

Which parallels

The Second Step: THE REVITALIZING BREATH

Which parallels

The Third Step: CIRCULATING THE LIGHT

Which parallels

The Fourth Step: GRATITUDE, THE COMPENSATION OF LIFE

Which parallels

The Fifth Step: RIGHT RESOLUTION (MAN'S SECOND CYCLE OF EXPRESSION).

The First Step: THE SIDEREAL KINGDOM ("Let There Be Light")

I repeat that the Sidereal Kingdom (God's Second Cycle of Expression) is symbolical of the royal secret of Life—the "complete surrender of self into this self-creating Kingdom of Light." Also: "The light of the Sidereal Kingdom is to the universe what the life-giving or reproductive substance is to the womb of every developed female organism in the universe." Ponder well these definitions.

The dictionary definition of "sidereal" is as follows:

Pertaining to the stars; starry; measured or marked by the apparent motions of the stars—as "sidereal time." "Sidereal Day" is the time in which the earth makes a complete revolution on its axis in respect to the fixed stars, being 23 hours, 56 minutes, 4.092 seconds. "Sidereal system" is the general system of stars of which the solar system is a member.

(Memorize as much as possible of the following.)

THE SIDEREAL KINGDOM—

- (a) Is the Kingdom of God's immortal Light of Wisdom.
- (b) Is where we find the perfect measure, the perfect light—the perfect movement.
- (c) Is the light of the sun that gives us our life; and whose light shines of itself.

- (d) Is that kingdom whose light is to the Cosmos what the light of the Mind is to Man.
- (e) Is that whose light causes all things to be made clear and plain.
- (f) Is the kingdom of light and action and birth and development; light is its one and essential substance. It is through this light that Man emancipates himself from darkness, disease, disharmony and despair.
- (g) Is the first activity or movement of God; the kingdom of action.
- (h) Is that which, when we know the way to enter, compels us to learn about what is called God, the Universe, the Law that keeps the Universe in its all-action and its ever-expression.
- (i) Is the second of God's seven expressions, and Man's first birth.
- (j) Is the symbol of God's eternal Light in Man; the symbol of Man's understanding of God's principles.

THE ROYAL SECRET—

Refer again to the definition of the word “Sidereal.” Such a definition leaves you cold, does it not? It cannot help us very much unless we can understand (as we in Mentalphysics do understand) the inner meaning of the inner essence of God’s universe of which the heavens are but a symbol.

a. In our inner Mentalphysics teaching, the SIDEREAL KINGDOM is the Kingdom of God’s immortal Light of Wisdom, the originating home of the Spirit, in which we make our debut, so to say, into Life Expression.

According to LIGHT, so is WISDOM. *The royal secret of your life and mine—though not understood by one human being in a hundred thousand—is the complete surrender of ourselves into this self-creating kingdom of Light; and that is the secret of secrets.* Of all religions, of all philosophies, that, simple as it sounds in words, is the secret of secrets, the great Royal Secret of Life Itself. Whenever you find yourself uplifted with some simple desire to help another fellow human being or to bathe the wounds of any living form in distress, that is the light of the Sidereal Kingdom within you; and when your actions correspond with your desire then you know the meaning of “Let There Be Light!”

THERE IS NO COSMIC DISORDER—

b. The incredulous person should remember that the disorder, disbalance, discontent that we see in the world today is not due to Cosmic disturbance: it is due alone to Man’s *not understanding* Cosmic Principles. When a man has understanding, which means when he is spiritually established in the Ethereal Kingdom’s order and silence, he, so to speak, automatically enters the SIDEREAL Kingdom, the Kingdom of Light. Having understanding, he emerges into preparation for action—he begins his right work through the power of the Sidereal Kingdom.

And whether we view the Sidereal Kingdom from a macrocosmic angle relating to the whole universe, or from a microcosmic angle relating to a single man, we find perfect light, perfect measure, perfect movement, perfect balance.

c. While it is true that in the Ethereal Kingdom Man is established in understanding—it is all ours in its full

potentiality, we *are* it—we come gradually to the way of using it. Then as we learn, by right action of life, to use it rightly, we see that our action is the result of the Light of the Sidereal Kingdom. There is no virtue in us; we grow into it. The Light shines of Itself through us, and through the Sidereal Kingdom we inform ourselves, not only of the structure of the universe and its absolute order in which evolution begins, but of Man’s everlasting and immutable expression straight on through to his own divinity in God in the CELESTIAL Kingdom.

d. *The SIDEREAL Kingdom, then, is the kingdom of light and action and birth and development; light is its one and essential substance.*

And, my Beloved Noble of the Light, human life, as we can surely see in this earth today, is a battle between darkness and light, between ignorance and wisdom—that is all. Light is the whole of God’s nature. All God’s creation is the result of action in light. God, through light, is continually descending (as it were) to the aid of the human seeker battling with darkness—falsehood, limitation, negation, error and misunderstanding of his own making. But Man is on the path to divine wisdom and he cannot evade it. Hence the battle. The ancient scientists have always declared that, to win this battle, and to attain to Divine Knowledge, Man needs a sure *method* by which he may achieve it. They declare that, through centuries and centuries of practice and self-examination, that method or way has finally been uncovered. They declare that this method or way is faultless, that it cannot fail to lead Man to God, and that it is sure to lead Man to the understanding that there is nothing but God, that God is ALL, and that Man is God in Human Form.

e. So it is through that which the SIDEREAL Kingdom starts in Man’s nature—its substance of LIGHT—that Man emancipates himself from darkness, ignorance, disease, disharmony, despair, and disbelief to enter God’s Eternal Way.

Note—Consider the above so carefully that you will feel that you can express my ideas in your own words. Memorize passages that appeal to you. Feel that you know so well what the Sidereal Kingdom is that you could write a masterly essay on the subject.

Practice for Monday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Second Step: The Revitalizing Breath

The Revitalizing Breath is the *key* breath in all breaths of non-action, or non-movement, as the Memory-Developing Breath is the *key* breath in all breaths of action, or movement. The meaning of all of our great Breaths in Mentalphysics is, of course, symbolic of higher things. There was a time when it was necessary for you to physically breathe, and you became aware of the necessity, for if you did not undertake your breathing practices for a day or two you felt that something was lacking in your body and your mind.

The Revitalizing Breath is that first Breath that quickens you into greater activity of living. The Memory-Developing Breath is, as its name implies, that Breath that re-awakens within your consciousness the best and highest and holiest that you know. But you have already discovered that “Breath” is a vitally different thing than you thought it was

when you first entered Mentalphysics. It is not my purpose here, nor is there need, for me to instruct you into the higher spiritual aspects of Breath and breathing—the purpose I have in mind in this Course is to teach you how to teach those who know much less than you know, and who know today as little as you knew when you entered the teaching of the Science of Mentalphysics. Never aim at teaching something greater than you yourself know. If you are teaching another, realize that simplicity and humility will always cause your Higher Self to so unfold within you that what you say, though couched in the simplest phraseology, will always convey to your listener exactly what it is necessary for him to have said and shown to him. Never forget this. It is the Spirit that quickeneth—not your own words, no matter how wise you may deem them to be.

The Revitalizing Breath tells its own story in its own name.

The Revitalizing Breath is called in some occult schools "The Complete Breath." With our Memory-Developing Breath, it forms the basis for the intricate system of breathing which has for centuries been such a complicated science among the Yogis. The Revitalizing Breath, as I have said, forms the basis of all correct breathing in action and is an important step that we take along The Path (in Theosophy), along The Way (as it is spoken of by Jesus the Christ), the

most important of the early steps towards Tao or the primordial principle of the Taoists, to the Great Meaning (that which has neither name nor form), to that which is contained within the Light that Lighteth the world, to the Golden Elixir of Life, to the rediscovery of the One, which means rebirth and life eternal. In all ancient philosophies and religions we find the same thing—this First Step to the Light. The Light of Divine Wisdom, whose secret we are penetrating, enables us, through the full understanding of our Revitalizing Breath, to properly "melt" and "mix" the Heavenly Principle.

(Memorize as much as possible of the following.)

THE REVITALIZING BREATH—

- (a) Is the Key Breath of all correct breathing in non-action.
- (b) Is the "Complete" Breath.
- (c) Is the Breath whose true purpose is seen in its name—it revitalizes the body, clarifying and breaking down physical and mental obstacles, purifying the physical substance and setting into free flow the Force of the Eternal Universe of which we are a part, and the principles of which are embodied in us in their entirety.

a. The Revitalizing Breath starts the process of revitalizing by commencing to distribute the Force, clarifying, breaking down the physical and mental obstacles, purifying the physical substance, and setting into free flow the Force of the Eternal Universe. The Revitalizing Breath increases our strength, and we can use it only by nobly endeavouring to put back into the Universal Supply of the Eternal Force that which is ours, for we know that by the Fourfold Law it will thus return fourfold to us.

By constant practice of the Revitalizing Breath, we are introduced to the method by which we charge ourselves with The Light.

b. My Beloved, have you ever thoughtfully considered the Affirmation following the Revitalizing Breath? It is made up, as you know, of the glorious "Nine Universal Positives," which are as follows:

I am WHOLE	I am POWERFUL	I am RICH
I am PERFECT	I am LOVING	I am YOUNG
I am STRONG	I am HARMONIOUS	I am HAPPY

The Nine Positives of Mentalphysics, when understood and practiced, merge themselves into true blessedness, into final power—power to know, power to be, and power to have.

Knowing thoroughly these "Nine Universal Positives," their meaning, their power, I claim that in Mentalphysics we have come to the conquest of negation. In a word, with the conquest of negation Man comes to know that the Universe is a Universe of thought—its creation the result of God's Thought. Man comes to see that what appears to be his "own" thought is eternally linked up with and derives from God's Thought, and sees that what appears to be his "own" life is really the Life of God. Man then discovers that what he calls "mind" no longer appears as an accidental intruder, for he sees that ALL is God. He sees God as a mathematical mind rather than a prescribed anthropomor-

phic being. He hails God as ALL, the One Eternal Universal Mind, of which his "own mind" is, so to speak, one of the atoms out of which men's individual minds have grown to exist as God's Thought—just as any idea from my mind may be caused to continue to exist as a material thing because it was born in my mind; so Man is born from the Mind of God, is eternally contacted to God's Mind, and would remain in the strength and purity of God's Mind did he not vainly believe so strongly in what he calls his "own" mind.

c. No matter what the problem is (any negation) that is in your life, if you surrender, it will burn itself away! The more you endeavor, of your own power, to remove it, the more you fan its living embers, and the fire will again come up into flame.

By declaring—please let us try to see this—by DECLARING THE TRUTH we become free! Not wishing for it, not longing for it, not necessarily constantly believing in it, but DECLARING it, SAYING it, BEING it, EXPRESSING it, ATTEMPTING it. By declaring the Truth, we become free, because as we declare WE CREATE! When we declare only positive truth, there is nothing in the mind to attract negation, and all existing negation must perforce burn itself away.

My Beloved, the Nine Universal Positives in the Science of Mentalphysics are the symbols of all God's Power. They are merely words, it is true, but if I stand before you, and merely open my mouth and shut it, not allowing sound to ride out on the breath of me, you would not know what I was thinking about. Everything in Life, from (in the material world) the atom to the sun, from the amoeba to you, is correspondences, causes, effects—effects again becoming causes. And that is the Law, and you cannot escape it, nor can you dispute it.

Practice for Monday Night—Go deeply into meditation upon the above, and re-write in your own words, if you wish.

The Third Step: Circulation of the Light

You will have learned much about the Light and its "circulation", which is a deep secret in all occult schools. "But not with one leap can'st thou suddenly attain: whoso seeketh eternal life must search for the place whence essence and life originally spring."

You know, of course (as has been frequently indicated in

In your Ninth Commentary, we read:

"The place where the Light resides, we know, is in The Silence. But we cannot fully enter and understand the Silence while there is the least vestige of consciousness absorbed by physical sensation of the physical body. We know that when we reach the Silence we are not conscious of any physical substance—and, similarly, we know that while we are conscious of any physical substance we cannot fully know the Silence. Some believe—and indeed teach—that there is no need for physical breathing; but that is because *they do not know*. Unless the Instrument is perfect, there cannot be conveyed through it the Harmony of the Golden Secret. We know the Silence only when the body (the Instrument) is perfected."

You are exhorted to read over again at this point the whole of your Ninth Commentary. No better review can be given to you about the Circulation of the Light. For example:

"In Mentalphysics it is the TEMPLE OF THE LIVING GOD, the Sacred Citadel of the *Light* of Divine Wisdom—self-manifesting—self-existing—self-emanating. The TEMPLE OF THE LIVING GOD is "MY WHOLE BODY", this wide Universe, to the realization of the Law of which we shall attain as we come to Our Own Spiritual Breath.

"And the *secret* of our philosophy of Mentalphysics is to *make the Light circulate*; that is the deepest and the most wonderful secret. The Light is within us—we know it, though it seems that many spiritually evolved people do not know how they know it. BUT THE LIGHT IS NOT FOUND UNTIL WE KNOW THE WAY TO BE STILL, for this is the only way that we *can* know. When we feel the heat from the Fire (*Exaltation of the Fire*), and can find the Light and *fan* It so that we can *circulate* It, we can *melt the Substance*. First, the substance of our bodies and I am sure that you can do this; for when you undertake the Revitalizing Breath properly you are filled with the Force of Life, and you know it because you can *feel* it. As you go on from step to step the vibration that comes from the Breath is so great that it raises you into a state of 'meltedness', all the cells of your body, being so alive, seem to flow in absolute rhythm.

"BY HOLDING AND FIXING AND CIRCULATING THE LIGHT WE SUCCESSFULLY PASS THROUGH OUR EARTH-BODY TO OUR SPIRIT-BODY . . . this comes when we are still, calm, peaceful, completely absorbed, FOR THE LIGHT SHINES OF ITSELF.

"Initiate, Noble of the Light of Divine Wisdom, there is no other way. No light can shine but through a lamp—and that lamp must be trimmed and charged with oil—so you can see that our Revitalizing Breath fills us with the fluid, trims our lamp, so that all that we have to do is to *watch within for the Light to shine* . . . AND WITH PRACTICE IN OUR WATCHING WE FIND THAT THE LIGHT SHINES OF ITSELF."

many of your previous Documentary Lessons in Mentalphysics and particularly in your Ninth Commentary), that it is in the Silence, radiant and unafraid, that you discover the Elixir of Life, the Light of Divine Wisdom. "We find it," says the Confucianist, "in the Purple Hall of Jade, where dwells the God of Emptiness and Life."

(Memorize as much as possible of the following.)

- (a) The Light is within us, and we have done a great deal toward gaining knowledge as to how to fan the Flame.
- (b) The Light exists and man must have some knowledge as to how to use it, for it is the Fire of the Wise.
- (c) The secret of Mentalphysics, as of all true occult sciences, is to make the Light circulate.
- (d) By holding and fixing and circulating the Light, Man successfully passes through the earth-body to the spirit-body.
- (e) The right understanding of the Circulation of the Light gives Man the explanation of many conditions in human experience which otherwise seem wholly unjust.
- (f) By the discovery of the Light, and the circulation of the Light by the "melting" process, Man gradually comprehends the Law.
- (g) In Circulating the Light, Man catches glimpses of the Life behind the Dark Curtain.
- (h) The only true means to perfect happiness is the possession of Infinite Life, together with the Wisdom that comes from the Light that gives Life, and the power to think and act which the Light and the Law of Life provide. Greatness reaches forth to greatness, but it is only that greatness of love which comes from the Divine Fire within us, interpreted to us through our feeling, that we know that the Light in us shines through as "a light, a lamp, a torch" in every cell of our physical and higher being.
- (i) As you fan the flame the dying embers reawaken; as the dying embers reawaken, the force of the flame increases; as the flame expands, the Light shines of itself. This is the secret of the melting process. . . . The melting, mixing, and fixing process are tools necessary to the Initiate for him to work his way into the Light as he proceeds

inward toward the Center. In the melting, mixing, and fixing process, Man stands be-

fore the Throne of God, feeling the first faint rays of the Golden Light.

Practice for Tuesday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Fourth Step: Gratitude, The Compensation of Life

The word "gratitude" is from the Latin, meaning "pleasing, thankful." Webster's dictionary defines the word as "a warm and friendly feeling excited by a favor or benefit received; a sentiment of kindness or goodwill to a benefactor prosperous and happy; thankfulness, gratefulness."

I suppose that, as far as words can go, this is not a bad definition; but to us in Mentalphysics, who are slowly learning what Gratitude really is, how vain is the dictionary interpretation! Gratitude, to us, and to all wise men, is the compensation of Life, that which actually keeps everything in the universe in Life's balance and rhythm and poise and power.

Without Gratitude, the soul's crowning virtue, a man is literally devoid of true knowledge, even a knowledge of what his own body is; and, in his ignorance, he is consequently helpless against every evil wind that blows upon him. Whereas when a man knows Gratitude, he opens continually the floodgates of love through which Life's living stream flows, and upon whose bosom comes to him the hidden elixir which causes his own cup to flow over.

GRATITUDE—

- (a) Is the tune of the angels.
- (b) Is the memory of the heart.
- (c) Is that which uplifts and enlightens our minds, creates hope and leads us into freedom.
- (d) Is the Compensation of Life.
- (e) Is the key that opens our hearts to the Blessings of God and the whole Universe.
- (f) Is the plumb-line of Life's great tool-house.
- (g) Is the balancer, the sustainer of rhythm, the antennae of Life.
- (h) Is a virtue we should all constantly engender within our soul.
- (i) Is one of the holiest and noblest of virtues.

Without Gratitude None Can Know Truth

a. Few people know that when we render thanks to Life Itself, to God, Life's throbbing heart beats faster in our behalf to start its blessing on its way to us, compensating our life in abundance, beauty and light. This is the WAY of God. Without Gratitude, a man is utterly ignorant of The Way—of God's Way; he cannot know the Truth; consequently, he cannot be free. (I think very few people would understand even these words. They would

not know the meaning of the words: "Life's throbbing heart beats faster in our behalf to start its blessing on its way to us," and so on.)

Never Count Sublime Things as Commonplace

b. To understand Cosmic Love we surrender ourselves to gratitude. When Man learns Gratitude, this earth will be transmuted into Heaven. It is the test of Gratitude that we always give thanks when things "go wrong."

"The wise man's creed of Gratitude never allows him to count sublime things as commonplace, nor reckon as losses and disappointments the discipline which brings him incorruptible treasure . . ."

Understanding Gratitude, we prepare ourselves for reverence. If we be grateful for our power to be, then the Infinity of Life shows us that we are immortal now; nothing can be so ennobling as Gratitude. When we give thanks we are happy and we make others happy.

c. Gratitude, the essence of a noble passion, is to Man a sparkling goddess up in the pure snows of the soul's eternal altitudes, who unceasingly beckons him to higher heights of spiritual understanding and pure bliss, keeping his feet in the pathway that leads to Wisdom and the Heart of God.

Gratitude, the mind's most pleasing exercise, is the soul's crowning virtue . . . the soul's crowning virtue. She is also virtue's gracious mother. He who knows no GRATITUDE should set his soul to learn even from his body, all of whose parts minister joyfully one to another.

Gratitude is a duty which every man should willingly pay for favors done unto him, but to expect favors from another or to remember them done unto another is a sign of a shallow understanding.

Be Constant in Your Gratitude

Constancy in GRATITUDE to our fellow-men refines our own heart and sustains peace in all our associations, but GRATITUDE to the Living Creator of Life, from whom has come all we now possess, and from whom we expect all we can hope for, is an attribute of unfolding Divinity.

And continually should we give thanks, for, in doing so, we open the floodgates of Love in all the universe, through which the streams, heavy-laden with good things, bring abundance, for which we must again and again give thanks, until our cup runneth over with the true elixir.

Note—Cultivate a grateful heart. Never forget to give thanks as and to whom they are due.

Practice for Wednesday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

The Fifth Step:

Right Resolution, Man's Second Cycle of Expression

My Beloved, we should rightly resolve to unfold and develop all our talents. A man of talent is as free as the sun. Therefore, my Beloved, if you feel that you can do anything whatsoever, go alone, because you develop your talents in solitude. You develop your character out in the wild storms and the raging billows of the world. You, my student, whom I love, go aside, seek in your own heart, and, when you are quiet, your heart will tell you what your talent is and where it lies. Then you won't have to say to somebody else, "What do you think I should do?"

Seek, and as you seek you find—what? You can only find your talents! You can only find things which you can best do, and it goes without saying that if you can best do them it shows that right down through the long lane of Life, you have excelled somewhere. Never go far from that in which you are proficient. It is never wise. Men of genius, I have found, are often too quick, too volatile and adventurous, and too unstable to be relied upon; whereas men with talents act with more regularity and certainty. Talent deals with discovered and realized truths, analyzing, comparing, putting in order and applying positive knowledge. Talent accumulates knowledge, and is a great friend in difficult situations. And all of us can, if we will, develop our talents.

In this way, and in this spirit, we start out on the Second Step in our own Seven Ascents . . . RIGHT RESOLUTION. Resolution is half the battle: to finally make up our mind to DO anything is to have it more than half done. When, established in Right Understanding of the thing to be done, "I" start to do it, nothing can creep in to disturb the excellence in which "I" do it. "I" am the conqueror. "I" am the master of the thing to be done. In Right Resolution "I" work, and when the work is done, "I" recognize the work of my hand and mind to be in correspondence with that perfection which is "of My Father" . . . for it is He that doeth the work; of myself "I" can do nothing.

Popularly defined, RESOLUTION means

the operation or process of separating the parts which compose a complex idea or a mixed body; the determination or decision of a legislative body; in mathematics, a method by which the truth or falsehood of a proposition is discovered; in chemistry, the reducing a body to its component parts; and so on.

Resolution is the devotion of all our faculties. There, of

course, can be no resolution without sincerity. A resolute man always commands the respect of his fellow-men, for a resolute man can always find the means to the end he has in view, and if he cannot find them he creates them. Resolution, which guarantees satisfaction of both heart and mind, makes us vigorous and enthusiastic, and only a resolute man can be a true leader, his own resolution being contagious among those whom he leads, as he, in turn, is carried along by the enthusiasm of those whom he inspires. RESOLUTION stands second in Man's attributes for rightly doing God's Will, which is his ultimate aim and end. How important, therefore, that all our resolutions be RIGHT!

Through right use of our energies, we objectify the Will of God on the earth. Right Resolution breeds patience, gives endurance, banishes weakness, sustains hope, annihilates difficulties, causes danger to be ruled by bravery, quickens and multiplies creative ambition. It is the offspring of Man's will; it raises a man to unbelievable heights and causes true perception to transcend all logic. Through Right Resolution we may be led to reform the world—our world. Right Resolution leads us to our ideals, and brings us freedom in our understanding; it prevents our hopes from perishing in vacancy, which enables us to execute them into noble works. Resolve and thou art free!

RIGHT RESOLUTION—

- (a) Is the devotion of all our faculties.
- (b) Is the outgrowth of Understanding.
- (c) Is the brother of sincerity, and sincerity is the foundation of the world.
- (d) Is doing the Will of God.
- (e) Is ever urging us, convincing us that we can do whatever is in our mind to do.
- (f) Is your will made manifest; your determination uncovered; Resolution is the foundation and womb of everything.
- (g) Is the First Movement; influence of the planets in our lives; no darkness—all Light!

Practice for Thursday Night—Go deeply into meditation upon the above, and re-write in your own words if you wish.

Practice for Friday Night—Read over all the Lesson; then meditate.

Practice for Saturday Night—Your whole practice period is to be spent in meditation.

Conclusion—Stand In Reverence!

As you know, I am writing to you from our own New City. It is a full-moon night. As I look out from my office window upon a fairyland of exquisite beauty, I send you thoughts of peace and holy joy. Our City! Our City! How simply wonderful! You, to whom I now write, will one day be out here, will look through the very window through which I now look, and receive from me—so is my hope—oral teaching which will fit you to become a Preceptor of the Royal Art.

Our City is developing rapidly, due to the generosity of our whole student-body.

I leave you for a moment to look up a passage I wrote for you in one of your Commentaries—perhaps you will remember it:

“As we all feel grateful, we all have our visions, and we dream our dreams . . . dreams of the Heaven on earth that Life will grow into when all men and women know even the little that we know now. Sometimes our dreams are so surpassingly beautiful that we seem to go away into them . . . away from the ordinary habitat of Man, away to our Dream City . . . a Dream City that shall be a permanent place where Mentalphysics principles and practices guide the life and daily conduct and labors of all of us who have learned the Art of Living.

“Dreaming . . . yes, just dreaming! But if you will go back over your own life, you will remember that the things that you began to dream about . . . that you first saw in your mind only as the ‘impossible’ . . . have gradually begun to take shape in tangible reality—and later they will come into full fruition in your life, surpassing your own beliefs.

“The Dreamers are the Saviors of the world. They stand apart from others. As the visible world is sustained in the visible, so the masses of men, through all their trials and sordid vocations in our present civilization, are sustained by the beautiful visions of the solitary dreamers of the world. Humanity should not forget its dreamers—yet, while it crucifies them, it vaguely understands that it cannot let their ideals fade and die. Humanity lives in its dreamers—in its composers, sculptors, painters, poets, sages,

engineers, prophets, teachers—YEA, AND IN THE BUILDERS OF ITS NEW CITIES OF BROTHERLY LOVE—all these architects of the world that is to be, the architects of a Heaven on earth.

“And, my Beloved, why cannot we in Mentalphysics be the dreamers of our perfect city, where the tenets of our philosophy shall fire the imagination of countless numbers of men and women as it has fired our own—yours and mine. I can see our orphanages and schools, our homes for the aged . . . why cannot we begin now with our first orphanage—there are many fatherless and motherless children waiting for us to do our part . . . AND IT WILL COME AT THE RIGHT TIME!

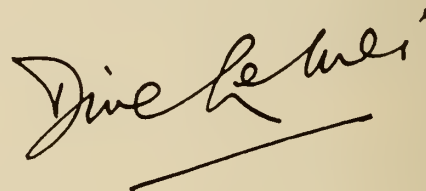
“Until that time we must build the city that is not built with hands, living in that city and so accustoming ourselves to it that when we are grown we shall erect the ideal city of the world—and after that, then many more . . . TRUE MENTALPHYSICS CITIES!

“That is *my* dream! As I think of the Kingdom of Heaven within me, so I can think of a city, and many cities, outside and around about us, where Truth and Beauty and Fairplay and Love shall form the square upon which we may build one city after another, and so on without end.”

My Beloved, as I say, this was written many years ago. With what prophecy was it written!

Peace profound be yours forevermore.

Yours ever in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line underneath.

Written in faith at the
New City of Mentalphysics,
Yucca Valley, California, U. S. A.

End of Lesson Nine — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Ten

"EVERYTHING HARMONIZES WITH ME WHICH IS HARMONIOUS IN THEE, O UNIVERSE. NOTHING FOR ME IS TOO EARLY OR TOO LATE, WHICH IS IN DUE TIME FOR THEE. EVERYTHING IS FRUIT TO ME WHICH THY SEASONS BRING, O NATURE! FROM THEE ARE ALL THINGS; IN THEE ARE ALL THINGS; TO THEE ALL THINGS RETURN. THE POET SAYS, DEAR CITY OF CECROPS; AND WILT THOU NOT SAY: 'DEAR CITY OF ZEUS?'"—MARCUS AURELIUS.

Introduction

Yeh Ch'üeh asked Wang Yi, saying, "Do you know for certain that all things are the same?"

"How can I know?" answered Wang Yi.

"Do you know what you do not know?"

"How can I know?" replied Yeh Ch'üeh.

"But then does nobody know?"

"How can I know?" said Wang Yi. "Nevertheless, I will try to tell you. How can it be known that what I call knowing is not really not knowing and that what I call not knowing is not really knowing? Now I would ask you this, If a man sleeps in a damp place, he gets lumbago and dies. But how about an eel? And living up in a tree is precarious and trying to the nerves. But how about monkeys? Of the man, the eel, and the monkey, whose habitat is the right one, absolutely? Human beings feed on flesh, deer on grass, centipedes on little snakes, owls and crows on mice. Of these four, whose is the right taste, absolutely? Monkey mates with the dog-headed female ape, the buck with the doe, eels consort with fishes, while men admire Mao Ch'iang and Li Chi, at the

sight of whom fishes plunge deep down in the water, birds soar high in the air, and deer hurry away. Yet who shall say which is the correct standard of beauty? In my opinion, the doctrines of humanity and justice and the paths of right and wrong are so confused that it is impossible to know their contentions."

"If you then," asked Yeh Ch'üeh, "do not know what is good and bad, is the Perfect Man equally without this knowledge?"

"The Perfect Man," answered Wang Yi, "is a spiritual being. Were the ocean itself scorched up, he would not feel hot. Were the great rivers frozen hard, he would not feel cold. Were the mountains to be cleft by thunder, and the great deep to be thrown up by storm, he would not tremble with fear. Thus, he would mount upon the clouds of heaven, and driving the sun and the moon before him, pass beyond the limits of this mundane existence. Death and life have no more victory over him. How much less should he concern himself with the distinctions of profit and loss?"

—Chuangtse, The Philosophical Humorist

The Second Rung — Lesson Ten

Now, my Beloved, as you start this Tenth Lesson—and if you know anything of numerology you will know the importance of this number—you actually begin your training as a teacher. So far in this *Ding Le Mei Preceptor Course No. 1*, you have been taught. Very little detailed instruction has been given to you, however, which will be of value to you as you teach. In the skeletonization of this whole Course, the first two of each seven lessons are devoted strictly to instruction in “Across the Board”—the Mentalphysics’ Concept of Man and the Cosmos. In your Lessons to date you have already had presented to you (condensed in Lesson 1, page 7) the Mentalphysics Concept of Man and the Cosmos, and, speaking generally, up to your last Lesson you have been given:

- | | |
|--|--|
| a. The general structure of God’s Divine Will—the Universe. | } This may be regarded as
GOD’S
WORK
in the
Universe |
| b. The various Kingdoms or the Seven Cycles which can be called the Structure of the Cosmos (this may be regarded as God, the Infinite First Cause, and His Expression). | |
| c. You have also been given in greater detail the first Two Rungs dealing with the first two Kingdoms, the first two of the Seven Breaths, the first two of the Seven Mysteries, the first two of the Seven Words, the first two of the Seven Ascents. | } This may be regarded as
MAN’S
WORK
in God’s
Universe |

As you proceed in this *Ding Le Mei Preceptor Course No. 1*, you will be led into—

The Third Rung—Across the Board	. Lessons 15 and 16
The Fourth Rung— “ “ “	. Lessons 22 and 23
The Fifth Rung— “ “ “	. Lessons 29 and 30
The Sixth Rung— “ “ “	. Lessons 36 and 37
The Seventh Rung— “ “ “	. Lessons 43 and 44

These key Lessons are for you personally *as a student*. Hereafter the Third, Fourth, Fifth and Sixth Lessons in each of the seven divisions will be devoted essentially to teaching you *how to become a teacher*. I may quote roughly as follows: Lessons 10, 11, 12 and 13 will be devoted (always from the point of view of you becoming a teacher) to Man’s Conquest of Negation. Thereafter, this will be the synopsis:

Lessons 17, 18, 19 and 20—Your Whole Duty to Yourself.

Lessons 24, 25, 26 and 27—Your Personal Problems and Success.

Lessons 31, 32, 33 and 34—Your Final Way of Attainment (Victory through true knowledge).

Lessons 38, 39, 40 and 41—Your Whole Duty to Mankind.

Lessons 45, 46, 47 and 48—Your Final Esoteric Goal.

You are to clearly get this procedure in your mind, for it is important; a thorough grasp of this outline will be essential as you continue on in this Course.

.

It may be that you have never attended a class conducted by Ding Le Mei at The Institute, or elsewhere. It may be that you have been a regular class student. In any event, it will be necessary for you, as a teacher, to understand the inner meaning of (a) the Assembling, (b) the General Conduct, and (c) the Dismissing of the Class.

Explanation of Class Procedure

The Classroom

First, all classes in Mentalphysics are conducted in a circle of chairs, placed slightly apart so that students may sit comfortably. The floor is carpeted. In the raised center, on a stool (upon which Ding Le Mei stands to demonstrate to the Class) is a lamp with a red light; attached to the side of the stool is a reading lamp; there is also a cushion on the floor, covered with gold silk. To the East, emblem of the rising sun of wisdom, is a triangle of dull crimson lights. To the East, also, is the Noble Custodian's chair; facing him in the West sits the Noble Recorder; to the North and the South sit two officers, whose duty it is to assist students and generally to assure order in procedure. The room has a soft azure light.

Assembling of Class

In the foyer sits the Noble Recorder, who records attendance of each student on arrival; the record made (and in some advanced classes the password having been given), the student enters the classroom, walking around—not across—the circle to his or her chair. Student sits quietly in meditation.

Entrance of Officers

At the exact moment the Class is to open, the Noble Custodian, the Noble Recorder, and the Noble Officers of the North and South enter, and walk around the circle to their appointed places. There they stand reverently, awaiting the entrance of Ding Le Mei.

The Gong

When officers are in position, a gong is sounded three times.

Entrance of Ding Le Mei

The gong is a signal of Ding Le Mei's entry. He enters at the North, slowly walks to the raised center, facing the East. With outstretched arms, his opening invocation is as follows:

I Greet the East — I Greet the West

I Greet the North — I Greet the South

.

I am Eternal Life . . I am Eternal Love . . I am Truth

I am Peace, and Peace dwells in me.

I am Power . . I am Wisdom . . I am Justice.

I am That I Am.

.

I Give Thanks for All That Ever Was.

I Give Thanks for All That Is.

I Give Thanks for All That Ever Will Be.

.

I question not the Divine Love, Wisdom and Justice.

May All Beings be peaceful — May All Beings be blissful—

May All Beings Be Happy.

* * * Three Gongs * * *

Ding Le Mei then welcomes any new students, refers to any special event, and inspiringly uplifts the Class for the work of the evening with a few remarks upon some key subject which he has chosen to elucidate. For instance, one or more students may have a serious problem upon which, through carefully worded sentences, Ding Le Mei will discourse, handling it as an abstract thing, and yet through inference advising the student or students about the spiritual import and the wisdom of right thought-action. Or it may be that a Home Study Student has written him upon some subject which he will discuss at length. Again it may be the troublesome and vexing problems of the world, and he will inspire the student body to greater zeal in their everyday lives.

* * * Three Gongs * * *

With arms upraised, Ding Le Mei then declares:

"And now, my Beloved, we think of all those of our own number who are not here with us tonight. WE SEE THEM IN LIGHT!

"Now, WE IMAGINE A GREAT WALL OF GOLDEN LIGHT ABOUT US—NOTHING CAN PENETRATE OR PIERCE THAT LIGHT AS IT HOLDS US PROTECTINGLY IN ITS OWN ESSENCE; ABOVE US, THE HIGHER ONES IN THE GREAT HIERARCHY OF UNIVERSAL WISDOM, HOLDING OVER US THAT GOSSAMER SUBSTANCE WHICH FORMS A PANOPLY, UNDER WHICH WE REST TOGETHER IN THE GREAT PEACE: WITHIN THE CIRCLE, THERE IS WISDOM; BELOW THE CIRCLE, THERE IS LOVE."

* * * Three Gongs * * *

Ding Le Mei then takes up the sevenfold position on the gold cushion, and, with great feeling and deliberation, declares three times—

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

* * * Three Gongs * * *

The Noble Custodian then stands, and says: Students will rise, place the left hand over the heart, raising the right hand to its fullest extent, palm outward, and repeat after me—

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

I AM IN HARMONY WITH THEE, AS THOU ART
IN HARMONY WITH ME

(Students repeat as instructed, then resume their seats.)

* * * Three Gongs * * *

Ding Le Mei, still seated in the sevenfold position, then makes announcements relative to Church Services, or awarding of Certificates to Founder Members, Founder Patrons, Members of the Board of Guardians, or Mansion Builders of the New City of Mentalphysics. At various times, Ding Le Mei informs the Class about the development at the City as well as discussing his future hopes and aims for its establishment as an outstanding example to all people of Brotherly Love.

Ding Le Mei then turns the Chamber over to the Noble Custodian, who leads the student-body in rendering the Pledge of Secrecy to Ding Le Mei:

"Understanding the need of secrecy, and the wisdom of 'Have No Tongue,' I solemnly promise Ding Le Mei that I will not in any manner pass on to any other person any phase of the teachings of the _____ Beacon.

"I further promise to protect, support and assist in all ways possible to me the activities of our beloved philosophy.

"I further promise that I will protect and assist the students in all grades of Mentalphysics; and that I will, through as faithful practice of its teachings as possible, regard Mentalphysics with the same deep affection in which I hold my own mother."

* * * Three Gongs * * *

The students resume their places and Ding Le Mei begins the work of the evening by entering upon a short lecture which will contain the key or theme for the evening's work. As an example, the following is taken from the transcription of the Senior Beacon held December 14, 1944:

"My Beloved, we never miss the sunshine until the shadows fall; in spite of what we seem to be learning and practising, there inevitably comes a time to most people when something strikes them and they let down. During the time intervening since I was last with you, I do not know how many have spoken to me about their personal problems, and I admit that I have been foolish enough to listen and, thereby, give power to those problems, which is never wise. But it is difficult for metaphysical students to eradicate for themselves intellectual processes and intellectual practices which lead from intellectual perceptions, and which also lead to intellectual barriers. You will know yourself that when you think of any particular problem, under fair skies you are able to say to yourself, 'No matter what may arise, I know enough to weather the worst storm,' and under those fair skies it seems to be true. But you probably have noticed that when something takes place and the skies begin to get cloudy and gray, the winds rise and begin to roar, the storm breaks, the ship seems to be almost out of control, you wonder whether she is going to flounder, and you give way to considerable fear.

"Now, if all this be so, do not be greatly alarmed because, for one thing, we have right now proof that we have progressed. Tonight as I am speaking, you can listen with patience to what I am saying, but the great probability is that ten, twenty, or twenty-five years ago, you would not

have listened. You would have said, 'I do not know what he is talking about,' which is proof that you have progressed along The Path. How many of you could have even sat quietly for ten minutes or twenty minutes even a few years ago?

"But what I started out to say was that I have been impressed of late with the number of students who have been let down apparently by other people and conditions and circumstances. They seem to have been caught unawares, to have had their lives disturbed; they seem now not to be able to enjoy the same apparent self-control that they had.

"Now, my Beloved, we are not physical beings. We are not even wholly mental beings. We are spiritual beings, and being spiritual beings we naturally are drawn down towards everything that is of a sub-spiritual nature. There is One Way and One Way only, and we in this Beacon are all learning to solve our own problems, to become our own masters, and to *know* beyond any peradventure of doubt whatsoever that we are always fully the masters of our life. That One Way is in meditation.

"When you become teachers and you have students come to you with personal problems, I hope that you will be stronger than I am and have been. I hope that you will be able to say to them, 'I do not hear you,' or 'I do not know what you mean,' for by the recognition of personal problems, we automatically give those problems greater power. Instantaneously, when recognition is given, non-recognition disappears, and that power which we automatically give returns to us in a fourfold way.

"There is only one way to give recognition to such problems, and that is by non-recognition in meditation. While I have been speaking to several people, I have also been watching myself. How foolish I am very often to give power to something that I see in somebody else that I do not like. How foolish we all are! We should know truly what non-recognition means and take it where it belongs. It belongs in the center, and the center of the center of the center is of such unspeakable velocity that when we place it in the center it disappears through its own force. Never try to solve other people's problems. Always see them in the Light! You may not always be able to agree with others, but when dispassionately and entirely devoid of emotion we are able to see all people, conditions, and circumstances in the Light, then we are on our way to knowing what true non-recognition means.

"So, my Beloved, I hope that if any of us in these days of great disturbance and non-understanding and, to some degree, these days of great chaos, in looking backward, can see what has taken place during the last few years in a global way, surely in the same way, in looking ahead, we can understand what in the next few years may take place. Surely we know that the Light is working all things well and for good.

"So, I ask us tonight to endeavor to withdraw from the world; to endeavor to withdraw from defense plants, from

the office; to endeavor to withdraw from the home and looking after the family, from being worried by all sorts of conditions and people, and from wondering whether the country is going 'to the dogs.' Let us, tonight, experience non-recognition; waiting patiently on the Law, because it is obvious that the Law of Itself by Its own nature and activity is so eager and profoundly engaged in distributing the ever-moving, Eternal Wisdom of God that it will not wait upon us. We live in It—we must wait patiently for It, and I trust that, although what I have said may have been said very clumsily, you may be able to discern the inner meaning within those words.

"My Beloved, whilst it is true that, as I have already inferred, there is One Way and One Way only that is effective for the satisfying and solving of our troubles, yet life is perfectly and completely ordered so that if we want to benefit ourselves essentially physically we must engage in physical means of doing so. Now to the person who has gone on far enough and through that state of consciousness, he will know that that is true, and, yet, in Truth, not quite fully true, because he will know that it is 'by My Spirit' that we do all things and it will not be necessary for him to engage in physical practices to bring about in his own life physical benefits. That will be done in higher ways. But to the person who has not yet achieved that state, it is necessary obviously to engage in those practices. Therefore, I say to you and to myself, if we imagine at any time that we are through with (or we have no need of) our Mentalphysics practices, let us realize that we are in delusion, and proceed to our practices at once. On the other hand, as we progress, we automatically come to the consciousness that today we know more than we did some time ago and, therefore, progressively we are in a higher state than formerly. That, of course, is the reward. We come gradually to the state where we are meditating in the temple day and night, where we remain in the Shadow of the Almighty, where we do not depart from the Light, and so on and on. But the point that I would like to make perfectly clear is that we should not, when we come to a point of higher understanding, decry the means that in former days carried us through the needs of our own physical-mindedness, and we should be very slow to offer counsel to others to depart from those early means that we ourselves adopted.

"May we have a very peaceful, spiritual, beautiful evening filled with Light and with hope so that those of you who are here tonight for the first time, when you go away from us and return to the places where you belong, may take with you a feeling of spiritual placidness and great peace that you are bathed with here tonight."

.

After such a typical exhortation, Ding Le Mei removes his robe and then leads the Class in the exercises for the night.

If the Beacon is composed of Juniors, he will lead them into each of the eight Breaths as given in the Initiate Group Course, following each Breath with the Affirmations. (Note:

Records are now being prepared for young Preceptors to use when they have been authorized to conduct a Beacon. On these records each Affirmation is given with a wealth of feeling by Ding Le Mei; they are intended as an aid to the Preceptor as well as an inspiration to young students who have not the privilege of being in Ding Le Mei's personally conducted Classes.)

If the Beacon is composed alone of Seniors, Ding Le Mei follows the advanced method of the Memory Developing Breath with the more advanced practices, such as the "Cave of the Moon," the Balancing Breath, the Creative Breath, the Triple Breath, as well as chanting. Ding Le Mei walks to and fro among the students, personally supervising their progress.

.

At the close of the evening's work, having reached a high point of consciousness, Ding Le Mei invites the student-body to gather about him for the Spiritual Work. He again dons his robe, sits on the gold cushion, while the student-body gathers around him in a circle, taking up the sevenfold position.

Three tones of the gong ring out, followed by a deep reverential silence.

Then Ding Le Mei reverently repeats—

"AS WE COME TOGETHER, WE THINK OF ALL THOSE OF OUR OWN NUMBER WHO ARE NOT HERE WITH US TONIGHT—WE SEE THEM IN LIGHT!

"AND NOW, I ASK US TO THINK OF ALL THOSE IN THE VARIOUS BEACONS HERE AT THE INSTITUTE—WE SEE THEM IN LIGHT!

"NOW, I ASK US TO THINK OF OUR OWN BOYS AND GIRLS IN THE ARMED SERVICES OF THEIR COUNTRY . . . NO MATTER WHERE THEY MAY BE . . . WE SEE THEM IN LIGHT!

"AND NOW, I ASK US TO THINK OF THAT GREAT AND GROWING ARMY IN THE HOME STUDY DIVISION OF MENTAL-PHYSICS ALL OVER THE WORLD, AND WE DECLARE FOR THEM AND FOR US, THAT NO MATTER WHAT MAY SEEM TO BE PASSING ON THIS EARTH, NO MATTER WHAT MAY SEEM TO BE, FOR THEM AND FOR US, NO HARM CAN COME NIGH . . . WE SEE THEM IN LIGHT!

"FINALLY, I ASK US TO THINK OF THAT NOBLEST OF NOBLE MEN IN THE FAR HIMALAYAS, THROUGH WHOSE PERSPICACITY, PATIENCE, FORBEARANCE, AND LOVE WE ARE PERMITTED THUS TO MEET TOGETHER IN THIS INCARNATION . . . WE GREET THEE . . . WE SALUTE THEE . . . WE LOVE THEE . . . MY MASTER, YOUR ELDER BROTHER.*

**Aspiring Preceptor's Invocation.*—The above Invocation given by Ding Le Mei is all-embracing. Realizing the personal need of students, as well as the Preceptor, to render thanks for the loving guidance of our own Guru and Teacher, Ding Le Mei, in Classes conducted by Preceptors the last paragraph is changed as follows:

"NOW, I ASK US TO THINK OF THAT NOBLEST OF NOBLE MEN IN THE FAR HIMALAYAS, THROUGH WHOSE PERSPICACITY, PATIENCE, FORBEARANCE, AND LOVE WE ARE PERMITTED THUS TO MEET TOGETHER IN THIS INCARNATION

... WE GREET THEE ... WE SALUTE THEE ... DING LE MEI'S MASTER, AND OUR ELDER BROTHER.

"AND NOW, WE THINK OF OUR OWN GURU, DING LE MEI, WHOSE LIGHT GUIDES AND CONTROLS THIS CIRCLE; AND WE ASK, O FATHER OF LIGHT, THAT THOU SHALT INSPIRE HIM ALWAYS TO LIFT UP IN CONSCIOUSNESS THOSE PILGRIMS WHO SEEK THY WAY. IN HUMBLE SUPPLICATION WE SEE DING LE MEI IN THY LIGHT AND THY LOVE, THY WISDOM AND THY STRENGTH, A BEACON OF THY HOLY LIGHT TO ALL WHO SEEK THEE. WE FURTHER IMPORE THEE TO UPHOLD HIM IN HIS CHERISHED DREAM OF BUILDING A MODEL CITY OF BROTHERLY LOVE, FOLLOWED BY MANY MORE THROUGHOUT THE EARTH, WHEREIN THE PRINCIPLES OF LIFE, AS TAUGHT IN MENTAL-PHYSICS, MAY BE MANIFESTED IN THE LIVES OF ALL."

After repeating the Invocation, Ding Le Mei always gives an inspirational prayer, the following having been offered on the Eighteenth Anniversary in 1945:

Almighty and Eternal Father-Mother-God, Thou in Whom we live, we move, and we have our being, . . . Thou Who art our life, . . . Thou Who sittest within us looking out on Thy universe through our eyes, . . . Who listeneth through our ears to the sounds of Thy universe, . . . Thou Who speakest Thy creative word through our throat, . . . Thou Who art the dexterity of our hands and fingers, . . . Thou Who art the power within our feet, grant to us, O Holy Lord of Lords, that today it may be increasingly given to us to understand within us Thy Holy Way. Teach us Thy Way, O Lord.

We give Thee thanks that on this our Eighteenth Anniversary we are able to look backward and to see how through all the upcoming and the downgoing, through all the apparent struggle, at times when things seemed to be directly against us instead of for us, that Thy Holy Way has manifested Itself.

We give Thee thanks, O Lord Our God, for all that we are, for all that we have, for our power to think and plan, but, particularly, to feel Thyself within us. We give Thee thanks for all that has ever been, for all that is, for all that ever can be. And we give Thee thanks that because of the quickening of Thy Holy Spirit within us, we are able to look out and beyond and up and below, and see, within our own lives, Thy Heaven on our earth. We are able to see Thy Self in our life, Thy Love in our heart, Thy Word in our mouth, Thy Power and Glory and Peace and Beauty, and Thine Own Almighty

Namelessness within us whose life Thou art. We give Thee thanks, O Lord, with our faces in the dust, with gratitude upwelling unspeakably in our hearts, with great inspiration and enthusiasm in our minds, for what Mentalphysics has done. And, looking forward, we see ourselves growing slowly more worthy to carry the flag forward, to be the vanguard throughout the earth, that all men and women may come to know even the little that we know, sufficient to teach them that Thy Holy Law is absolute, and only within Thy Way is Man's peace and plenty and prosperity and abundance to be found at any time.

We pray, O Father, for all our own boys and girls in the Armed Forces of their countries, no matter where they may be.

And then, we think of that great and growing army in the Home Study Division all over the world. WE SEE THEM IN LIGHT! And we declare for them, and for us, that in spite of what may be passing on this earth, in spite of what may seem to be, for them, and for us, NO HARM CAN COME NIGH! WE SEE THEM IN LIGHT!

And again, for all that we are, for all that we have, we give Thee thanks, O Lord Our God.

WE GIVE THANKS WE GIVE THANKS WE GIVE THANKS

After the prayer, Ding Le Mei opens the Commentaries at random and reads, stopping to explain passages as he goes along. All students sit around him in the Sevenfold Position.

At the conclusion, Ding Le Mei usually says:

"AND NOW AS WE GO . . . WE THINK AGAIN OF THOSE OF OUR OWN NUMBER WHO ARE NOT WITH US THIS EVENING—WE SEE THEM IN LIGHT.

"I AM WHOLE — I AM PERFECT — I AM STRONG

"I AM POWERFUL — I AM LOVING — I AM HARMONIOUS

"I AM RICH — I AM YOUNG — I AM HAPPY."

The meeting is concluded with the Sevenfold Peace, Ding Le Mei's musical voice causing the Chamber to be charged with peace and harmony. He then rises, and, starting at the East, sweeps the Circle with his Light in deep reverence. He then leaves the Chamber by the North Gate, students remaining seated.

The gong is then sounded three times, students rise, and file out in orderly manner through the East Gate.

It is impossible for a student who has not had the good fortune to attend a Beacon conducted by Ding Le Mei to imagine the beauty and quietude of the whole proceeding. In time past it was the custom of Ding Le Mei to hold public lectures, whose subjects dovetailed one into the other, and these lectures were followed by a Class for beginners in the Science of Mentalphysics. After being taught intensively in the practices and laws of Mentalphysics for three weeks, the students were then graduated into the Junior Beacon, a weekly class which required attendance for half a year. Students were then graduated into a higher class, and were taught by Ding Le Mei until they were ready for the Inner Chamber.

During the war, however, Ding Le Mei was unable to continue this method, and he has not given any public lectures, excepting his usual

Sunday morning services, since 1942. During the last few years, owing to the increase in the number of enrolled students, and also due to the fact that much of his time has had to be devoted to the development of our New City, Ding Le Mei has been compelled to abandon much of his public work. This, of course, was inevitable. Consequently, Ding Le Mei recognized that the time had come for a Preceptor's Course to be launched. That particular dream of his has now come true, and it is his fervent wish that you who read will be one of his Preceptors of the future. You may be assured that when you attend his oral classes, it will be an experience which will never depart from your memory.

How to Attract and Console a Seeker

So often I am asked by students how they may approach their friends who, in their opinion, are ready for Mental-physics. So often, also, does a student speak to another only to find that no good impression is made; and, though literature may subsequently be sent to that person, the damage has already been done . . . the "damage," of course, being that the word has already gone forth and the prejudice thus created. Therefore, I am incorporating a few paragraphs which will be of value to you when you approach one whom you desire to enter our ranks. Through reading and reading these paragraphs, you will be able to present a picture that is unanswerable.

1. *Methods That Have Tremendous Effect*

I am sure that you, like all intelligent people, appreciate that the greatest truths of life have not hitherto been printed—or if printed, have not been completely understood or realized. Mere intellectual understanding is nothing—the Wise Men have discovered that truth makes men free only when it is FELT to the very depths of the soul, made a MAINSPRING of our every thought and action. Then, as many great men have demonstrated, it gives men power undreamed of, the might to shake the world. Then, as stories of apparent miracles in many parts of the world confirm, it gives the energy to accomplish the seemingly impossible. My great mission in life is to disclose to you methods and practices these wise men used in ESCAPING from mere intellectual grasp of truth, in making truth a part of their VERY BEING, its VAST POWER theirs to do with as they will.

2. *Simple Ways That Have Been Proved Through the Ages*

That tremendous power within us has been dimly realized, of course, in our Western world. But our writers and our psychologists have had only a faint idea of how to USE THIS GREAT POWER, how to call upon it when and where we will. Usually, their methods do not work, except in rare cases. YET FOR THREE THOUSAND YEARS COMPARATIVELY SIMPLE METHODS FOR USING ALL THIS POWER HAVE BEEN KNOWN AND USED BY THE WISE MEN OF THE EAST. From generation to generation the methods have been improved upon and simplified, until now they can be used with TREMENDOUS EFFECT by almost any ordinarily intelligent person. They can be used by *you*, as I expect to prove to you, in meeting your personal problems, in building the superior mind and ability and power necessary to carry out your ambitions, to fulfill your desires,

and in giving you greater strength to fight off sickness and old age.

3. *Wishes Made to Come True*

Like all *honest* people, you no doubt feel that honesty should always be rewarded, that the good things of life should not be only for the selfish. I say to you that if you get in tune with the great power within you, honesty is RICHLY AND QUICKLY REWARDED, and that THE GOOD THINGS OF LIFE PILE THEMSELVES UPON THE UNSELFISH.

Like all *generous* people, you want the ability to help your loved ones, to bring their hopes, as well as your own, to fruition. I say to you that *the power to do this is already within you*, ready to be called upon and used, and that the methods of these wise men WILL SHOW YOU HOW TO USE THAT POWER IN SEEKING THE FULFILLMENT OF SUCH A NOBLE AND UNSELFISH PURPOSE.

Like all *sincere* people you are probably mystified by the seeming cruelty of sickness and poverty and old age all around you. I declare to you that all these are unnecessary, not intended by a kind Creator, brought on, principally, by too much reliance on ourselves and too little upon the great power within us—and that the methods developed by these wise men are effective in relieving sickness, maintaining youth through many years, and eliminating poverty altogether.

4. *Be Master of Your Own Destiny*

Like all who are not *craven slaves*, you want to be free of bosses, and debts, and worries—captain of your own ship, master of your own fate, free to carry out your plans, and victorious in accomplishing them. I say to you that SUCH IS YOUR DESTINY—and *the only one who can prevent it is yourself*.

Finally, I am sure, you do not want to be hindered in these high endeavors, by any handicap whatever—whether real or imaginary, whether of the mind or the body, whether sickness or old age, lack of money or lack of youth. I declare to you that, instead of being limited by a one-man-power mind, *you have at your disposal the mind-power of the ages*—a thousand man power or more—which can brush aside such petty handicaps as if they were nothing.

5. *Long-Hidden Practices of The Wise Men*

Do these statements seem to stagger you? I confess that they did me when they were first made to me. But since then, I have learned even more astounding truths about myself and you. I don't ask you to accept them now, any more than I did until they were *proved* to me. I ask only that you give me an opportunity to *present such proof*, only that you accept these

amazing facts when they are proved in your own life, by *your own greater achievements*, your own more glorious health, your own *richer possessions*, and the happy and abundant life in *all fields* that this way of life can bring.

These were the first astounding truths that were passed on to me by one of the latest in that long chain of wise men. We have, within us, not merely the mind and soul power of a thousand men, but the great wisdom and power of God Himself—or the Creator, or the Supreme Intelligence, or whatever name you wish to call Him. Of course, most religions recognize this—we have no quarrel with any religious belief, but honor and respect all sincere faiths. BUT THE STAGGERING REVELATION MADE TO ME BY MY MASTER IN THE ORIENT WAS HOW TO USE THIS VAST POWER IN OUR DAILY AFFAIRS, TO HELP BRING ABOUT OUR PLANS, FULFILL OUR PRAYERS—ON EARTH, HERE AND NOW.

6. Immense Powers Never Before Realized

This mighty Niagara of Strength has been with us since time immemorial. Three thousand years ago wise men had discovered it and learned methods for using it. Why is it, you wonder, that we have gotten so far away from it, that we are blind to our own greatest heritage, that our scientists and psychologists don't know more about it and cannot instruct every man in its use?

It is because they are *afraid to acknowledge man's kinship with the Supreme Creator*, because they try to explain things *materialistically*, instead of *spiritually*, because they rely upon *earthly* knowledge and hesitate to accept anything that cannot be understood in the light of that knowledge. But *even they stand in awe* before some of their more recent discoveries, and are beginning to perceive that the wise men of old were more nearly right than had been supposed. *Even they* are probing into what they call the subconscious and superconscious mind, and perceiving something of its *immense powers*.

7. Unbelievable Things Accomplished

Before long, perhaps, they will acknowledge that the wise men were correct, and that this power is the wisdom of the Supreme Creator—God Himself in each and every one of us. Before long, too, they may be able to explain why the methods developed by these wise men are so *tremendously effective* in utilizing that power within us. Right now, no one knows exactly *why* these methods work. We only know that they do, and that in the East are men who accomplish almost *unbelievable* things through them—things which our materialistic scientists have *never* been able to duplicate. You no doubt have read about the masters of the Far East and their wonderful powers.

Conclusion — Listen to the Inner Voice

My Beloved, joyfully anticipate your next week's Lesson Eleven. I hope that next week may be a turning point in your life.

Do you think a mere *man* wrote the best work of Shakespeare, or the sublime music of Beethoven? About all either of them did, after learning to get in touch with the Divine Source within them, was to *listen* to the poetry or music of that INNER VOICE and write down what they heard. How can scientists explain the Inner Voice of Mozart? Frequently, while composing, if he dropped a sheet of music, he found it easier to write another than to pick the first one up—so *rapidly* was his Inner Voice pouring forth the melodies of Heaven.

no, what dropped was not good.
That Inner Voice is in all of us. If you will but learn to listen to it, *you too can pour forth an avalanche of mighty words in your chosen field of effort*. But the more we rely upon materialistic knowledge, the *deaf*er we become to that Inner Voice. Like Adam and Eve, we are "banished from Paradise" because we are filled with the fruit of the Tree of Materialistic Science. *feel and you know.*

But please understand me. Our scientific knowledge is *not an evil in itself*. The fault lies with *ourselves alone*. We become blown up with *conceit* in this new-found information, think we know it all, we rely upon material facts *alone* for our

guidance, when such knowledge is INCOMPLETE, and is not likely to *be* complete for another ten thousand years.

This conceit, this reliance upon UNRIPE materialistic knowledge, has become an almost universal habit with us. We have, most of us, forgotten how to rely instead upon the Great Power within. We have forgotten how to use this power, we no longer can hear the Inner Voice, WHICH CAN MAKE OUR HOMES HAPPY AS THE GARDEN OF EDEN, WHICH CAN MAKE US VERITABLE GODS AMONG MEN—IRRESISTIBLE, UNCONQUERABLE, VICTORIOUS IN ALL OUR ENDEAVORS, MAGNIFICENT IN OUR STRENGTH, SUBLIME IN OUR WISDOM.

Be happy this week.

Peace be unto you forevermore.

Yours in The Bond,

Ding Le Mei

Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Ten —Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Eleven

"IMAGINE THAT A STATELY AND VARIED MANSION HAS BEEN BUILT; IT HAS NEVER BEEN ABANDONED BY ITS ARCHITECT, WHO YET IS TIED DOWN TO IT. HE HAS JUDGED IT WORTHY IN ALL ITS LENGTH AND BREADTH OF ALL THE CARE THAT CAN SERVE TO ITS BEING IN SO FAR AS IT CAN SHARE IN BEING OR IN BEAUTY. THIS GIVES THE DEGREE IN WHICH THE COSMOS HAS BEEN ENSOULED, NOT BY A SOUL BELONGING TO IT BUT BY ONE PRESENT TO IT; NOT POSSESSOR BUT POSSESSED."—
PLOTINUS.

Introduction

My Beloved, before you commence the study of your present Lesson, turn back and read the Introduction to Lesson Five. Also the wide-column paragraph . . . "Know likewise that if by reason of that gift vouchsafed to thee by God thou happen, even after thou hast it, to wax proud, to be covetous, under whatever cover of false pretence, and dost hereby tempt thyself to turning away from God, little by little; know, for I speak the truth, that this art will vanish from under thy hands, inasmuch that thou shalt not know even that thou hadst it."

Always remember this.

Maintain your zeal through prayer and meditation.

I do personally admit that, to live the life that we intellectually can see and emotionally can feel to be most advantageous to our spiritual unfoldment, we should live alone. That is why the Masters, the Great Ones, the Sages, always live in far places high up and inaccessible to the "rabble." But, you see, we cannot do that. "How unfair it is! He can do that, and I cannot," people say. "How unfair it is." Oh, no! You see, as a little child, you have to *learn the Way*.

You and I can train ourselves to think positively, decisively, self-reliantly, in absolute humility, in peace, in

equilibrium, in love, and in all that is Godlike just as readily as we can train ourselves to think the reverse. Now that, you will all agree with. It is a matter of training ourselves. Life Itself in the whole Universe swings from the positive to the negative. Now, we, too, if we watch ourselves, will find that we act very much in the same way, but *we can become extremely positive in the expression of negation!* The Law does not care, nor help us if we do not care. It does not matter at all to the Law! *The Law is indifferent.* Its power can light a city; it can quite as easily electrocute a man. It is we who have to watch the Law! We cannot move the Law! We have to live by the Law. Though it really is very simple, it sounds very profound. And though we may lose our tempers, and get a bit stubborn, we cannot change the Law. We have to live by it.

We must not think that we know so much—IT KNOWS: We must watch It within us. We must be completely empty. Wherever we are, and the more that we think that we know a thing, the more empty we should feel that we are, and the more grateful we should be that we have learned how to be empty . . . "The Tao shall flow through me!"

That is of utmost importance to see—"God reveals Himself to and through me. God in me is my personality."

The Second Rung — Lesson Eleven

My Beloved, with all my heart I enter upon this great adventure with you: you are preparing to fit yourself to speak convincingly to anyone who comes to you. You are now to so condense in your mind, and feel in your heart, that no matter what the circumstances you will know yourself to be a master of the exposition of Mentalphysics.

.

I can look back over my own life—your life is no different. Increasingly I found myself being asked questions. Looking at me, people recognized that there was something at work in my life which attracted them to me. I would, perhaps, go out to spend the evening : others would be there : we would sit around in the living room, and the conversation would turn to politics, to philosophy, to art or anything else; and as I expressed myself I found the others absorbed in what I had to say. But, as I naturally always dealt with any question from the spiritual angle, people would say, “Go on—tell us more!” Often it seemed that I was monopolizing the conversation—though it was always by invitation. When the party broke up, several would come to me, and say, “It has been an evening I shall not soon forget—we *must* get together again soon, and you must tell us more.”

On the following day, one or two would ring me up and tell me how greatly they were impressed, and how they wanted to hear more . . . and so on.

Your Experience Will be Similar to Mine

This is how it will be with you. As you meet more and more people, you will feel the responsibility of what you are telling them. You will naturally desire to improve your presentation and approach . . . you will feel that you are doing people good . . . you will feel that you are Spreading the Light . . . that you have actually begun to teach people something of the Art of Living.

Yet you will probably feel that you often stumble, that you wish you had a clearer way to express your ideas and feelings, that you desire with all your heart to convince your friends and others of what you truly know—but you fail. Now, my Beloved of the Light, we all have to go through this. Sometimes your heart will break. Sometimes in your expression, you will find that, though the ideas are present in your mind, the words are not in your mouth. Sometimes one person in the gathering, with the idea of showing off how much he thinks he knows, will begin to argue; and you will find that you are unable to combat the argument. Simply because you have not crystallized sufficiently what you know.

Such experiences, as I have said, we all have to go through. The answer is to prepare—prepare—prepare!

Therefore, in the next three Lessons you are, with a deep

feeling of joy, to devote your time to preparation. May you be extremely happy this week! Walk in dignity and gratitude. Realize that at last you are beginning to obey the commands of the Higher Ones, carrying out their work of Spreading the Light to mankind. In doing so your blessings will be beyond your highest hope.

What You Must Learn to Equip Yourself

Perhaps I should disclose briefly to you the format of your *Ding Le Mei Preceptor Course No. 1* from now on. There are to be 52 Lessons in all—a full year course, with no vacation. As you already know, there are Seven Rungs in the Ladder, and seven Lessons to each Rung. In each series of Seven Lessons, the first, second and seventh are to be *your* Lessons—to teach *you*, to lift *you* higher—they are for *YOU*! Then the other four Lessons are so organized in ascending series that, at the completion of this Course, you will have been taught in such a manner that you will have passed through all the steps necessary for you to begin to teach. (There will at that proper time be extended to you the invitation to come out to take oral teaching from me in our New City; but that will come, as I have said, at the proper time.)

In this present Rung: Lessons 8 and 9 gave you “Across the Board” teaching; in Lesson 10 you were introduced to and instructed in the general class procedure which, when you become a teacher, you naturally will follow, and with which it is vital that you should now become quite familiar; this present Lesson 11 and Lessons 12 and 13 will start you on your vision of preceptorship. The ascending steps in these seven-lesson series are:

LESSONS	UNFOLDING SUBJECTS
11, 12, 13	The Conquest of Human Negation
17, 18, 19, 20 . . .	Your Whole Duty to Yourself
24, 25, 26, 27 . . .	Your Personal Problems and Success
31, 32, 33, 34 . . .	Your Only True Way of Attainment
38, 39, 40, 41 . . .	Your Whole Duty to Mankind
45, 46, 47, 48 . . .	Your Final Esoteric Goal

I am sure you will learn much, and will learn much to teach. It is my hope that this Course of instruction will prove to be your highest adventure so far in your life.

"Let Us Come Together . . . Together!"

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I give is my flesh, which I will give for the life of the world."

—St. John 6, 51.

Well, then, My Beloved, here we are! Assembled before you, not before me, is a group of people who have trust in *you*. You are the speaker—I, who love you, your Elder Brother, am present, though unseen. Those around you are as you once were—they seek; but they are sceptical, they are ignorant, they are still physical-minded, they are filled with fear and negation.

As for you, in even, convincing tones you address your group*—you are filled with courage and hope and confidence . . . your heart is tuned to God, and, as you have studied long and faithfully with Ding Le Mei, you now feel that God speaks through you, thus:

"There is in Mentalphysics an outer philosophical conception of God, of the Universe, of Life, of Truth. Of this 'outer' we can speak in order, explaining perhaps the method of its practice that makes the inner and true teaching of Mentalphysics unique. I hope that you may all be led, as true seekers after the higher things of life, to see the ease with which you may discover your own divine nature in God, the very final Truth of Life."

You will then spontaneously inform them of the truth of the Structure of the Universe, show how Man creates his own world, finally creates what his whole world means principally by his word (the Creative Word)—WHAT HE SAYS; you will explain the Nine Positives of Mentalphysics; and so on. You will then continue, informing your audience that they may ask questions. This is the easiest way to teach and convince people, if you know what you are talking about.

The Conquest of Negation

"Knowing thoroughly these 'Nine Positives,' their meaning, their power, I claim that in Mentalphysics we have come to

* (When you become a Preceptor, the Institute will assist you in getting people to attend your Group, and you will also be taught how to bring seekers to you. As inquiries come to the Institute, as a result of our wide publicity programme, these people will be written to and informed that you conduct meetings and classes, and advised to get in touch with you forthwith. All of them will have received literature from the Institute, and will consequently be more or less informed of what Mentalphysics is as the ultimate philosophy of Life.)

the *Conquest of Negation*. In a word, with the conquest of negation, Man comes to know that the Universe is a Universe of Thought—its creation the result of God's Thought."

(Then someone asks a question)

Q. What do you mean—the Universe is a Universe of THOUGHT?

A. "My Beloved, what is 'your' thought? You can see that your thought makes your life. But 'your' thought is eternally linked up with and derives from God's Thought, as 'your' life is really the Life of God. Understand this, and you discover that what Man calls his 'mind' no longer appears as an accidental intruder, for he sees that ALL is God. He sees God as a *mathematical mind* rather than a prescribed anthropomorphic being. He hails God as ALL, the One Eternal Universal Mind, of which 'his own mind' is, so to speak, one of the atoms out of which men's individual minds have grown to exist as God's Thought—just as any idea from my mind may be caused to continue to exist as a material thing, because it was born in my mind; so Man is born from the Mind of God, is eternally contacted to God's Mind, and would remain in the strength and purity of God's Mind did he not vainly believe so strongly in what he calls his 'own' mind. No matter what the problem is—any negation that is in your life, if you let yourself go, will burn itself away! How? By *declaring* Truth, and thus making it easier for us to *live* Truth. By *declaring* the Truth, we become free! Not wishing for it, not longing for it, not necessarily constantly believing in it, but *DECLARING* it, *SAYING* it, *BEING* it, *EXPRESSING* it, *ATTEMPTING* it. By *declaring* the Truth, we become free, because as we declare *WE CREATE!* When we declare only positive truth, there is nothing in the mind to attract negation, and all existing negation must perforce burn itself away."

Q. That is enlightening, but that would infer that Man is what God is.

A. "Precisely, that is the whole of Mentalphysics teaching. Man is, himself, *THE THING!* Never mind names, because *THE THING* (God) is Nameless! But Man is *THE THING* which men call God! And all that we—you and I—are actually is *Light—shining*; for all we ever can know of God is through *LIGHT*. Where there is Light no darkness can appear—positive and decisive thought, feeling, speech, action burn away negation.

"Yes, my Beloved, Man is *LIGHT*, shining. Man is *LOVE*,

moving. Man is not pride, and avarice, and selfishness, and ignorance, and greed and much that he appears to be: Man is made 'in the image,' and in the image in which we are made there is naught but Love, and Love knows no negation of whatever kind. Well-informed men do not dispute and men who dispute are usually not well informed! Do not argue with God and increase your own creation (negation), which most people do.

"The more we stock or store our minds with ideas of negation, naturally the harder it is for us to effect a reformation. But the beauty of justice, the beauty of God's love is this: when we turn to the Light, we very, very soon forget darkness."

"Light shines of itself! Negation grows of itself! Everything reproduces itself. Light—when once we determine that we desire to use it—causes all negation to disappear; but it may be that the seeds of negation remain. And it is we who then have to gather up the seeds, annihilate the seeds, 'fry the seeds,' and then we are free!"

(YOU WOULD THEN INFORM YOUR AUDIENCE THAT WE GROW INWARD INTO LIFE BY PERFECT TRUST IN THE LIGHT OF LIFE—*by acknowledging in perfect confidence the Light of Life—acknowledging nothing but the Light of Life—then consequently, the Light of Life is within us, shining, constantly revealing itself. The more the Light of Life is acknowledged by us, in all that we think and do and say and express, then obviously the less the "darkness of Life" (as we call it) is within us. The more Light we gratefully and humbly acknowledge, the more It plays upon our consciousness, and the more It plays upon our consciousness, the less do we see of any sort of negation. Obviously, Light is the only thing that can dispel darkness; and so, darkness disappears.*)

Q. But HOW does Light, as you say, play upon our consciousness? What of the condition of the world today? Look at the countries which are sinking into chaos.

A. "Yes, that is true, but 'these things must be.' If you follow darkness and ignorance and pride and greed, negation will never disappear. But ALL negation—every last aspect of negation, every illness, every disease, every disharmony, every disbalance, ALL NEGATION—must disappear the more we subject ourselves to the permeation of its opposite. If I want not to hate the human race, I must practice *loving*! If I want to be *well*, I must stop thinking of being ill. If I want *not to be poor*, I must acknowledge only God's bounty! If I want to be *free*, I must not be fettered! If I want to be young, I must not cling to age thoughts in my consciousness! If I want aught whatever, I must never think or acknowledge its opposite—not for a moment, never!"

Q. Oh, I can see that, but I suffer from stomach

trouble, and have tried everything, yet still suffer. Nobody can say that I have not done all possible. How do you explain that?

A. "Quite easily. You have created it, though, you have not known that you were doing so. This is the result perhaps of a whole lifetime's negation, or the negation of your parents and generations of your forebears. So far as *you* are concerned, contemplate the difficulty now: it will never be smaller than it is. And, my Beloved, no matter what may be said to the contrary, the Truth is: If we do not create—by what we say, by what we feel, by what we hope, by what we do—the Truth within us, then how in the name of faith can the Truth come forth into expression? If you say that you are going to reap a field of wheat, and then reap a field of barley, you can be quite sure that you did not put in wheat seed, and can be absolutely sure that you put in barley seed.

"Now, in your own life, if, in rare moments of quietude, you say to yourself, 'My life is not what it should be' . . . 'My life is not what I would like it to be' . . . 'My life, in all its aspects, is not what I *know*' . . . then, similarly you can be absolutely sure that you 'sowed the wrong seed.' Like develops like, and it cannot develop anything else. The only thing that can make an apple is an apple tree. Within the seed of every apple is contained the apple tree. The only thing that can make a thing is *the thing itself*.

"And so it goes right through the whole gamut and glory of Nature and Super-Nature.

"WITHIN ME, I HEAR THE BELOVED SINGING! WITHOUT ME, THE SONG OF THE VOICE ECHOES AND RE-ECHOES INTO MY OWN IMMORTALITY! WHEN I HEAR THE BELOVED'S VOICE WITHIN THE EAR OF MY HEART, AND I SEE WITHIN THE EYE OF MY EYE THE FACE OF MY BELOVED, WHAT CAN COME TO OBSCURE THAT HOLY VISION?"

(Somewhat in this manner would conversation flow back and forth in a living room, on a lecture platform and elsewhere. Do you see how confident you will become in your answers if you will really study and memorize as much of these Lessons as possible? You will never be wanting in an answer to ANY question, because you will always frame your answers from a spiritual point of view. The Conquest of Negation having been established, you would then lead your hearers onward, very carefully, to the truth that Man is the Temple—in his body, in his thought, in his being—of the Living God. And what a subject! This often appeals, because so many thinking people can see clearly that they are a spark of God, and yet cannot comprehend the final truth that "Whatever the Creator is, I am." Go on further—how would you begin? How can you convince? You would in perfect trustfulness continue.)

"My Beloved, I am sure we all see what negation is and how it is born and grows in human consciousness, and how

you and I can eradicate it from our minds and transform our whole life by doing so. When we are freed from negative thinking and consequent feeling and action—both negative—we hail God as ALL, the one Eternal Universal Mind, of which 'your' mind or 'my' mind is, so to speak, one of the atoms out of which men's individual minds have grown to exist as God's Thought. We know, I am sure, that Man is born from the mind of God, is eternally contacted to God's Mind, and would remain in the strength and purity of God's Mind did he not vainly believe so strongly in what he calls 'his own mind.'

"Every scientific discovery is a symbol of God's Mind being acknowledged by Man.

"That may be simple for people like us to comprehend, but it is precisely this *lack* of comprehension among mankind generally that is the *origin* of all men's troubles. When once the secret of God's universal being is acknowledged, that there is naught else in the universe, then Man begins to see the truth that, as there is not and cannot be *ought but God*, he, Man himself, *is what God is*—he is naught, God is ALL. Now, focus your thought on two things:

(a) The conditions in which we live, the earth upon which we live, the general activities, causes and effects of human life on this earth; and

(b) Taking the earth as a symbol (which it, of course, assuredly is), we are able to raise ourselves by means of this *symbol* to the actuality, the reality, which is far beyond it—that is, if we truly desire to do so. Nobody can make us. It has to be a voluntary affair.

"We can all see, I am sure, that *all* things, all differentiated forms of life, are but symbols of *That* Whose wisdom caused all forms to be. We can all visualize the difference between what we call the 'earth' and 'heaven,' between 'humanity' and 'divinity,' between 'Man' and 'God.' As our mind rests upon these extremes, we instinctively incline our desire more to 'heaven' than to 'earth,' more to 'God' than to 'Man': yet there is and always has been much confusion in the human mind, for while *desiring* 'heaven' Man has contented himself with 'earth,' and, while spiritually desiring to be the God that he inherently feels himself to be, has been content merely to be 'Man.'

Q. But most men can't see this, can't understand it—I confess I cannot myself, though I wish I could.

A. "Yes, Man has always been confused as to his own true nature. There have been ever-present with mankind, first, a *confusion of reason or judgment*; second, a *confusion of desire*. Confusion in Man's *reasoning* is self-evidently based on IGNORANCE. Confusion of *desire* is based on *wrong practice* and *wrong action* in life. If we could combine the two, we would soon have *knowledge taking the place of ignorance*. There would be no confusion whatever of reason or judgment, and our practice of action, based on knowledge which right action alone engenders, would be wholly constructive.

"In the inimitable Tao-Teh King, the Chinese classic, we read that 'he who stands on his tiptoes does not stand firm; he who stretches his legs does not walk easily. So, he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumor on the body, which all dislike. Hence, those who pursue the course of the Tao do not adopt and follow them.' *In other words, when we are released from confusion of reason and desire, we are free from negation, and see the Universe as it truly is, and God as HE eternally abides.*

"Every philosopher, of course, knows that the millstone about Man's neck is ignorance of himself, of what he actually is, of his true nature. Every sincere seeker knows that when once the radiance of the Truth of Life Itself begins to shine in his consciousness, his whole conceptions of his own relation to God and God's works so change that he no longer lives on the 'earth' but is in 'heaven'; no longer is he 'man,' but he loses himself in 'God.' When we come to see that there is naught but God, we see that God is ALL (nothing can be added to or be outside of the 'ALL').

"The Life in me is seen to be the life of God. Gradually, through the practice of living in God's moving sea of wisdom, which is Life, I come to see that God is actually me, and I am nothing. When I am developed in absolute humility, I can truthfully say, 'I am God in Human Form': which we know to be true, but it requires great stability of character and zeal in our universal conceptions to bring ourselves to that high point of understanding and expression. Intellectually, many people concede (if they do not perceive) that '*I am nothing but the Expression of God*' . . . '*I am the principle of God embodied in human form*' . . . '*I am the principle of attunement with God*' . . . '*I am the principle of what God is.*' But it requires far more than intellectual conceptions to acquire high spiritual realizations."

Q. You say that Mentalphysics teaches this. Why, then, down through the ages has Man not been taught this?

A. "It is not so much that Man has not been taught—rather, that he would not learn. Now, we in Mentalphysics know this, and we are on our way to the gradual realization of it in our lives. We know it as a perfectly natural understanding. We have learned it and are making it our own. But there is nothing about us that is not about all men—all mankind is what we are. As it came to us to know 'That Man is God in Human Form,' and we are quite willing to learn it, how is it that the vast preponderating mass of mankind does not know this truth, and is apparently today, as always, disinclined to seek this truth? Why? Teachers there have always been, and always will be. From time to time, from among billions of human beings who successively inhabit the earth, a few men endowed with rare and exceptional powers, declare the *One Living Law of Mankind*—such as Jesus the

Christ, The Buddha, and others—but their sincere endeavors to teach Man that he is the Creator in Human Form have passed, do pass, mostly for naught. Why? Mankind seems disinclined to seek the final way to divine enlightenment.”

Q. Then, practically the whole human race has gone on, and is going on, in utter ignorance of their true nature.

A. “Yes, that is so. Due, you must admit, to ignorance and confusion in human thinking. The result is that, today as ever, most men go on in utter ignorance of their own true nature. Why? *Confusion in human thinking!*”

“The philosopher, of course, recognizes that Man is God’s Essence quickened into life by God. Moreover, he understands not only the words, but he understands the meaning of the words. Man is God’s Law embodied, and as there is naught but God, Man is what God is. The wise man, therefore, sees that there is nothing to learn other than this one truth, and lives so as not to disturb the rhythm of God’s Life and God’s wisdom in his own consciousness. The wise man sees himself, constantly, as the integral essence of the divine root of all life. He who makes the investigation of his spiritual nature his one objective concentrates his powers to arrive at, and never depart from, a condition of sensibility of oneness with *That* which he himself is—*God*. But God is a deep mystery. You look at God, and He is invisible. You listen to God, and He is inaudible. You endeavor to touch God, and you find He is intangible. *When, through sincere practice, we find God*, it is simply because we have succeeded in allowing what seems to be ‘*our life*’ to lose itself in what appears to be *God’s Life—the dewdrop losing itself in the ocean*—‘My Father and I are one (and the same thing)’ . . . God’s Life in me . . . my life in God! *Thus we can see that finally what seems to be my body is God’s temple*. What seems, in all the varying attributes of *my existence* . . . *my body, my mind, my spirit* . . . is in reality God. My whole consciousness is not mine—it is God’s. *Thus, holding this truth sincerely to my heart, I gradually come to the realization that ‘I am the Temple of the Living God.’*”

“My Beloved, we should bow our heads in gratitude that this knowledge is available to us.”

Q. Then, why does not Man inform himself of this one eternal truth of his existence?

A. “That has been a question that has been asked right down through time, but never quite satisfactorily answered. You see, to most people, life is a battlefield; they feel that they have to fight. But the only enemy on this battlefield is Fear. Let me illustrate—though you will scarcely believe me, I am sure. Do you know that the first man who dared to put up an umbrella in rainy Philadelphia was arrested! In Philadelphia, the City of Brotherly Love (the year, I think, was 1845), there existed an ordinance preventing the people from the possession of bathtubs, because baths were dangerous! Citizens had to obtain municipal permission before a bathtub could be installed. Then in London, Harvey—you are all familiar with the great English physician who discovered the

circulation of the blood—was called crazy and his doctrine new-fangled and dangerous; his fellow-physicians grossly maltreated him. Lister, the author of antiseptic methods, was flogged when he dared to suggest antiseptic surgery; and they blackballed him in the London Surgical Society. Again, the first railroad that was ever built in Europe was strenuously objected to in the British Parliament; and the first railroad that was built in China was dug up three times and thrown into the sea—they did not want it!

“‘It is clearer than light,’ declared a well-thought-of physician in 1647, ‘that sugar is not a nourishment, but an evil; not a preservative, but a destroyer.’ And sugar for many, many decades thereafter, was considered to be the cause of tuberculosis. George the Third of England said the lightning rod was an impious thing, and he put many people into gaol for believing that a lightning rod was a pretty useful thing to have around the house . . . and so on *ad infinitum*. FEAR!

“Now, you see, life is a battlefield for most people. Most people feel, instinctively, inwardly, that they have to fight. Life is a real battle to them—nothing but a battle. They never think about it, I suppose, but through the action of the race mind they come to assume that *everything is against them*, that the Diety itself is against them. WE IN MENTALPHYSICS KNOW HOW COMPLETELY DIAMETRICALLY OPPOSITE IS THE TRUTH—EVERYTHING IS WITH US!

“I do not wish to talk at length about fear, but you will have your ideas on what fear has done in your life perhaps, and how you have observed its action and re-action in the lives of other people. FEAR! We must learn to rest. There is nothing to fear in life! But to say that to a person—though if you know the way to say it may, conceivably, partially dispel the fear in his mind—does not altogether obliterate it. We each have to do that for ourselves. Every negative condition, physically, mentally, morally, spiritually—*every negative condition has its basis in fear*.

“And that is why the human race is still struggling along—one war after another, fighting, pushing, pulling, wondering, half believing, being disappointed continually, trying to find out the very *raison d’etre* or plan of life—and yet, getting no further toward it. And the further they seem to go toward it—because they trust to their own vain reasoning—the further they get from it. But the beautiful truth of ALL is that God, whatever you call It, no matter how you realize It, God cannot change. Seeing that you will agree with me that there is nothing but God, there is not God and ‘you,’ there is not ‘you’ and ‘me’ and God—ALL IS GOD! To us in Mental-physics this is obvious. We see that it could not be otherwise. If there were ‘me’ and God, there would not be a *uni-verse*, there would be a *multi-verse*, and all truth would fail. We see this, and give thanks. But the great majority of people are still in the darkness and unable to see this one final, basic fact of all existence. Hence they fight. They endeavor to swim *against* rather than *with* the stream!

“But everyone of us here can see, I hope, that there is but ONE LIFE, there is but ONE WISDOM, there is but ONE LOVE, there is ONE GOD! And this LAW cannot be changed. Now, seeing that *we* can so completely clearly see this to be true and seeing that that is the one foundational fundamental phase of all existence, why, you ask, do not people generally see it? The answer is FEAR—of their own making.

“We give thanks — We give thanks — We give thanks!”

Your Personal Practice For The Week

I have no doubt that you will enjoy your actual study of this Lesson. It is necessary, of course, that you study it in such a way that you literally make it your own. But you are to go much further than that, beginning this week.

You are now to begin to learn *how to impart*, and my hope for you is that you will, if you wish, become one of the most eloquent, versatile and successful public speakers and teachers within the ranks of Mentalphysics.

Now, it may be that you have never delivered a speech in your life. It may be that, even as you think now of doing so, you shake at the knees. If you will come with me, and do what I tell you to do in the way that I explain, you shall become a most acceptable public speaker in a very short time. Therefore, as you commence this new style of Lesson, watch your practice! Also watch your speech; I cannot emphasize this too much. Not only at the time of practice, as indicated below, but wherever you are and to whomever you may be speaking, you are to consciously see that every word is pronounced properly, and that you do not use a long word when you can use a short one. Be simple in your speech, but always clear—distinctly enunciate. Also, endeavor, during the day when in ordinary conversation with people, to watch your breath, and see that you do not take a breath in the middle of a sentence. I shall have a good deal more to say upon this later; but *this week—watch!*

This is the first week of instruction in actual practice of speaking, so start off well.

(As you review what has so far been given to you in this Lesson, you will not fail to notice that we have dealt with two distinct subjects, each running one into the other—(a) The Conquest of Negation; and (b) You Are the Temple of God.)

On SUNDAY EVENING: Quietly read and re-read, inaudibly, what I have written for you. Make any written notes (only notes or reference marks) that you care to. Feel in your own heart that it is all true, but that you have other, and perhaps more forceful, ideas on the two subjects treated. Be sure that you identify similar ideas in the subject matter under the two heads. Then meditate—

"I AM PREPARING MYSELF FOR PRECEPTORSHIP.

"I AM AN AGENT FOR THE REDEMPTION OF MANKIND.

"I GIVE THANKS — I GIVE THANKS — I GIVE THANKS."

On MONDAY EVENING: Read over once, inaudibly. Then imagine that you have before you a small group of people in your own living-room. You then read aloud, feeling that you are the master of what you are doing—no nervousness, no anxiety, no fear. Read it over the second time, critically. Read it over the third time, word for word, and watch that *every word* is correctly pronounced—you read in conversational style!

Then meditate as above.

On TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a public address. You rise: you imagine a large audience before you: you read aloud, feeling that you are the master of what you are doing. When a question comes you change your style a little, imagining that you can see your ques-

tioner before you. In your answers you assume a completely positive, confident tone . . . you are a public speaker . . . you are entirely unafraid. (As you speak, analyze and criticize yourself—be sure that you are doing your best—you are using persuasion in your voice—your face is serene and radiant in joy.) Do this twice.

Then meditate as above.

On WEDNESDAY EVENING: Same procedure as Tuesday.

On THURSDAY EVENING: You are now perfectly at home with your subject. Stand and deliver your message once—to perfection! Then sit at your desk, take parts of it and make your own additions, writing in your own words what you feel should be introduced. Read over once again your whole Lesson, with your own written material added.

Then meditate as above.

On FRIDAY EVENING: Read aloud once in perfectly grand style, facing a mirror if you wish, and feel that your audience is tremendously impressed.

Spend remainder of evening in meditation.

On SATURDAY EVENING: Spend quiet time; or you may invite your friends, and deliberately direct the conversation your way. Try the experiment upon your friends, but of course without their knowledge.

Last thing before going to bed—meditate.

Conclusion — Be Natural!

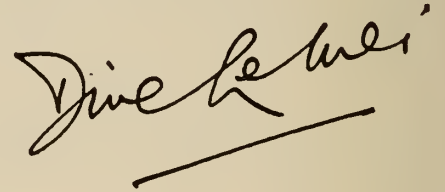
In concluding this Lesson, I advise you to be natural—do not ape . . . do not “put on side” . . . do not try to appear different from what you are.

Many people spend a lifetime trying to acquire a personality. What is a “personality”? Jesus was the Perfect Personality, was He not? A perfect personality is one who can be “all things to all men.” That is a phrase not generally understood. No matter what the condition, no matter where he is, the perfect personality is so simple, he is so humble, he is so like a little child, and whether the objective that has to be reached at that particular moment is simple or the reverse, he is so completely humble and “empty” that *God flows in*, and *God shines through him*; and then he passes that examination; he writes that greatest book that has ever

been written; he rebuilds this glorious body, the Temple of the Living God; he does that which he holds in his mind as being his perfect union with what he calls God. But does “he” do it? How childish!

Once again I leave you . . . peace be unto you for evermore.

Yours ever in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line underneath.

Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Eleven — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Twelve

"I DESPAIR OF EVER DESCRIBING SIMPLICITY IN ANY WORTHY FASHION. ALL THE STRENGTH OF THE WORLD AND ALL ITS BEAUTY, ALL TRUE JOY, EVERYTHING THAT CONSOLES, THAT FEEDS HOPE, OR THROWS A RAY OF LIGHT ALONG OUR DARK PATHS, EVERYTHING THAT MAKES US SEE ACROSS OUR POOR LIVES A SPLENDID GOAL AND A BOUNDLESS FUTURE, COMES TO US FROM PEOPLE OF SIMPLICITY."—CHARLES WAGNER.

Introduction

MY BELOVED, in the Lessons that you have so far studied, you will have seen that all Thought is universal in its virgin state.

But God is not responsible for what you and I do with the Thought that is His Very Essence, and which, coming to us, becomes our very own. It does not matter to God—it matters to us alone what we do with the substance of the Eternal Spirit (Thought) that comes to us direct from the Universe.

Most people base their hope—of success, of happiness, of affluence, of peace and so on—on genius. In Mentalphysics, we base all our hopes, not on genius, but on training. Most people think that we need great minds in order to discover Truth, but that is a sign of an uncultured mind. Truth, when all is said and done, is to be found by everybody—it is contained in the smallest phenomenon. Take a blade of grass: Discover what a blade of grass really is, and you have conquered the Principle of the Universe, you have learned that which is the key to all things visible and invisible.

The Western idea of depending upon talent to discover Truth is mystifying to the East—what supreme irony, they say, that you, the impatient ones, must wait for the birth of an unusual individual in order to become conscious of something that is a matter of course—All Truth Is a Matter of Course!

"ALL THINGS ARE YOURS—the world, or life, or death, or things present, or things to come, ALL ARE YOURS. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"He that overcometh shall inherit ALL THINGS.

"We went through fire and through water, but thou broughtest us out into a WEALTHY PLACE.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us.

"But let *patience* have her perfect work, that ye may be perfect and entire, WANTING NOTHING."

All of us Nobles of the Light must feel that we are being trained in the stillness and harmony of our lives to further the Divine Plan in the visible world. And what unutterable beauty is in this thought. Many are called, but few are chosen. . . . WE ARE AMONG THE BLESSED CHOSEN ONES.

The Second Rung — Lesson Twelve

In your last Lesson, I remarked:

"AND THAT IS WHY THE HUMAN RACE IS STILL STRUGGLING ALONG—ONE WAR AFTER ANOTHER, FIGHTING, PUSHING, PULLING, WONDERING, HALF BELIEVING, BEING DISAPPOINTED CONTINUALLY, TRYING TO FIND OUT THE VERY RAISON D'ETRE OR PLAN OF LIFE—AND YET, GETTING NO FURTHER TOWARD IT—BECAUSE AS THEY TRUST TO THEIR OWN VAIN REASONING, THE FURTHER THEY GET FROM IT."

.

Think on the above paragraph; because in this present Lesson, I hope that, should there be any lingering ideas in your own mind regarding the greatest thought you ever will be able to think, or if you feel the slightest hesitancy in imparting this thought to anyone else, you may be completely emancipated. As you surmise, this greatest thought is—"WHATEVER THE CREATOR IS, I AM." Emphasis is given to the greatest *thought*. Thought is the magic of your mind and mine, and the origin of all our action; consequently, your thought rules your world, my Thought rules mine.

The Attitude of Mind You Must Adopt

a. You had a wonderful week last week. You succeeded in most of that which you undertook. You were quite at home last Friday evening when, possibly standing before a mirror, you felt that you could electrify your audience. Now you have broken the ice—you feel that you are captured in your own courage—you thrill with the hope of ultimate preceptorship.

b. Enter upon your Lesson this week in the spirit of holiness. If you were sincere in your last week's personal

.

practice, you have fitted yourself for a grand week this week. I hope that, as you practiced last week, you have already begun to allow the Holy Spirit within you to inspire you to ever-increasing heights, for you now know the way to do this.

c. Feel, as you begin this Lesson, that you are gradually evolving into the consciousness of being an Elected Custodian of the human race; the study and practice that you now undertake is, without any slightest doubt in your mind, to elevate you in the respect of everyone you know.

d. It will be Sunday Evening that you open this Lesson for the first time. Do so reverently. Sit and give thanks. Then sink for a few moments into meditation, feeling that Wisdom waits upon you, that all that is possible to uplift you will come to you this week. Be happy, and radiant in hope . . . "I Give Thanks—I Give Thanks—I Give Thanks."

e. Remembering how much you enjoyed your Lesson last week, gratefully determine that this week shall be the highest point of your spiritual experience.

f. The first part of your evenings will be study; the second part will be practical demonstration.

.

"Let Us Come Together . . . Together!"

In your last Lesson, we endeavored to: (a) define negation; (b) show what it is; (c) how it is born and grows in human consciousness; and (d) how Man may eradicate it from his mind and transform his whole life in doing so. We showed that what appears to be "your own" life—body, mind and spirit—is actually God's.

Do you remember this:

"NEGATIVE CONDITIONS ARE ANTAGONISTIC TO LIFE. MAN SURROUNDS HIMSELF SO FIRMLY WITH NEGATIVE CONDITIONS—MENTAL, EMOTIONAL AND CIRCUMSTANTIAL—THAT THERE IS ONLY ONE WAY OPEN TO THE CREATIVE SPIRIT

TO FREE ITSELF—THAT WAY IS DEATH. IT IS FAIRLY SAFE TO STATE THAT WHEN HE LEARNS TO EXPRESS POSITIVE CONDITIONS (INSTEAD OF SUPPRESSING THEM), WHEN HE LEARNS TO SUPPRESS NEGATIVE CONDITIONS (INSTEAD OF EXPRESSING THEM), HE WILL FREE HIMSELF FROM THE PENALTY OF DEATH."

I hope that not only you personally, but everyone to whom you spoke on the subject, were convinced.

This week, resting in deep inner devotion, it is my hope that you will go far beyond this lofty conception.

.

"The Loveliest Thing You Have Ever Known"

"Now, my Beloved, you and I are what God is—we are God in Human Form! Would that, at this instant, there could go around the world these words, and that everyone who heard them would know their full true meaning—"THERE IS NOTHING BUT GOD!" The words could not be more simple, but that is what Man in the mass rarely thinks about—that all men, on every phase of existence, are the resting place of God . . . the Image of God . . . The Temple of God.

"I shall now speak to you of the same thing in a different way. It is clear that while we are occupied in thought, in feeling, and action upon the 'loveliest thing,' no vibration whatever of a lower nature can creep into our consciousness. It is clear, I say, that as we sustain this thought we are uplifted and upheld to the highest vibration in consciousness that we are evolutionarily privileged to hold.

"If you are wise, as I *know* you to be, you will, I am sure, agree with me that no matter what 'the loveliest thing you have ever known' is for you, it represents the living symbol, the living *seed* of the *great immeasurable harvest of your future*. You see, of course, that when my mind is occupied in inner soliloquy upon the loveliest thing I have ever known, then the doors are closed; I am within myself, I am the Thing, I have become the Thing because I feel it . . . and so I *express* the loveliest thing I have ever known, and whilst I am doing that no other lower tramp thoughts or conditions or motives or actions can possibly creep into my mind—into my being.

"Here we have a grand symbol—a great symbol—if we will but see it. Simple, it is true; nothing could be more simple, but it is a great symbol.

"It is the simplest thing in the world, is it not, to take a grain of wheat and watch it grow in the earth. It seems to be the simplest thing in the world for the wheat to grow and produce a full ear of wheat. For one (he is a wise man) to understand the growing wheat is to read all the books that were ever written; this is to read the Book of Life, because he sees the Thing that we have to find—the immortality of Life. He sees it, if he will think, in everything that grows. To speak to some and declare, 'You are immortal now, you are immortal here, you are in immortality now, you are in eternity now,' would fall upon deaf ears. You may tamper with the faith of such a man, but this would be sheer murder. But to another who has struggled and suffered and gone through all the anguish of his own Crucifixion, and whose face is now toward his own Resurrection, *he sees* in the simple grain of wheat and in the simple ear that comes therefrom the story of *all that is*—that is, not that *was* or *will be*, but That which is *immortal*. God has no tenses, Friends, and when we remember, no matter what we may think, no matter how intellectual we may be and how we may reduce God to mere intellectual terms, we are wise if we see that the 'loveliest thing' for all mankind is what men call the *Risen Christ* . . .

the living, moving, glorious, Loving Christ of Life—which is understood by men who truly know *freedom*!

"You are wise indeed if you know sufficient humility to see that *That*—the *Risen Christ*—is within you and you are *That*. Created for *That* to do the work of *That*, which indeed *you are*! And, my Beloved, we should foregather constantly with those who understand these truths and who have learned from the experience of their Crucifixion what the glory of their Resurrection means. The unenlightened, the unevolved, those who are still physically-minded and rest quite happily in the materialistic side of Life, *they* will have no ear for you; and you must beware their tongues. We must gather together with the Higher Ones in consciousness. They are always round about us, *always*, those who know more than we know; and they come, sometimes in sackcloth and ashes, sometimes radiant in Light, but always in humility and tenderness that corresponds with our own tenderness, to lead us by the hand forward and upward, nearer, nearer to God—nearer to That Which We Truly Are.

"The 'loveliest thing' in our total consciousness is that we are made in 'the Image' . . . that Man is God . . . that Man is God in the form that he is in—the human form . . . that Man, when enlightened, is free! MAN IS GOD IN HUMAN FORM!

"NOTHING COMPARES WITH THIS, MY BELOVED. NO THOUGHT THAT YOU WILL EVER BE ABLE TO THINK COMPARES WITH THIS THOUGHT. WHEN WE KNOW, FINALLY AND FOREVER, THAT GOD IS MOVING, THINKING, BREATHING, WALKING, LOVING IN US—THAT HE IS ALL, AND THAT WE, TOO, ARE ALL IN HIM . . . (NOW, IS IT TRUE THAT WE ARE ALL IN HIM?) . . . THAT IS THE 'LOVELIEST THING.' UNDERSTANDING IT, WE ARE FREE! WITH THIS AS OUR CONSTANT, UNEQUIVOCAL THOUGHT OF EXISTENCE, WE REALIZE THAT WE HAVE OVERCOME OUR CRUCIFIXION, THAT OUR OWN RESURRECTION IS IN ETERNAL BEING.

"This is the Immortal Truth that alone makes men free!

"Personally, I have always thought of Easter—the 'Resurrection'—as the 'Loveliest Thing I Have Ever Known.' And I feel that I can do no better than to quote from a public sermon on this beautiful subject by Ding Le Mei:

'We know that there is a LAW, and though individuals and nations ignore the LAW, its wheels grind slowly and the day of reckoning is inevitable. We know, as I have often remarked, that in all human history and throughout God's Universe there is a rhythm and a pattern of things that cannot change. Because of this, my Beloved, we have Easter!

'Easter stands forth as a fact in history better attested among mankind than perhaps any other fact, for at the Resurrection we have the basic, unalterable hope of Man's heart come into realization.

'The story of Easter is the undying symbol of the one hope of mankind, for it is the guarantee by Life Itself, by God, of the birth in Man's consciousness of the Christ-consciousness, which actually is all in which LIFE, in all its forces and forms, is rooted.

'History, of course, declares that Jesus the Master died upon the Cross, was buried in the tomb of Joseph of Arimathea, and did literally rise again from the dead. And so today, throughout Christendom, the jubilant sounds of earth swing up in one resonant wave of triumphant song, 'I know that my Redeemer liveth.' But apart from the fundamental nature of the Resurrection of Jesus the Christ, Easter has many lessons for men of all faiths and beliefs, and ever will have in all times and places. For Easter is preeminently the *Symbol of Life*. It comes in the Spring. It is the symbol of Joy, the promise of the force which propels the essences of Life in the earth. At Easter-time, all nature everywhere renews God's eternal promises—the sun increases his light and heat, and by this token Man is compelled to feel more of that Light of which the very sun is a symbol (of God's Light and Wisdom). Easter is the promise of the eternal birth of Man's life in God, of Man's immortality, of the resurrection of the power that you and I have, here and now, over life and death . . . the unbroken continuity of Life, immortality, here and now, forever and ever. Easter, in its outer beautiful ceremonials and rituals to impress the unenlightened, carries Man back to the Cross, back to the Sepulchre. To the *enlightened soul*, Easter teaches Man that *he himself is the Cross*, Man is *himself the Crucified*, and the sage rejoices that he knows that for him the crucifixion is gone and overpast, that the sepulchre has been broken, making him see that Life is lovelier than ever, service to mankind more beautiful, beauty more sacred, love more real.

'So at Easter, we who have learned its inner symbology, should preach the defeat of death by Life . . . of hate by Love, of darkness by Light, of fear by Courage and Hope, of ignorance by Knowledge, of sloth and indifference and irreverence by the fear of God's Law which passes understanding. Easter should inspire us and keep us ever lifted up and justify us continually in our best endeavor in spite of outer worldly appearances. Easter should cause us, who know the LAW, to forsake all materiality and passing things, and hold out to those who know less than we know the Living Truth as a beacon across the dark waters of time's tumult! We should constantly be seeking the toiling pilgrim; we should constantly display Truth in the face of all human fears! We should proclaim that Life Itself is forever and ever . . . that the world in which we live is beautiful, and not a place of graves . . . that the way of Man is not fear and despair and ignorance and war, but the way of God in love and neighborliness and trustfulness and plenty and abiding peace!

'We should show forth, as Easter shows, that Man does not live by bread alone, but by that which, though sown corruptible, rises in its eternal splendor to incorruption in immortality, now and here. *Easter promises this to Man, and shows him he is immortal here and now—he is in eternity and forever . . . 'Because I live, ye shall live also!'*

'And Easter, my Beloved, should inspire us to think of the

seeds of all that lives. In every stratum of its manifestation, Life embodies its mystic immortality in seeds. Look to a few grains of wheat, lying dust-ridden beside the bin. Then turn your eye across the waving field of wheat, golden and beautiful, bowing before the breeze of evening. What glory! The bare seeds have risen into life, to give birth to more and more seeds of *That Life which the Master promised Man might have more and more abundantly*.

'It matters not what one's creed. Let love of country have its holidays, and freedom from tyranny its monuments, and let science reap her honors, and art be immortalized, but never omit that season of Easter that stands for so much to those of us in the human race who have eyes to see truly . . . Let it be remembered with flowers and songs of thanksgiving and every mark of reverential gratitude and lofty jubilation. *And if you be wise enough, be wise enough to transmute its outer symbology into inner reality of your own soul, and let your heart render unto God, the Father of All, eternal gratitude for the ministry of His Wisdom that directs your path to the Kingdom of Heaven within.'*

'My Beloved, were I speaking this morning in certain churches—blessings be upon those churches—it is conceivable and quite likely, that the people would not understand this grand truth. But you see we grow in our knowledge of *The Thing That Is*. Men call it God, the Creative Spirit, the Eternal Wisdom, the Paraklete, Parabrahm—they give many names to It. But you will have observed that you, in the quest that you have undertaken, have grown in your knowledge. God to you, today, is greater than God to you twenty years ago. God to you, tomorrow, must be greater than God to you today—which means that *YOU* have grown in your knowledge of God and in God. And so we grow, though, of course, we see the wisdom and the love of never interfering with another's faith, let none interfere with thine own. Give us in religion, liberty, or give us death! And that we know can never be given to us. So we grow in our knowledge of God. And as we grow in our knowledge of what we see that God is, we grow in the knowledge of what we ourselves, Man, are . . . and, in the deepest gratitude and reverence, we come at last to see that Man is what God is—Man is God in human form. Being wise, we grow into the doing of The Will of God, following the Way of God. Man IS God—and that, my Beloved, is the final meaning of Easter. That, my Beloved, is the final Conquest of Negation. That, my Beloved, is the final truth of our being.

'And so today, Easter, is a beautiful, beautiful ceremony, both of the inner and the outer life of people like ourselves. How wonderful it is to see in a blade of grass the story of the Universe and of God! How wonderful it is to hear your own voice even, and be able to analyze and rightly compute the Divine Power by which one speaks! How grand it is to be able to feel Joy, Gratitude, Reverence; and to be able to use that Sound and see that Light which leads us into Silence!'

When you are quoting, be sure to read well—let it be known that you are quoting. As you finish your talk on this subject, say a few words of approval of what you have read, and then proceed right away into your next subject overleaf.

"The Greatest Thought You Will Ever Be Able To Think"

(Again you have assembled before you an interested though skeptical audience. It is your intention to bring before them a subject of sublime beauty, as seen in the above caption. Your desire is to convince your hearers that Man is God in Human Form. Remember—humility, conviction, love; these qualities must shine out through you as you rise to give your address.)

"My Beloved, we are to consider together 'the greatest thought you will ever be able to think.' Emphasis is again given to the greatest *thought*. Thought, as you must clearly see, rules the world. Thought endows Man with the one power which can alone quicken him to Life's complete unfoldment, and men who do not think are unconscious instruments of men who do think. To the degree that Man *uses* the power of God's thought in him does he emerge from slavery of 'conditions.' *In a word, Thought is God in action within us!* Thought is our spiritual essence. Translate pure thought into perfect action, and soon all earth will be as heaven. But to translate God's divine thought into manifestation of *the earth*, as Man mostly does today, using this moving thought which creates all his ideas for mere selfish interest, then Man creates his own undoing. You see, however, that you have no excuse whatever—*God's moving wisdom is final—it moves, whether you acknowledge it or not; if men through ignorance or selfishness do not change its course, it naturally causes them to attain to their full divinity in God's eternally divine plan. For God's Life to be expressed through us, there must be clear reason, a contrite heart, and humble and unselfish action in everything. Then all is well, and Man progresses according to God's Will and Way. HE THEN IS FREE.*

"The meaning embodied in my title is that GOD is ALL, that Man is a part of God; that being so, Man stands to his universe as a center does to a circle, and so wherever he looks, outside himself into the 'exterior' universe, inside himself to the 'interior' universe, he sees *nothing but God*. He, therefore, may, if he wishes, see himself as God. This is *his Greatest Thought*. All that arrests or changes or destroys this thought is false. It does not matter what 'education' may say: everything that essays to destroy that thought is false, and the whole superstructure must correspondingly be false.

"This transcendental thought is one whose initial impact strikes the unthinking person as heresy. Yet it is true; and nothing is higher than Truth. Man is God in Human Form—Man is FREEDOM, Man is love, Man is Light, Man is wisdom, Man is joy, Man is youth, Man is bliss, Man is perfection! Man is the author of his own world! This is the teaching of Jesus.

"The Buddha stated it thus: *All that we are is the result of what we have thought*. It is founded on our thoughts; it is

made of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . *All that we are is the result of what we have thought*. It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

Q. Do I understand you to mean that Man is actually God? This is contrary to all generally accepted religious teaching. If Man is God, surely the condition of human existence on this earth is a sad commentary on essential Truth.

A. "Until we receive the enlightenment that Man is infinitely greater than he appears to be, I admit it is difficult to even intellectually grasp this 'greatest thought.' Bear with me as I shall endeavor to explain to you. Now, you know that your body is truly the Temple of the Living God, but you also know it is simply vibration; of itself, the body is nothing and is helpless, and that it is the Spirit that quickeneth—that *your body and mine are parts of the Great Body of Life*. You know that the sole mission of the body is to act as an avenue through which Universal Consciousness can express Itself in the manifest worlds. You know that your body contains within its substance the Magnet, which is the One Principle, which Principle is perfect, for it is the emanation of what men call God (the Father which is in the Universal Heaven). Your body is a part of that Principle, and a Principle cannot break its own law. Your body is a part of the emanation of the Father which is in Heaven within you (you as a part of the Universal Father of Life), perfect in its substance, perfect in its quickening energy directed by the Spirit, perfect in SPIRIT as the FATHER (The Creator of ALL Things) which is IN HEAVEN (within you—the Kingdom of Heaven is within you), is perfect.

"Your body—YOUR WHOLE BODY, in the Mental-physics sense, is God's substance, your instrument for *allowing God to be expressed*. Your energy is God's Energy—God in action within you; you learn by watching It. Your *mind* is the magnet that contacts the Wisdom of God in transit, by observing which you may come to know God's nature.

"Your Life is the EXPRESSION OF GOD—the unfoldment of God's nature through you—causing you to see that YOU ARE GOD IN HUMAN FORM . . . WHATEVER THE CREATOR IS, I AM . . . and that I AM THAT I AM THAT I FEEL THAT I AM."

Q. That is logically clear. I thank you for making it so. But what about Man—how is he to REALIZE his nature?

A. "Well, whether he likes it or not, Man is a creature of great and enduring responsibility. He is born—he exists eternally—for the purpose of doing the Will of God. Man is not born for the purpose of making money, not born for the purpose of ruling other people, Man is not born to be other

than what God is, and throughout the whole of the Universe are literally innumerable convincing evidences that God brings constantly before us. Whether Man 'believes' his own nature or not is, however, entirely beyond the point—*Man's Final State is God's Divinity*. We look out today and see the world in a state of chaos and despair. Some say the human race is doomed, and they present abundant evidence to show that Man's worship of Mammon has already sealed his doom. Some, acknowledging this, declare that Man's moral and spiritual fibre has disappeared, and that everything in the civilization he has built about him is founded on materialism, and, therefore, perforce *cannot* stand. I am not loosely stating my own views in this regard, for it is clear to everyone who has any spiritual vision left that Man—and *not* God—is his own arch-enemy. In the civilization that Man, particularly in the Occidental world, has raised about him, the governmental systems of regimentation which ominously raise their heads about him, Man is fast relinquishing his eternal birthright of freedom—or that is how it appears—through his *unthinking*, he is losing that which is his. That is the simplest psychological law. If we do not use what is in our mind, our mind lets it go. But because of that, because of the governmental system of regimentation and so on, which we can see everywhere around us today, Man is losing gradually the sense of the responsibility that safeguards his birthright of Freedom. Even we in America, though most men are afraid to say so, though everyone thinks so, feel that the regimentation to which we have been, and are, being subjected is in distinct contradiction to our natural national ambition of FREEDOM. *But Man never has been and never can be free in himself, he is free alone in God—free in all the virtues which are the essence of divinity.*"

Q. There are many today who believe in all this regimentation—they say that men cannot work out freedom individually—only collectively. What is your opinion?

A. "When you see a cloud rise out of the west," said Jesus, 'straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye discern the face of the sky and of the earth; but how is it that ye do not discern this time.'

"This time! Today on the earth! Great is the gift of discernment.

"How we can see, in great human crises, that Man has not the slightest practical way, of himself, of working out in his earthly life the inmost inspirations of his spiritual being and understanding! He would be free—he is a slave (as he says, to circumstance)! He would be well—he is ill! He would be rich—he is poor! He would be what he is—he is what his own negative thinking makes him! But the moral forces of Man are inherent. They are born in Man, and if Man, not recognizing that, endeavors to live contrary to it, what happens? Man destroys himself. That's rather new in religion, but it is true! Man is evil—no, he is good. If Man were evil, God would be naught, for God then would be the author of evil instead

of good, and by the law of evil He would be burned away and destroyed. (Of course, those words mean nothing—I am using them to put over the idea.)

"And, let people like us beware. There is a Divine Pattern, an imperturbable and unbreakable rhythm, law, in Life and in history; our duty is to watch and observe, and then grow into our true divinity. God *is not mocked*. God is not mocked any more today than in any period of Man's history. Everywhere there is cause and effect—Karma—punishment for sin—absolute justice and law. And if we do *not* observe and obey the Law, we pay the price; it is inevitable in God's eternal justice and love. But the shining TRUTH remains, and will remain forever, whether Man destroys himself finally and the very earth on which he lives, that MAN IS GOD IN HUMAN FORM."

Q. And that is the Greatest Thought You Will Ever Be Able to Think?

A. "Yes, in all analysis of beings and things, circumstances and ambitions, the earth and humankind, states and policies and politics, this is the one *Greatest Thought*."

Q. Well, world conditions portray a terrible ignorance on the part of Man.

A. "WITHOUT DOUBT! AND IT HAS ALWAYS BEEN SO. GOD CANNOT BE BLAMED. IT IS MAN'S IGNORANCE THAT IS THE MILLSTONE AROUND HIS NECK. I CAN GIVE YOU NO BETTER ANSWER THAN I HAVE ALREADY GIVEN: AND IN ALL ANALYSIS OF BEINGS AND THINGS, CIRCUMSTANCES AND AMBITIONS, THE EARTH AND HUMANKIND, STATES AND POLICIES AND POLITICS, THIS IS THE ONE INDESTRUCTIBLE, UNCHANGEABLE ETERNAL TRUTH—MAN IS GOD IN THE FORM IN WHICH HE NOW FINDS HIMSELF, THE HUMAN FORM.

"THIS, MY BELOVED, IS THE GREATEST THOUGHT YOU WILL EVER BE ABLE TO THINK."

Q. All I can say is that I wish my life were like that, what I do was like that . . . my thought, feeling, action and everything in my life paralleling my highest hopes, ambitions and thoughts—what can we do to realize it? As Jesus was asked, "What can we do to be saved?"

A. "My Beloved, that is within the power of each of us. That is what Mentalphysics teaches. Man, whether he be the stone-breaker at the roadside or the king upon the throne, is confronted with two facts: (a) The existence of the world in which he lives—the world without. (b) The psychic world within. Neither can be disproved, and these facts constitute actual REALITY for Man. Put in another way, Man is an observer, and feels himself to be a part of the Observed. He is, on the one side, the observer, and, on the other, a part of the Observed. Put in still another way, he is 'I' or 'Me' and 'Not I' or 'Not Me.' That is all; and within this state, Man sees

himself able to *comprehend*—how? Alone by *what* his THOUGHT is. Now, there is the whole story.”

(By this time you should have fully “warmed up,” holding your audience in rapt attention. Now, take advantage of that situation. As you speak, let conviction and honesty flow out in your words. Feel that what is so

very clearly true in your own mind is being directed by the Spirit through you. You do not have to make any effort—your only thought is that whatever you say is being interpreted by every one of your hearers at the very height of his or her understanding, causing your speech to be entirely successful. But—humility!)

Your Personal Practice For The Week

(As you review what has so far been given you in this Lesson, you will not fail to notice that we have outlined two distinct subjects — (a) “The Greatest Thought You Will Ever Be Able to Think”; and (b) “The Loveliest Thing You Have Ever Known.” These two subjects systematically follow the subjects dealt with in your last Lesson.)

You enjoyed your last week’s study; you will this week, too. Start out this week with great enthusiasm. Follow the procedure of last week (read again the introduction to your instruction), and make up your mind that your progress shall be speedy and always most enjoyable.

Do not make any engagements away from home this week unless it is absolutely necessary.

You are practising now, in addition to learning more of Truth for yourself, to impart it to others—and the thought makes you very happy.

This is your procedure for the week:

ON SUNDAY EVENING: Quietly read and re-read, inaudibly, what I have written for you in this Lesson. Make any written notes (only notes or reference marks) that you care to. Feel that all that you have learned is true, that you feel that you know it, that you know that you feel it. Then meditate:—

“I AM PREPARING MYSELF FOR PRECEPTORSHIP.

“I AM AN AGENT FOR THE REDEMPTION OF MANKIND.

“I GIVE THANKS — I GIVE THANKS — I GIVE THANKS.”

ON MONDAY EVENING: Read over once, inaudibly. Then imagine that you have before you a small group of people in your own living-room. You then read aloud, feeling that you are the master of what you are doing—no nervousness, no anxiety, no fear. Read it over the second time, critically. Read it over the third time, word for word, and watch that every word is correctly pronounced—you read in conversational style. Then meditate as above.

ON TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself for a public address. You rise: you imagine a large audience before you: you read aloud feeling that you are the master of what you are doing. When a question comes you change your style a little, imagining that you can see your questioner before you. In your answers you assume a completely positive, confident tone . . . you are a public speaker . . . you are entirely unafraid! (As you speak, analyze and criticize yourself—be sure that you are doing your best—you are using persuasion in your voice—your face is serene and radiant in joy.) Do this twice. Then meditate as above.

ON WEDNESDAY EVENING: Same procedure as Tuesday.

ON THURSDAY EVENING: You are now perfectly at home with your subject. Stand and deliver your message once—to perfection. Then sit at your desk, take parts of it, and make your own additions, writing in your own words what you feel should be introduced. Read over once again your whole Lesson, with your own written material added. Then meditate as above.

ON FRIDAY EVENING: Spend a quiet evening. Do as you please. Meditate before retiring.

ON SATURDAY EVENING: Read aloud in perfectly grand style, facing a mirror if you wish, and feel that your audience is thrilled. To make your lecture more impressive, take parts of last week’s Lesson. Do not retire until you feel that you are the master of this subject, and that you can deliver it as well as any person anywhere. Last thing before retiring—meditate.

Conclusion—Be Not Downhearted!

In concluding this Lesson, I do so with a feeling of absolute peace. I hope you, too, will be at peace in your heart as you come to the end of another week of study.

In a way, I daresay you feel that you are not doing as well as you would wish. This is a good sign. The man who is completely satisfied with himself is already dead. As it is never wise to endeavor to measure the true worth of human life only by a survey covering a period of years, so it is unwise to judge your own progress over only a short time.

You, undoubtedly, know more than you think you know—certainly much more than you used to know. You and I have learned, and, I trust, have proved that potentially we are The Thing Itself. We know a little more of God and God's Ways and God's Will today than we knew yesterday, and all the yesterdays that have gone. We know a little more of God, because we ourselves have come to be more refined in God. You look back into your life . . . a year ago, five years ago, ten years ago, twenty years ago . . . and you will notice that you view the world, its men and its things, a little differently from what you used to, though many times each day you feel that you are dissatisfied with yourself in what you say and do not say, in what you feel and do not feel, in what you do and do not do; and there seems to come a cloud upon your heart, because you recognize that you are not what you would be and you do not do what you would do.

But, years ago, such thought that now leads you into such

self-analysis you ignored. It would have been, as the Chinese say, mere "wind in the ear."

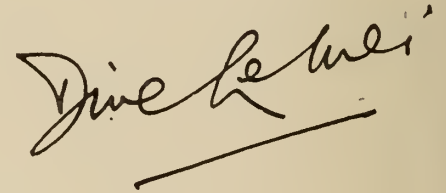
Now you notice it. And as you notice it, you feel a disturbing harassment of your own Spirit—years ago, you would not have felt it.

That is how the Wisdom of Life, and the Higher Ones of Life within ourselves, teach us and inspire us. They show us, on occasion, even through our foibles and our fallacies, that we are nonetheless making progress. And when we realize that we have made some progress, we feel in our hearts almost a continuing disappointment that we have not made the progress that we should.

Therefore, do not be disconsolate. Be Happy—Give Thanks!

May you sink into your own soul in absolute peace and joy.

Yours Ever in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line drawn underneath it.

Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Twelve — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Thirteen

"IN THE SEARCH FOR TRUTH THERE ARE CERTAIN QUESTIONS THAT ARE IMMATERIAL. OF WHAT MATERIAL IS THE UNIVERSE CONSTRUCTED? IS THE UNIVERSE ETERNAL? ARE THERE LIMITS TO THE UNIVERSE? WHAT IS THE IDEAL FORM OF ORGANIZATION OF HUMAN SOCIETY? THESE QUESTIONS HAVE NO VITAL RELATION TO ENLIGHTENMENT. IF ONE WERE TO POSTPONE THE SEARCH AND PRACTISE FOR ENLIGHTENMENT, UNTIL SUCH QUESTIONS WERE CLEARED, HE WOULD DIE BEFORE HE FOUND THE PATH."—THE BUDDHIST BIBLE.

Introduction

The inner knowledge of Life has been held safe in the keeping of the Elected Ones down through the ages—it can never perish from the earth, for, to the degree of our understanding, we are *all* the Elected Ones. Yet millions of human beings come in and go out, living lives of usefulness or otherwise, and seem to make little progress as they live upon the earth. This, too, is precisely as it must be, as *for them* it should be—for "thy station is appointed by the Wisdom of the Eternal." Their time will come, and then—they will suddenly awaken. Possibly some trivial affair will take place in their lives—they will meet someone, will listen to something, will suddenly see something or realize some-

thing as being true; this will make them *feel* something that they have never felt before, and, *as if by some magic of their own minds, they will have started on their way.* Then, and not till then, everything that they do and say and (more important) *think*, will be colored by *an Inner reasoning*; new friends will come to them, new opportunities will have arrived and they will notice them, new implements will fall into their hands, new vistas of unimaginable beauty will spread out before their minds . . .

The "pupil will be ready," the "Master will have appeared."—"Borderlands of Eternity," by Ding Le Mei.

The Second Rung — Lesson Thirteen

There must be the constant, incessant FEELING that you are *abandoning* yourself into THAT, into The One Eternal ONE.

*You walk . . . No, It is THOU that walkest in me.
You work . . . No, It is THOU who doest the work.
You talk No, It is THOU who talks through me.
You sing . . . No, It is THOU that sings through me.
You breathe . . No, It is THOU that breathes through me.
You live No, It is THOU who lives through me, and in me.*

*"I AM IN THEE FOREVERMORE . . .
THOU ART IN ME FOREVERMORE."*

The restfulness of this Truth is overpowering. There is, then, no strain to life in whatever form . . . ALL IS well. No strain, no tension, no interruption, no disturbance, no disharmony, no desires other than to die to live, to lose to find, to know the resurrection through the crucifixion, to die daily to live eternally.

.

As I commence this Lesson I wish it were possible for me to grasp your hand, to look into your eyes, and to say in words, whose meaning would sink deep into your soul, just exactly what you need to have said to you. I assure you that you are doing, at the present time, greater things than you realize. How completely satisfying it is to be the master of something — a trade, music, art, science, or anything else. You are gathering to yourself the essence of Life's deep secrets.

And, my Beloved, the deeper secrets and laws of our being, as we in Mentalphysics are slowly learning, are self-protected. To learn them requires an adaptation of character and purpose, and a humility of mind and spirit, which are usually absent in the mere casual or curious inquirer. To understand, let alone practically explore, Life's inner laws is not for everyone, and only to those whose spiritual destiny has already equipped them with a certain measure of moral and intellectual fitness can there come true perception of this greatest of God's secrets — "Let There Be Light!"

Love Is The Filling Full Of The Law!

a. I am sure that you are beginning to feel the growth within yourself of what may be called Cosmic Consciousness — complete, all-pervading, eternal, ever-silent, and yet, ever-active and forceful.

When a human being has evolved to such lofty spiritual eminence, he knows that when things "go wrong" (as people say) it is because he is not in conscious contact in his own thought with Cosmic Love — he forgets God — he forgets to give thanks — he forgets to reverence all living things. Whereas, by continual habit of thought and feeling, he never

ceases to give thanks for all that has ever been, all that is, all that ever will be. Thus he keeps himself tuned to the Everlasting Heartbeat of Life, and exists only in that Cosmic Love of which we are all a part, and into which we are unfailingly unfolding consciously or unconsciously.

b. You undoubtedly will be called upon to go through many tests. This you must be prepared for. It is impossible for you to escape them. Every teacher — every aspiring soul — is constantly "tested." That means that the Higher Ones in the Eternal Wisdom of Life place upon us as great responsibility as they know that we are capable of carrying. And we often rebel.

c. You remember, perhaps, in the Fourth Chapter of Matthew, Jesus was led up by the Spirit into the wilderness to be tempted of the devil. He then fasted forty days and forty nights. When the tempter came to Him he said, "If thou be the Son of God, command that these stones be made bread." And Jesus was very hungry — as it is written, He became "an hungered." But He did not fall into temptation. He replied to the legendary devil, "It is written, Man shall not live by bread alone, but every word that proceedeth out of the mouth of God." Then you know how He was taken up on to the pinnacle of the temple and again tempted. Throughout all this temptation Jesus conquered, and finally said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then what? The "devil leaveth him, and, behold, angels came and ministered unto him."

That is how it will be with us. I trust that during the present week "angels will minister" unto you.

“Let Us Come Together... Together”

My Beloved Noble of the Light, I embrace you — I come to you carrying Faith and Inspiration. I repeat to you what I wrote for you in your Introduction to Lesson Twelve:

“ALL THINGS ARE YOURS — the world, or life, or death, or things present, or things to come, ALL ARE YOURS. Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.

“Prove me now herewith, saith the Lord of hosts, if I will

not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

“He that overcometh shall inherit ALL THINGS.

“We went through fire and through water, but thou broughtest us out into a WEALTHY PLACE.

“Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us.

“But let *patience* have her perfect work, that ye may be perfect and entire, WANTING NOTHING.”

.

The subject you will bring to your imaginary audiences this week is simply entrancing. It forms the basis of Mentalphysics teaching. So far you have been teaching this invisible audience of yours: “The Nine Universal Positives;” “You are the Temple of the Living God;” “The Greatest Thought You Will Ever Be Able To Think;” “The Loveliest Thing You Have Ever Known.” Now, you are to not only thrill your own being, but you are to impart the truth that, “You Are Not Subject To Decay and Death” and “Life—To You From Every Living Thing.”

.

May it be a wonderful week for you. Live in your own imaginary world. You are a great speaker, a great teacher, a great guide . . . yet, remember: humility, sincerity, and LOVE!

.

“You Are Not Subject to Decay and Death.”

“My Beloved, we have to be able to think if we are to understand the subject that I shall now bring to your attention. This subject, indeed, forms the foundation of the teachings of the Science of Mentalphysics. I know that in addressing you I speak to those whose hope and belief are so exalted that I realize that I speak to a body of true spiritual pioneers. It has been said that Mentalphysics is a century before its time, and we modestly bow in acquiescence. So revolutionary are the truths unfolded by the method of Mentalphysics teaching that many lack the courage to give that teaching even intellectual consideration. Some decry Truth, and during the last twenty years it has not been uncommon for Mentalphysics to have received quite heated criticism and even fiery condemnation. We have proved by our study and practice of Mentalphysics methods that we

are pioneer thinkers. We may not be especially intellectual or academic, but to all of us has come in varying degrees the irrevocable spiritual understanding that (1) Man has the ability to live as long as he desires, and (2) Man is not subject to decay and death.

“I hope that anyone of you, feeling that he speaks with sincerity, will ask questions audibly — or formulate questions in your mind which I am sure I shall be able to answer.

“Now, Friends, our subject is so revolutionary that I would not dare to venture to speak upon this subject other than to people who had either definitely studied Mentalphysics or whose previous study had prepared them for such grand enlightenment. To the great majority of people ‘decay’ of the human body is as natural as night following day. Their belief—bulwarked, I admit, by abounding evidence throughout the history of the human race—is that the body grows old and decays naturally. Many people believe that their bodies grow old with use, and wear out as do old shoes or anything else; and, despite the fact that Western medical

science is today freely admitting that the cells of the human body are potentially immortal, despite the fact that (properly understood) all religious knowledge proves that Man is immortal here and now—in eternity now—*human beings, generation after generation, have believed and do believe that the span of Man's life and the length of time that he has power to live on this earth is limited to three score years and ten.*"

Q. While I do not personally believe this, the great majority of people do. The reason they believe it is that the human race is taught that Man is ready for the grave when he is seventy years old. How do you account for decay and death?

A. "Now, the meaning of the word 'decay' is the passing gradually from a sound state to one of decreasing perfection; it is a decline; it is a gradual impairment. The meaning of the word 'death,' you will agree, is a cessation of life, that state of being in which vital functions cease. To be told that there is no decay or death would be mere 'wind in the ear' to the great majority of people. Evidence in abundance proves that these two conditions exist, and that Man is subject to them. It seems to be a principle that is inevitable, inescapable. Death inevitably follows decay, and here it is that neither fame, nor renown, nor wealth, nor friends, nor naught else can aid a man. But Man believes—he himself believes—in immortality, and longs to be immortal. No religion in all human history is lacking in this belief.

"Man fears what he calls 'death' because he instinctively knows that his thought, his feeling, his action—the net residue of his personal expression in Life—does not measure up to the divine expression of his inner self. So he instinctively fears that he will not, after his 'death,' enjoy the felicity and peace of immortality which, in his highest moments, he has visualized as desirable for himself."

Q. Do you really feel that most people believe in what is called immortality? . . . Immortality is something so nebulous in the mind of the average person.

A. "Yes, that is so. I agree with you that Man instinctively believes in the continuity of Life—after death, as so many religions have taught. While he feels and believes and longs for a state of consciousness that he calls immortality, he fears death; and the reason he fears it is that because, through perhaps 90 per cent of his thought, he knows that he does not measure up to his thought or his ideals. But when we raise ourselves, as we may, in consciousness to a point where no negation whatsoever finds lodgment in our mind—and this means us—then we realize that we are immortal now.

"Men know—but they do not know that they know—that the human body has decayed through Man's own ignorance. That without a body, Man cannot continue his apprenticeship

towards knowledge, and he cannot imagine himself without his present body. Also, that he must come back to this earth again and again to rebirth and 'death' until . . . and this is the malingering fear of his soul.

"But to one who has initiated himself into the mysteries, there is the completely satisfying assurance that he is immortal NOW . . . that he commands (because he has created) a human body merely for the purpose of unfolding to himself the holy arts of living and of becoming What God Is . . . that, when he has supremely grown in knowledge, his human form will finally pass away forever and give way to a form more subtle and fitting for him to carry on work in a realm of infinitely finer vibration than can be continuously enjoyed in this earth vibration. 'I come from God,' says the enlightened one. We know that there is naught but God. Therefore, the wise one says, 'I live in God, and I return to God, because I must, for I live in Him . . . I live in God, I return to God, because I know beyond any peradventure of doubt that there are no gaps in my life.'"

"As God is immortal, so is my life in God immortal."

Q. I believe this, but it is hard to see that Man is not subject to decay and death.

A. "I can understand that, because 99 per cent of the human race believes that decay and death are inevitable. But I emphasize to you the need of your gaining an unshakeable belief that you have the power to live as long as you desire. Once flood your consciousness with this great central idea, and you will have gone far toward not only gaining a practical working method for rejuvenation, but *all* negation will at the same time be uprooted from your mind. The very meaning of these words will change for you as you practice, and in a month or two, the idea of 'age' will have disappeared. You and I have much to do. *We are the progenitors of the New Age, we are the builders of the New City, we are the leaders of the New Race . . . well, then, we must never be hampered by a consciousness that thinks age and decay, and we are never to entertain the idea that we shall die in the midst of the work that we like to do and which we feel that we have to carry out.*

"But we must not deceive ourselves. I declare to you that THERE IS NO OLD AGE . . . THERE IS NO SUCH THING AS OLD AGE. Not having thought of it in this way, you may retort, 'Why, what do you mean? No old age? I myself am forty, fifty—how can you possibly say that there is no old age?' Yet I repeat that there is no such thing as old age. If you doubt this assertion, take a day off tomorrow and go to any library, and try to find out what old age is. All that you will be able to find is that which is CALLED OLD AGE is only a CHEMICAL CHANGE in the body, a change in the perfect chemistry of the body, brought on by wrong diet, wrong habits of many kinds—breathing, walking, standing, sitting, resting, feeling, thinking. Old age is a chemical change. *And it can be avoided. We are on our way to learn how to avoid it.*"

(Of course, there is very much more that you could tell your audience about "You Are Not Subject to Decay and Death"—much material is to be found in your Initiate Group Course (Lessons 2, 3, 4). But I do not wish to surfeit you with material—you must eventually prepare your own. After you have come to this point in your address, in which you keep every phase of expression or argument up to a high spiritual plane, you deliberately go into your next subject. Be convincing! Be confident! You know far more about your subject than those who listen to you.)

"Life — To You From Every Living Thing"

"My Beloved, you do not need to be told, I am sure, that every living creature, every visible material thing is ever in the making, is ever in the state of 'becoming.' You are; I am. No form or manifestation of God's Universal Life has ever been or can ever be separated or severed from its original kinship. But while it is connected with its original kinship, it is always in a state of growth and 'becoming' greater than it is. Moreover, the finer, more subtle the expressions and manifestations of Life, the more obvious is this truth to him who knows God's Law. Science has declared that the chemistry of all parts of space is the same, an idea that the philosopher expresses when he says that 'The one Cosmic Law of the Universe is the life movement of the Spirit through the rhythm of all things.' Behind all phenomena there is, as we know, life energy. This life energy produces the varied phenomena, visible and invisible, that is called the Universe, of which human beings (you and I) are parts, using by our knowledge whatever we *will* of the Cosmic Energy. That is, using the energy through training of our will, our desire, our thought. I am sure, moreover, that we in Mentalphysics today do not need to be told that every expression or manifestation of God's Life in the Universe, every form of Life, is a center of action and reaction in the whole ocean of Life, the Universe. And every one of these forms has its own atmosphere and its own motion. You know that of yourself; I know that of myself. It is true of All That Is! You may say that the whole Universe is made up of separate differentiated atoms, each a part of That Which Is—God, the Creative Spirit, Universal Intelligence, Divine Wisdom—call it what you will; the differentiated atom, Man, being complete in itself, yet dependent upon and making up the whole. Remember, we are Divine."

Q. Yes, Man is divine in the sense that he is growing into what God is. I suppose you will say

that, when Man has come to know his true nature, he will not be subject to decay and death?

A. "Precisely. And if he 'will not be' subject to decay and death, he 'is not' subject to decay and death now. We are a part of God, and, being so, are what God is. We could not imagine GOD being subject to decay and death! Of our kinship with God, we have much irrefutable evidence.

"We have, of course, the illustration before us in our own bodies. We can see that a human body is composed of an illimitable aggregation of cells of Life, each cell being *apparently* separate, but each of the cells individually being dependent upon and interdependent with every other—and *all* of the cells subject *to* and operating *in* the same Law. We have another illustration in the ocean—each drop of water having its own place and importance. We have another illustration in the heavens and, *if we have eyes to see*, countless other illustrations in every established channel of Life in organized forms which reveal themselves to us. It is this *dependence* of every cell upon every other cell that I would emphasize. For if we correctly visualize this principle of our own bodies, we can more easily realize the structure of God's Universe, of God's Nature, and the all-wisdom of God's Law in the Universe. Then we shall properly comprehend that Man, you and I, is a microcosmic sphere of energy exactly reflecting the macrocosmic sphere of which he is, as it were, a single cell made up of atoms held together in rhythm by vibratory law; every being dependent upon and a part of the same vibratory law; every other being—and that is difficult to comprehend—being dependent upon and a part of the same vibratory law. There is, in other words, no division.

"As a single conscious cell, then, dependent upon all other conscious cells, Man is dependent upon the whole Cosmos, parts which keep each part in rhythm. You can see that. I am sure that you can. So, my Beloved, we see that Life, the center of the energy of the Cosmos, which causes all things in the Universe to be what they *are* . . . Life flows in balance everywhere, and *is* actually our constant state of 'becoming' as we *grow* in the knowledge to *use* it in whatever way we fit ourselves—as complete and perfect reflections of God's Divine Law, or as mere human sheep . . . as wise men or as fools . . . healthy or unhealthy . . . happy or miserable, and so on *ad infinitum*. In a word, all that *appears* to be *our* Life is flowing into us.

"I CANNOT EMPHASIZE THAT TRUTH TOO GREATLY . . . ALL THAT APPEARS TO BE OUR LIFE IS FLOWING INTO US! THIS LAW WE CANNOT STOP NOR CHANGE. OUR LIFE IS THE RESULT OF THE MANNER IN WHICH WE USE THIS EVER-FLOWING-INTO-US LAW."

Q. Our problem, then, is to know how to use it. But how can we learn it?

A. "My Beloved, this we must learn. This is what Mentalphysics teaches. We have to 'feel after It,' if, 'haply we may find It.' But *finally*, ours alone is the choice. Our choice is

final. But the beautiful part of it is that when we come to God in meditation, and we sit and we are still, it seems that millions and millions of these cells of our body change, and seem to minister to us. They seem to take on greater Light, and, though he who has had the experience cannot define or describe it to another, even the very physical body seems to have greater wisdom. It seems, moreover, that all the great concourse of the individualized cells of consciousness in the Universe coordinate and amalgamate to bring us what we truthfully desire. But there must be no alibi. There must be no dishonesty. In God's plan, we must use all that we know of Light within ourselves. Because in the final analysis, the very last, all that you will be able to find is that God said to you, 'Let There Be Light.'

"And, my Beloved, thou art that, and the thing that thou seekest is within thine own self, flowing eternally to Thee from every living thing. Never will you find it in any other place."

"Now, as I am talking both to you and to myself, I feel that everyone of us intellectually understands this, though we know that, in everyday action, we fall short in the spiritual concept that, as I am dependent upon all that lives, so my own indifference, forgetfulness, wantonness, detrimentally affect all other living things as well as myself. 'I' can be only what all other living things are in consciousness to me. All other living things are affected by what my own consciousness is. My 'good' is the 'good' of the Universe; my 'evil' affects not only 'me,' but all Life in the Universe

in the same way. That, then, is my first conquest — the understanding of this unalterable Law of God. Its consummation in my own life expression is my own salvation. Nothing else is."

Q. But how can this be taught? How can we learn "Life—To You from Every Living Thing?"

A. "Well, all I can say, again, is we must *learn how!* We have learned the truth of the absolute indivisibility of Life Itself, of which we are a part. We have learned of the fact that 'it is the spirit that quickeneth.' We have learned that 'the Tao that can be told of is not the Absolute Tao; the names that can be given are not Absolute names.' We also know that our own bodies are The Book. We see universality in everything, from the atom to the sun, from the amoeba to Man. Our infallible example of universality, so easy that a child can understand, is our own breath—the Holy Breath of Life which brings all things into being, and quickens and sustains Every Living Thing. We see that we are linked up with every form of life, visible and invisible. We see that our breathing apparatus is at work all the time, bringing to us from The All (God) everything that is necessary for us to have Life more and more abundantly, leading us on, through our own right practice, from height to height of wisdom and lovingness. Our cup is constantly overflowing. The eternal principle is that all is everlasting in motion, flowing to Every Living Thing. What is 'yours' one moment is 'mine' the next, and so on eternally. Everlastingly overflowing!"

Your Personal Practice For The Week

(In this present Lesson and your last week's Lesson, you have accomplished much. You have proved to yourself that what you have for long known to be true for you, you are now capable of proving in words for others. Actually you have taken four distinct subjects, all of which, it is true, are very closely related to the others, and have presented them in lecture-form to an imaginary audience. Silly, says someone! Not at all; this is the way to learn. There is no better way, and for the work that you are preparing yourself, never believe that it is necessary for you to take any courses in public speaking to fit yourself effectively and successfully to teach Mentalphysics. Of course, I am assuming that your general education and knowledge of the English language are adequate.)

My thought is continually with you. In my heart there is the desire to have you with me, so that I would be of practical value to you in your actual practice. This, however, will come in due course.

I cannot, of course, compel you to see what a grand privilege is being placed within your grasp . . . for to impart to others who know less than we know is a remarkable blessing both to the imparter and to him who benefits from the imparting. I naturally hope that you have made up your mind to become a great Preceptor in Mentalphysics.

As I have before remarked, however, if you do not wish

to become a Preceptor, this study — and particularly this practice — will be of inestimable benefit to you, if only for the fact that it will make you a master of true diction, a clearer and more concise speaker, and an organizer of your own thought.

This week let your practice be regular and sincere!

ON SUNDAY EVENING: Quietly read and re-read, inaudibly, what I have written for you. Make any written notes (only notes or reference

marks) that you care to. Feel in your own heart that it is all true, but that you have other, and perhaps more forceful, ideas on the two subjects treated. Be sure that you identify similar ideas in the subject matter under the two heads. Then meditate —

"I AM PREPARING MYSELF FOR PRECEPTORSHIP.

"I AM AN AGENT FOR THE REDEMPTION OF MANKIND.

"I GIVE THANKS — I GIVE THANKS — I GIVE THANKS."

(I purposely refrain, as you must have noticed long ago, from giving you thoughts and putting unnecessary words into your mouth for use in your meditation. You must create this for yourself, but I would suggest that you enter meditation with a very deep feeling, and that as you declare "I am preparing myself for Preceptorship," feel with all your heart that this is true. Know that there is a tremendously strong feeling within you confirming this possibility.)

ON MONDAY EVENING: Read over once, inaudibly. Then imagine that you have before you a small group of people in your own living room. You then read aloud, feeling that you are the master of what you are doing — no nervousness, no anxiety, no fear. Read it over the second time, critically. Read it over the third time, word for word, and watch that *every word* is correctly pronounced — you read in conversational style! Then meditate as above.

(You have probably adopted the mirror idea. Stand before a mirror and be your own critic. Do not, however, allow your own reflected image to detract from the intense feeling within yourself that you really *are* a speaker of great power.)

ON TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a public address. You rise: you imagine a large audience before you: you read aloud, feeling that you are the master of what you are doing. When a question comes you change your style a little, imagining that you can see your questioner before you. In your answers you assume a completely positive, confident tone . . . you are a public speaker . . . you are entirely unafraid. (As you speak, analyze and criticize yourself — be sure that you are doing your best — you are

using persuasion in your voice — your face is serene and radiant in joy.) Do this twice.

Then meditate as above.

(This is your banner evening of the week. When you enter your own study, get the feeling that you are a public lecturer . . . you await the exact moment that you are to walk out to face your audience . . . as you read aloud, you are to encourage the feeling of absolute victory. Your lecture is a great success. Watch the fluctuations of your own voice and deliberately feel that all the Love, all the Wisdom, all the Spiritual Force of yourself are going out through your words to your audience.)

ON WEDNESDAY EVENING: Same procedure as Tuesday.

ON THURSDAY EVENING: You are now perfectly at home with your subject. Stand and deliver your message once — to perfection! Then sit at your desk, take parts of it and make your own additions, writing in your own words what you feel should be introduced. Read over once again your whole Lesson, with your own written material added.

Then meditate as above.

(Now, tonight you are not only a speaker, but you are also an author: you deliver your message, then you write — and, in writing, believe with all your heart that ideas and words will flow into your mind as rapidly as you are able to capture them on paper. Be courageous! Be sure that you can do it.)

ON FRIDAY EVENING: Read aloud once in perfectly grand style, facing a mirror if you wish, and feel that your audience is tremendously impressed.

Spend remainder of evening in meditation.

(After you have delivered your address sit and rest. Imagine that you hear the plaudits of your audience. Feel a deep humility and gratitude within yourself that you of all people are blessed to be of true service to your fellow-man.)

ON SATURDAY EVENING: Spend quiet time; or you may invite your friends, and deliberately direct the conversation your way. Try the experiment upon your friends, but, of course, without their knowledge.

Last thing before going to bed — meditate.

Conclusion—Is Not Life Greater Than Death?

My Beloved, I do desire you to see the truth about LIFE—and to realize that THERE IS NO DEATH!

When we realize that at last we have overcome the all-impelling fear, which is death, then *Life shines through us!*

Let us not think that we are a mere human brain. *Let us know and realize that we are the living, moving Spirit of Life! We are eternal!* My Beloved, if we are humble and grateful and happy, we realize that even though we know so little, we are winning the battle! *We are winning the battle!* We now have to come back and back and *back*, but always in ascending consciousness! We shall never have to retreat. We shall never have to go over again the darkness and death of our own debris. We are where we are, and the ascent is ever before us! Why? For we are—Man is—God in Human Form! *And by what people call God's mercy, God's grace, by the infinite bounty and love of God's moving wisdom, we* (I do not know how we ever came across it, but we have found it, and none can take it from us)—even we, *are the chosen ones to teach mankind.* How grand!

Is not Life greater than death? and *how* are we transfigured? When we have finally served our apprenticeship, this transcending knowledge always awaits us, and then, we are always in the consciousness of several scintillatingly incontrovertible points of Life. And these incontrovertible points of Life, I would give you in this way: We become conscious . . .

- (1) THAT WE ARE THE CREATIVE SPIRIT EMBODIED—We are what The Thing is. We are the Final, Absolute, Continuing, Everlasting, Never-ending *Thing That Is* . . . the same today, yesterday, tomorrow, forever . . . *The Thing That Is—That Has Been—That Ever Will Be—That Cannot Change if It Would.* That is the akashic ocean of our own thinking, at all times.
- (2) THAT WE ARE THE ALL THAT THERE IS EMBODIED IN HUMAN FORM—Nothing can exist outside the All That There Is—nothing; you can see that. Therefore:
 - (a) We are of That Which is Omnipresent . . . Present everywhere at the same time.
 - (b) We are of That Which is Omnipotent . . . all-powerful, possessing unlimited power, possessing ALL the Power there is, not partial power.

(c) We are of That Which is Omniscient . . . all-wise, all-knowing, possessing all knowledge, knowing everything, having definite knowledge.

- (3) WE ARE THAT WHICH IS INFINITE—(a grand word) Unlimited, boundless in time and space; without limit in power, capacity, intensity or excellence; perfect; boundless, immeasurable; illimitable; interminable; limitless; unlimited; unbounded.
- (4) WE ARE OF THAT WHICH IS ETERNAL—Without beginning or end of existence; always existing; underived and indestructible; everlasting, endless, infinite; ceaseless; perpetual; we are of the Great Causeless Cause.

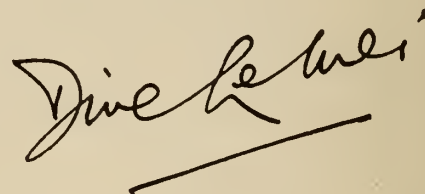
When we realize this, He (or It) shines through us, and we are transfigured!

- (5) WE ARE OF THAT WHICH IS INDIVISIBLE—There is no death to break it. Indivisible. Being the Creative Spirit embodied, we are of THE WHOLE. Every so-called "part" of the indivisible (the Absolute) is in touch with every other "part" and The Whole—all is one, undivided, incapable of partition or separation. In the words of Jesus, "*I and My Father are One!*"

.

And so, may we all kneel at this instant, and forever after, at the altar of Life, knowing that we come to Life as a tired little child, after a hard day of play, comes to the lap of its mother in the twilight. May all that I might have said, or would have said, be in your hearts and your minds forevermore.

Yours Ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Thirteen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Second Rung
Lesson Fourteen

WE KNOW THAT SPACE IS FILLED WITH SUBSTANCE—WE GET THAT TRUTH FROM OUR KNOWLEDGE OF PRANA. THIS PRANA, THE SOUL OF ALL ENERGY, IS A SUBSTANCE, UNIVERSAL, ALL-PERVADING. YOU ARE IN A SEA OF PRANA. IDENTIFY YOURSELF WITH IT SO STRONGLY AS TO IDENTIFY YOURSELF WITH IT AS ALL-PERVADING! THE UNIVERSE IS REALLY WITHIN YOU—THE EXTERNAL UNIVERSE YOU KNOW ONLY BY PERCEPTION. YOU SEE THE UNIVERSE AS YOU ARE AND NOT AS IT IS.

Introduction

I cannot tell you what great pleasure I have had in writing this Lesson Fourteen for you. I hope that as much joy will come to you as you study it.

Before you commence to study this Lesson, I exhort you to go back to Lesson Four and study that Lesson for one evening before you enter upon this present Lesson.

Particularly do I draw your attention again to your First Experiment, your Second Experiment, and your Third Experiment. You will notice that, in Lesson Four, I have not devoted much space to either of these three Experiments—indeed, they could not be condensed any more. But I have done that by definite design. I am satisfied that I have given to you, however, sufficient instructional material and, on the first evening of this week, I would suggest that you take these Experiments and expand them in your own language. I cannot over-emphasize their importance in your whole study of Mentalphysics, and particularly in the art of healing.

Be quite sure that you fully comprehend the purport of these Experiments.

Take the First Experiment and, in an attitude of meditation, be quite sure that you feel IT coming into you.

In your Second Experiment, be quite sure that you feel IT going out from you.

In your Third Experiment know that you are completely surrendering yourself to IT—further, be quite sure that you know *how* you are doing it. This will call for *great faith* on your part. Faith with reason is the greatest tool that can be offered to and developed by any human being.

My Beloved, possibly the Greatest Teacher of all . . . THE TEACHER said, “Thy faith hath made Thee whole.” It was nothing but faith! Faith should be the one quality that permeates our whole consciousness.

When we attain to sublime Wisdom, then nothing matters. We seem to have learned so little. But what we have actually learned reveals itself through us so that in the eyes of some people we may be considered to be great, though in our own mind we should always be completely humble, knowing that no matter how much we may have learned and how much, as a result, we are able to achieve, yet the little that we have learned and can achieve, compared with what can be learned and achieved, is merely infinitesimal.

I counsel you to great faith and great patience. Be happy! Have Faith! You are attaining to Divine Wisdom, and the “miraculous substance” will portray Itself and through you manifest in great powers—that, in itself, is bliss! But you are naught. You are merely growing into That Which you are!

Ever remember, my Beloved, that faith is like the blossom which comes before the fruit—faith always comes before our good works. Faith makes the discord of today the melody of tomorrow.

Our faith must be regarded as the golden key that unlocks the eternal cabinet of God’s treasures—wise must we be in choosing what we take therefrom, for in the end we have to learn that Faith is the secret bride of Love.

Peace be unto you forevermore.

The Second Rung—Lesson Fourteen

This is the second Lesson in Laboratory Technique that all Nobles of the Light in the *Ding Le Mei Preceptor Course No. 1* are required to engage in (the first Lesson of this kind was Lesson Seven).

Enter upon this week's work with humble determination.

Laboratory Technique In Mentalphysics Project No. 2

My Beloved, although many weeks must elapse before it will be possible for you to come out to me at our New City for oral teaching, I find myself already hoping for that time to come. It is quite a wonderful experience for me to be teaching you in this way by the printed word, but it will be much more wonderful for both of us when you come here to me, when we shall be able to go very much more deeply and practically into the hidden teaching of Mentalphysics.

This Lesson is to be another in the Laboratory Technique in Mentalphysics, and it will be succeeded by Lessons Nos. Twenty-One, Twenty-Eight, Thirty-Five, Forty-Two and Forty-Eight. The primary purpose of this Laboratory Technique is to train you to follow your vocation as a Preceptor in the art of healing the maladies of those who will come to you for spiritual healing, and place within your knowledge a method calculated to bring complete satisfaction of heart alike to him who comes to you and to you yourself. These Laboratory Lessons place within your grasp a private method: there is no hit-and-miss about Mentalphysics, and you are assured that, if you will faithfully study this technique, you will be grateful for having done so when, later as a Preceptor, people will seek you.

Spiritual healing is as old as the hills, as you know. In our modern world, however, people are often deceived by those who claim to be able to heal, whose knowledge goes no further than a mass of empty platitudes, and who, though they may not intend to do so, bring much more confusion than comfort to their "patients."

In the final analysis, all healing is spiritual. In the final analysis, no man or woman can "heal" another. It is only when the Preceptor has himself risen to heights of understanding that he realizes that he is but a channel, a conduit, for the Divine Force of Life to re-establish Its rhythm in any organism that healing takes place. You heal yourself much more than any other person can heal you! All healing, on all planes, is in the hands of the Eternal Lord.

At the same time, we are always to use our understanding of Mentalphysics in attempts to help other people, and we shall always be able to do so, if (a) we are sufficiently humble in our knowledge that it is HE who doeth the work; and (b) if our "patient" is spiritually in accord with us and desires the healing to come. We "heal" with every word, with every look, with every touch—that is, the Divine Force of God's Perfection is ever flowing in and through us, and, according to our understanding, do we bring Light to all with whom we are brought into contact, no matter when or how.

Therefore, you must enter upon this Laboratory Technique in the fear of the Law. Above everything else, you must be humble in heart, though at times it may be necessary for you to exert yourself and express yourself very forcibly to convince and impress him whom you would help.

If you will think on these words, and allow their inner meaning to come into your consciousness, you will have the full answer—

"BELIEVE THAT YE HAVE IT."

Purpose Of This Project

- | | |
|---|---|
| (a) TO TEACH YOU A LITTLE MORE CLEARLY HOW TO "DWELL IN THE HOUSE OF THE LORD" FOREVER. | (c) YOU ARE TO KEEP THE METHOD OF YOUR PRACTICE SECRET TO YOURSELF. |
| (b) YOU ARE TO WATCH AND RECORD RESULTS, AND MAKE A REPORT LATER WHEN REQUESTED TO DO SO. | (d) YOU ARE TO LITERALLY LIVE IN YOUR EXPERIMENT DURING THE WHOLE OF THIS WEEK. |

Prepare Yourself to Help Others; Learn The Secret, but Never Disclose it

In this project you are to learn how you may,
perhaps instantaneously, help others. You are to
learn the secret, but you are never to disclose it.

A. The Foundation of Your Secret

With certain qualifications and additions, you are now to learn the secret of all healing. Nothing could be more simple; nothing could be more profound, but you are to know, right here and now, that it is secret. I am to tell you, and it is to become your own; but you must lock it up in your heart and humbly walk in its Light, using it continually, else it will atrophy and perish. And if you, for any reason whatsoever—but particularly for reasons of pride—talk about it, it will leave you, and you will wait long before you may recapture it. In due process of time, you will know that you are safe in divulging your secret . . . *it is my duty now to tell you that that time is not yet.*

1. Turn Back to Lesson Four (pp. 2-3)

Read over prayerfully First Experiment, Second Experiment, Third Experiment—*herein, capable of infinite expansion, is your secret*—the secret of all healing, rejuvenation, regeneration. You may, of course, be surprised, though I do not think you will be; but, should you be, I assure you that, as the weeks pass, each Laboratory Technique Lesson will bring you enlightenment.

2. Be Careful About This

Now, it is essential that you get clearly into your mind the principal technique of your Three Experiments, thus:

FIRST EXPERIMENT—THE FORCE COMES INTO YOU

- (a) You breathe (preferably the Memory-Developing Breath, but this is of little importance; it may be any Breath, just as you favor).
- (b) You Feel the Light Coming Into You—be sure of this!
- (c) You Feel the Light, the Force (what you feel is It), COMING INTO YOU . . . IT IS FILLING YOU.

SECOND EXPERIMENT—THE FORCE GOES OUT FROM YOU

- (a) You Feel the Light Within You—You Are Full.
- (b) You Are Now Going Outward to It; You Are Melting Away into It—your body, your mind, all that you feel yourself to be, is GOING OUTWARD TO IT.
- (c) Your Cup Runs Over—YOU ARE GOING OUTWARD TO IT.

THIRD EXPERIMENT—YOU THINK OF THE "REALITY OF THE UNIVERSE"

- (a) You Feel the Macrocosmic Proportions of the Universe; You Feel Your Own Meager Microcosmic Proportions.

- (b) You Are Completely Overwhelmed by the "Reality of the Universe"—how easy it is for you to lose yourself in It.
- (c) You Are Lost in It; You Surrender Yourself to It; You Feel That You Have Completely Surrendered Yourself to It.

3. Meditate Upon the Above

Do not employ any words in your Meditation. Chant the "OM," if you wish. Better, completely lose yourself in Light, in accord with the Three Experiments.

B. You Now Begin Your Good Work

Just as you have begun to prepare yourself as a public speaker and teacher, so now you are to begin, in the secret place of your own heart, to help and heal others. I emphasize that you are to do it secretly; you are to sow the seeds, and until they have come up strongly in your own heart and consciousness, you must never mention this to another. It may be quite a long time before anyone will come into your office or your home for spiritual healing, but as sure as you live this will take place some time in the future.

Therefore, prepare yourself! It is never too early!

C. Your First Interview as a Preceptor with a Student Who Desires Healing

Just as you have begun to imagine your audience before you in your public speaking practice, so you imagine yourself, now, as a full-fledged Preceptor of Mentalphysics. People make appointments with you—they need help, they come and go—your treatment of them and your success with them determines your success or failure as a Preceptor.

Therefore—

- (a) We assume that a person comes to your office or home trustfully and confidentially, needing your help, believing explicitly in you. Your secretary ushers the person into your office, unassumingly offers a seat, announcing you will be in directly.
Your Entrance.—Before entering the room, you "get the feeling" (as instructed in your Experiments), and

as you enter you see the whole room filled with Light; instantaneously, as you greet and shake hands (firmly and in confidence) you imagine a great Light about your guest. You feel loving and sympathetic toward him or her.

Your First Words.—Let your first words be positive, your voice clear and resonant . . . such as, "What a glorious day it is!" or "I am so glad to see you!"

- (b) You are now seated, preferably opposite your student. Your smile lights up your face in joy, as you say, "Now, I know I shall be able to help you! Tell me all about it. Keep nothing back!"

Your Attitude.—Your attitude is fully sympathetic and restful and confidential—you feel worthy of your student's trust. You encourage your visitor to speak, and encourage yourself to silent interest: you appear to be "all ears," though as the negative story comes from your visitor you may "lay the ghost" to almost every sentence, knowing in your heart that as this disturbed soul pours out all his or her troubles to you, he or she is also "laying the ghost" of his or her discomfiture.

Encourage Vibration of Stillness.—Keep quiet; ask no questions (unless the story lags); allow the "patient" to talk himself out; but if it is necessary for you to pass some remark, let it be a definitely *positive* remark.

Send Out The Light.—Do not move on your chair; deny the whole story in your heart, and, as you sit, silently feel (as in the Second Experiment) the Light overflowing from you.

Appear To Be Very Serious.—Above all, do not treat lightly the subject or condition, no matter how improbable. Give your visitor the feeling that listening to his or her story is the most important thing on earth! And it is to your visitor.

(Now, when your visitor comes to you, you do not have the remotest idea of what his problem is.

It may be one of millions relating to health, unhappiness, love or family affairs, finance, his job, religion, hallucination or mental oppression . . . indeed, anything whatever.

What you must remember is that there is only one problem—that is, the problem of the person's Higher Self. You are not capable of solving any problem whatever, though you are capable, from your own experience, of imparting ideas. You can comfort—God cures! You can offer counsel—it is God's Wisdom that enables you to do so! You can heal, but "of myself I can do nothing." . . . moreover, there is only one way you can approach it—that is, from a high spiritual point of view. It is never your problem to solve—it is God's, and only in God's Wisdom dare you essay to advise.)

D. You Begin Your 'Treatment'.. Be Humble!

You Begin To Speak.—Immediately your visitor has stopped talking, you should (a) move in your chair; (b) silently take a deep breath and, in doing so, get the feeling of the First Experiment; (c) then begin to speak in a voice rich in sympathy and wisdom, knowing that the vibration of heaviness is passing in the mind of your listener—be sure of this, as sure as you are that you are breathing.

Raise The Vibration.—You see the Light clearly, the problem has melted in your mind, and you feel that you are sure that it has passed from the mind of your visitor.

(You are in entire command of the situation. Spiritually you know that your "patient" hangs on to every word that comes from your mouth—yours is a great responsibility, but as you have completely surrendered yourself, you are assured that the right words come into your mouth, that those right words are being spoken at the right time, that they are being spoken to the right man—and the right result is sure. I cannot, of course, inform you what any particular problem will be—you must be prepared for anything whatever; but, as I have inferred, when you approach all problems from the one single spiritual angle of your Three Experiments, no matter how involved the problem may be, it will disappear in the mind of your visitor like snow that melts in the morning sun.)

Perhaps it may help you if I recall one or two incidents in my own experience.

"I FEAR THAT I SHALL LOSE MY TEETH!"

In New York many years ago, a German lady came to me telling me that on the following day—Wednesday—she was going to have all her teeth extracted, and that she was sailing for her homeland on Saturday. She was in great distress. I listened to her story, and then suggested that it might be possible to save her teeth. She told me that all her life she had had a fear of losing this very beautiful set of teeth which sparkled and shone as she spoke to me. I suggested, again, that it might be possible to save them. She listened attentively to my suggestion, and then I continued that it would perhaps be wise if on Thursday and Friday she took no solid food, fasting on orange juice or citrus juice and water. She seemed to acquiesce, and was greatly relieved when I explained to her that the idea that she must have her teeth out conceivably arose from her old idea of fear, continued over many years, that she would lose her teeth.

At the mere suggestion that she could possibly save her teeth, her face lighted up. She accordingly promised that on Thursday and Friday she would carry out my suggestion.

I also told her that when she went to bed, she should meditate upon her "perfect" teeth. There was no further instruction.

On Thursday, she returned a completely changed person. Apparently my suggestion had sunk very deeply because, during the second conversation, she exclaimed with great gusto, *"I know now that I shall not lose my teeth."* Feeling that if she sailed on that Saturday my work in her behalf would not be completed, I suggested that she delay her sailing for another two weeks. Readily she agreed . . . *"I will do anything if I can save my teeth,"* she said. Thereupon, I advised her to go to the zoological gardens and watch the animals, purely from the point of view of their teeth—lions, tigers, and so on. I further suggested that she meditate upon these words on Thursday night and Friday night, *"MY TEETH ARE PERFECT. THE LIFE OF GOD IS IN MY TEETH. MY TEETH EXPRESS GOD'S PERFECTION. I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."*

She returned to me on Saturday morning completely assured in her heart that none of her teeth need be removed. During the following fortnight, I saw her twice and she sailed for Germany on the last Saturday.

Incidentally, I was able to prove to her that it was her own fear that had brought about her extremely negative thinking, and both she and I were happy that Wisdom had shown her The Way . . . a "seed thought" that I trust affected her in all her affairs of life.

HE REBELLED—BUT HE SUCCEEDED!

The following incident I remember quite well, and from it you will gain some inspiration:

Some years ago, a student of mine flew from New York to Los Angeles with the express intention of seeking my advice on a physical condition that seemed to him to be of paramount importance—he said that he had had a stroke.

Upon his arrival I did exactly what I have instructed you to do in this Lesson—namely, I listened to his tale of woe. This took two days. On the third day I took him at once into one of our large classrooms, having brutally made him climb three flights of stairs, and told him that we would now begin work together. Seating him at one end of the room, I sat down beside him for a moment. I then arose and went to the middle of the room, where I stood facing him. I then asked him to stand (which he did with some misgiving), spoke very kindly but forcefully and commanded him to walk toward me as nearly as possible following a straight line in the carpet. He said that he could not do so. I told him, quietly but firmly, that he could. He again rebelled. Overruling him, I told him to try. He then began, and in the first ten steps moved only a fraction twice from the line. As he came nearer to me, I moved backward slowly and, to his own amazement, he walked clear across the room, following the line in the carpet with very few missteps.

This convinced me that his trouble was much more mental than physical.

Accordingly, I endeavored to inspire him by painting a picture of his undertaking certain physical exercises to strengthen his right leg. I painted for him a mental picture of him dancing, skating, swimming, and so on (I knew him to be athletically minded). I forthwith engaged a carpenter, who built for him a set of parallel bars and other odds and ends, and I instructed my "patient" to come and exercise whenever he wished. He did so every day, and on every alternate morning I interviewed him . . . each time telling him appropriate stories of other people whom I had known who had thoroughly cured themselves of somewhat similar troubles. From the start I was irrevocably convinced that he would be

cured. Each time he came to me, I carried out what is described for you in the First, Second, and Third Experiments.

The meditation that I instructed him to engage in was as follows:

"I AM PERFECT . . . I AM PERFECT AS GOD WITHIN ME IS PERFECT . . . GOD'S FULL LIFE AND PERFECT EXPRESSION SHINE THROUGH ME . . . I AM PERFECT . . . I AM PERFECT . . . I AM PERFECT . . . I GIVE THANKS . . . I GIVE THANKS . . . I GIVE THANKS."

After three or four weeks, he had recovered completely and set out to "see the sights" and to enjoy himself in Southern California; later he returned East, knowing that he was "made whole."

HEART TROUBLE . . . HOW SIMPLE TO REMEDY!

Some years ago, a student of mine, wife of a professional man, told me the difficulty she had in coming to Class and following the practices required of her in Mentalphysics because her husband objected. It appears that it was a source of constant wrangling between the two of them. She had told me, however, that her husband suffered from heart trouble.

In Government Service, he had gone to Government doctors; later he wrathfully declared that they had done him no good! He then went to civilian medical men, spent practically all his money, and, again, ungratefully declared that they had done nothing for him but reduce him practically to penury! Finally, urged by his wife, he came to me. Knowing his attitude of mind, I assumed complete indifference. I assured him that I was in possession of a "sort of secret," but that he was in no frame of mind to have the secret divulged to him, nor would he follow out my instructions anyway.

I can see the poor fellow in front of me now as I write. He cried—he was penitent—he declared he would do anything. "Are you sure of what you are saying?" I asked him, and his reply was, "Yes, I will do anything you tell me." I thereupon roughly gave him instructions:

(a) He was to go to a motel in the desert, taking only light food with him;

(b) He was to lie on his back in the sun as much as possible and encourage himself to laziness;

(c) Exactly on the hour, from eight o'clock in the morning until six o'clock in the evening, he was to chant the word "Peace" . . . his positive leg over his left leg, and his hands upon his body (to make "the lock");

(d) He was not to communicate with me until the eleventh day, and need not do so then unless he definitely wished to do so.

You see, I was quite independent—I was "using psychology," as people say.

This was a Monday. He left for the desert on the following day. On Friday evening, he rang his sister-in-law asking her to communicate with me and to tell me that it was "Simply miraculous—simply miraculous!" I appeared disinterested!

On the eleventh morning, when I came early to my office, the elated "patient" was sitting on the steps of the building—a changed man. Smilingly he said, "I have come early on this eleventh morning, because I want to be the first student enrolled on this day."

This man subsequently saw active duty overseas in the war, and is today completely changed in his outlook. He is a better husband and father, a more prosperous professional man, and, I think, a little more grateful to Life Itself.

One thing more; after he had chanted exactly on the hour, for a few minutes I instructed him to hold his mind upon this simple meditation . . . "THY HEART IN MY HEART. I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

"THOU SHALT NOT DRINK!"

Here is another most interesting case:

What is not generally understood in spiritual healing is that distance means nothing whatever. I remember receiving a long distance telephone call, some years ago, from a student in Detroit, whose husband was a drunkard. Conditions had become intolerable for her, and she was at her wits' end.

In a three-minute conversation, I instructed her to endeavor not to recognize the condition, but to begin work that very night, in meditation, upon the difficulty. I told her, "Be sure that he is asleep, then, imagining yourself sitting on his right side, you declare, 'Fred, you are sober and industrious! Drink no longer has any hold upon you! You are free from the ravages of alcohol! You are free . . . you are free . . . you are free! I give thanks . . . I give thanks . . . I give thanks!'"

This turned out to be what is called a miracle, because in a very few days I received a long and favorable letter from this student telling me how, from that very first night, her husband changed. He did not take a drink, and one evening, when friends came in and suggested that they drink together, her husband forcefully declared that he was "on the wagon." That was a long time ago, and I have not heard of any recurrence of the trouble.

FEARED GREAT HEIGHTS— CONQUERED HIS FEAR!

Coming into headquarters in Los Angeles one day, a man met me in one of the corridors explaining that he had come to see me. "Well, what can I do for you?" I asked. He then told me that he was a builder; that it was necessary for him to climb about on buildings of considerable height—this was his trouble!

He could not, he said, properly inspect his buildings, because he was afraid of looking down.

At once, taking him aside, I allowed him to tell me his story. He feared failure in his business—he feared that his heart was affected—he feared that he would one day fall from the scaffolding . . . quite a desperate situation. After he had "unloaded," I said, "Come with me," and led him at once to the third story of our own headquarters building, laughingly declaring that I was taking advantage of his professional knowledge. I told him I wanted advice as to how to repair the roof. Immediately he changed. Without any fear whatever, he walked confidently to the very highest point of the roof, and, bracing himself in the wind, yelled down to me exactly what repairs were necessary. Calling back, I thanked him, and, with my tongue in my cheek, said, "I would like to come up there, but I am afraid of doing what you are doing."

Of course, you discern why I behaved in this manner.

I then invited him to come down lower, humorously referring to the fact that he was standing there in what to me was a somewhat perilous situation, in a strong wind, and without any fear whatever. His reply was, "Jiminy crickets, so I am!"

That was my opportunity.

I then "lit in" to him, telling him that he was merely afraid of himself. I asked him what an aviation instructor does when a man crashes, and he replied, "He sends the man up again at once." That is so. So I replied: "Well, why not take that advice? You can walk anywhere! You have nothing to fear but the fear that is within: you!"

You see, I did not wish to make much of an issue of it, so that when I returned to my office, I told him that it was as simple as ABC to rid his mind of fear.

"When you were up on the top of our building, you felt no fear—you waved your arms—you pointed in all directions, and quite unconsciously braced yourself so that the strong wind would not affect you." "Yes," he said, "funny that I did not feel at all nervous."

"Well, aren't you answering your own question? Go up to the highest building that you have to inspect. Do it this afternoon, and, as you make your ascent, think of me. When you are at the top, looking down, think of me—imagine that you can see me—imagine that you can hear my voice." . . . It worked wonders within a week's time.

Then the man, who was not a student of Mentalphysics, returned to me and thanked me for what he called my "treatment," and, as he shook hands with me, he placed a hundred dollar bill in my palm. I said to him: "Mind is the master. Things are never as bad as we think them to be."

This, as you can quite easily see, was merely a slight disease of the mind—the man was healed mentally.

E. Keep Your Conversation On a High Spiritual Plane

All that you have to do is to keep from arguing, or carefully explaining.

First, listen attentively and sympathetically; then expect and demand that your "patient" do the same. Blank your mind completely of all other matters—feel, if you know how, that you are so completely relaxed that it is only your subconscious mind that is at work. You do not have to "think" what you will say, for you are so absorbed in peace and silence of heart that the words just come, and you speak with a simplicity that cannot but deeply impress your listener.

Remember that you will meet all sorts and conditions of people, with all sorts and conditions of troubles.

Show the slightest sign of superiority, and you have lost your man; be humble and simple and feel that you love all men, even whether they are inclined to argue or ridicule or scoff.

It is true that, sometimes, your visitor may be inclined to hysteria; then, of all times, you must be patient and forbearing and truly sympathetic . . . but, if you succeed in practicing the tenets of your Three Experiments, NOTHING can become a stumbling block. Always will you be blessed according to your own sincere humility.

Of course, the secret is to enter the heart of your "patient"—praying, your prayer is always answered.

F. Know That You Are Master of Situation

You will find that some story of your experience relating to your "patient's" particular trouble will always be effective in arresting interest. For example, on many an occasion when

the trouble has been connected with the eyes, I have found that my own personal story, given as a sort of reply, has never failed. "*I wore glasses for over 30 years,*" I have said, "*and today I can read the telephone book . . . and if I can do it, you can do it!*" Invariably it is effective.

"And again," I say, with emphasis, "I remember once when I was lecturing in San Francisco, speaking of the spiritual healing I received with my own eyes, I noticed a lady on the outside chair of the seventh row of seats. She was particularly interested. I saw her remove her glasses. After the lecture she came to me, and I assured her that I believed she would be similarly blessed if she did as I did. Listening to me, she determined to try, with the result that, after a few weeks, she was able to discard her glasses entirely."

Thus do we inspire people, and you, who will one day become a Preceptor, will find that your words, spoken in sincerity and humility, will be similarly inspiring to your listener.

In your conversation, incline yourself to a meditational attitude of mind.

Your speech must be essentially simple, your manner deeply sympathetic.

Give the impression that you are entirely absorbed in your visitor's welfare.

Assure him that, now that you have been consulted, the problem is not any longer his alone, for you will help him.

Give him to understand that "IT IS DONE" . . . "IT IS DONE NOW!"

Watch that not a single negative thought leaves your mind or that a negative word leaves your lips—in short, you are with every breath immersed in your Three Experiments. You feel that IT flows so strongly into you that your own cup, running over, completely embraces and overwhelms your visitor, so that, as the two of you sit together, the problem has finally and forever melted itself away.

G. Conclusion of Interview

When you have come to this point, and when you feel that your "patient" has been so enlightened that all fear has gone from him, then prepare to conclude your interview.

Rise from your chair, walk casually up and down in front of your visitor, speak with definiteness and absolute assurance. "Now, how happy I am that you came to me. You, of course, did right in doing so. But you see quite clearly now, do you not, that all this trouble existed only in your own mind. It is now lifted from your consciousness. You can now laugh at it all—you can laugh at yourself—it is gone, and it is gone forever!"

Then quietly sit down, and in a low voice pulsating with sincerity say something like this:

"Now, while you feel at this instant that this was merely a personal misunderstanding of your own—while you feel that you had held the idea so close that it had become real to you—while you know that 'IT IS DONE,' you must go away from me in absolute assurance that you are the master. Now, let me see. I can help you, and I *will* help you. This is Tuesday (or whatever day of the week it happens to be). All right! You will retire tonight at, we will say, 10:30, and I will be with you. Enter into meditation before you sleep. When you are actually in bed, sit or lie perfectly restfully and happily . . . then declare, 'I AM FREE FROM ALL MY IMAGINED TROUBLES! I AM FREE—I AM FREE—I AM FREE! . . . I REST COMPLETELY IN GOD'S WISDOM! I FEEL GOD'S WISDOM DIRECTING MY WAY. I AM FREE—FREE—FREE . . . I GIVE THANKS. I GIVE THANKS. I GIVE THANKS.'

"Then lie perfectly at peace, and declare that 'I NOW ENTER INTO PERFECTLY DREAMLESS REST AND SLEEP.'

"While you are doing this, I, too, will be with you in meditation.

"Then, in the morning, watch as you awaken. You awake slowly, and with the very first thought you feel that your healing from every negative circumstance is full and complete.

"During the day, every moment, *feel* that your heart sings with praise to the wisdom within you that is directing your very thinking. You are surrendered to the Almighty Wisdom of Life—you are free!

"Do this for three nights, at the same time if possible—and I will, too. I am so happy that this is gone forever!"

You may then ask your "patient" to be still.

You may engage in a short prayer, declaring that "John (or whatever the person's name may be) is free from all negation—John is free—we give thanks" . . . or whatever you may care to declare, guided by the circumstances.

Then—"And now, au revoir. Please call me tomorrow. I am so happy that you came!" A cordial handshake, and your visitor is gone—you and he cordially happy, grateful, and at peace—you have made a friend!

.

I could, of course, tell you many, many stories like this. On probably thousands of occasions I have interviewed people in trouble. Years ago, when it seemed that I was not half as busy as I am these days, I often saw ten and twelve people a day, giving each of them an hour or more, yet at the end of the day I was never tired—no, never tired, but always happy, because I was always convinced that I had been used as a channel to bring courage and happiness to other people.

Conclusion — Be Grateful!

My beloved Noble of the Light, as you conclude this Lesson, I would ask you to realize a deep gratitude that such knowledge as this Lesson contains is coming your way. There is no gratitude so beautiful as a thankful heart.

Later, the gratitude of those who consult you will come into your heart like great shafts of light. They will be grateful to you; you must be grateful to God that what you are now being taught will enable you later to help them.

Gratitude has been called the memory of the heart, the tune of the angels. Shakespeare said that there is no darkness but ignorance, and there is, of course, nothing so self-satisfied as ignorance.

It is because people ordinarily are so little interested in nature that they remain ignorant about Life. When a man is ignorant of the Law of Life Itself, of the truth that there is an indissoluble universality about all Life and about all its emanations, every part giving to every other part, and all dependent upon the all, it is no wonder that he is unable to recognize the One Great Compensator and Regulator of Life—*Gratitude*. He who knoweth all, wrote Leonardo, loveth all; and where there is love there is giving. From giving comes receiving, and, though it does not seem to be so, the only way to have—equally on the material plane of Life as on the spiritual—is *to give!* Giving is the parent of Gratitude, and without gratitude there can be no happiness—without gratitude we cannot enter the Kingdom. There is no gift so beautiful as a thankful heart.

It matters not in what philosophy or religion we may seek, we find that the LAW of LIFE ITSELF—not Man's Law, but God's Law—is based upon giving. But in the harvest of gratitude that comes from giving we experience the truth that what we give comes back a hundredfold, and that when

we give we actually take, the law being that the quality of that which comes back to us is always of a richer value than that which we give.

Poor indeed are we if we have not learned this—rich, and entering more and more into Life Abundant, if this great Law of Compensation in gratitude has been unfolded to us.

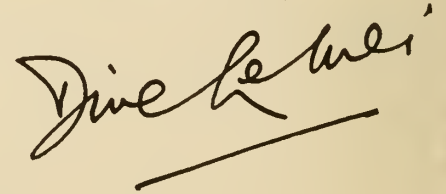
Gratitude is a vulnerable substance. A person may have great material wealth, but without gratitude he is but a miser. With gratitude, the Compensator of Life, he wisely gives of his wealth as the seed of future joy.

Just as a nation may have everything, and the people nothing, so a man may have all the lower substances on the material plane and be poor in the Spirit. Poorness of Spirit leads to atrophy, while richness of the Spirit that quickeneth, through gratitude, opens the inmost gates to our highest Heaven.

Men and women who have been great in word and deed have never been so for themselves, but only in the cause of humanity, and our greatest blessing in Life is to serve and raise humanity.

May Peace be yours forevermore.

Yours in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line drawn underneath it.

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Fourteen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung
Lesson Fifteen

GOD MANIFESTS THROUGH THE GRADATIONS OF HIS SPIRITUAL CREATURES, FOR THE CREATURE IS OMNIPRESENT IN HIS CREATION, AND INSEPARABLE FROM IT. IT IS SEEN, THEN, THAT KNOWLEDGE OF THE CREATOR (OR TRUE RELIGION) AND KNOWLEDGE OF HIS CREATION (OR EXACT SCIENCE) ARE IN THEIR ESSENCE ONE. THE AIM OF RELIGION AND SCIENCE SHOULD BE TO INSTRUCT HUMANITY AS TO ITS PLACE IN THE DIVINE PLAN—THAT AIM IS SLOWLY BEING FULFILLED.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet thee!

You have now passed through the First Rung and the Second Rung of the *Ding Le Mei Preceptor Course No. 1*. Your zeal to equip yourself to Spread the Light is stronger today than it was fourteen weeks ago. I hope, too, you are completely happy.

In the constant analysis of yourself, do you actually know yourself to be the Divine Principle—the Creator in Human Form—so that every moment of the day you are conscious of this one transcending thought of life?

Do you *wake* with this thought? Do you throughout the day *feel* that you are submitting all the affairs of your life to the Divine Principle, and that It is directing you in all the activities of your life? (Memorize this for frequent repetition: "I keep my body fatigueless and full of energy at all times in all conditions. I *feel* that my body is the Temple of the Living God, and the feeling causes me to *know* the Joy of Life, the Beauty of Life, the Power of Life and the Life of Life within me. Thus I *feel* that I truly know myself to be the Creator in Human Form.")

Be the Master!

Practice mastery, and be the Master. Every moment of the day *think* mastery. Act the part! Declare to yourself that everything you do is under your control, directed (and you can *feel* it) by the perfect inflowing of the Perfect Principle which is the Wisdom of the Father, so that your actions, and your thoughts and feelings and familiar emotions are all flowing together into one perfect stream of Life perfectly expressed through you.

You have learned the way to feel it. Now *realize* it! Thus be happy and give thanks.

My Beloved, you, the earnest aspirant to Preceptorship, now know how to rest and wait! You know what it is to enjoy the glory of the White Elixir, subtle, hidden, celestial; it generates all things, for it is the Origin of All Things. The ultimate is: Through submitting to It, you control all things and bring all things under your own dominion.

We must not drift into an "understanding" of the truths that we are learning. This is common among so-called metaphysicians. *We must live what we know*, and must never for a single moment lose the *feeling* that we are "In the Presence."

The Third Rung — Lesson Fifteen

In this Lesson you commence a new sub-series—The Third Rung of the Ladder. By this time you should be fully aware that a foundation has been laid, and in the consideration of your “Across the Board” table (p. 7., Lesson One of this Preceptor Course), as also in your general study and practice, you are now aware of the fact that Mentalphysics is taking you along a journey of unending beauty. I hope that, just as in your “Holy of Holies” Lessons (Documentary Lessons 4 and 5, I.G.), you awakened to the truth of truths, and saw clearly that Man Is God in Human Form, so, as you are now proceeding along The Path, may you see that in Mentalphysics you truly have given to you the *way* and the *method* by which you may attain.

• • • • •

You have, have you not, so far learned the outgrowth of one step (and all steps) into the next higher step (and all higher steps) as you go “Across the Board”, thus:

- | | |
|-----------------------|------------------------|
| 1. THE SEVEN RUNGS | 4. THE SEVEN MYSTERIES |
| 2. THE SEVEN KINGDOMS | 5. THE SEVEN WORDS |
| 3. THE SEVEN BREATHS | 6. THE SEVEN ASCENTS |
| 7. THE SEVEN GATES | |

In the First Rung, which you have studied, this is the synopsis:

- Of the Rungs—The First Rung.
- Of the Kingdoms—The First Kingdom—
THE ETHEREAL.
- Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.
- Of the Mysteries—The First Mystery—
CAVE OF THE MOON.
- Of the Words—The First Word—JOY, The Urge of Life.
- Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.
- Of the Gates—ENTRANCE TO THE FINAL WAY.

In the Second Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Second Rung.
- Of the Kingdoms—The Second Kingdom—
THE SIDEREAL.
- Of the Breaths—The Second Breath—
THE REVITALIZING.
- Of the Mysteries—The Second Mystery—
CIRCULATION OF THE LIGHT.
- Of the Words—The Second Word—
GRATITUDE, The Compensation of Life.
- Of the Ascents—The Second Ascent—
RIGHT RESOLUTION.
- Of the Gates—CONTINUING THE FINAL WAY.

Have you already discovered the mystery of truth—how it dovetails from the lower to the higher . . . how, when you have learned anything in a simple manner, you find it leads you on to what appears to be a complex understanding of the same thing, only to find, when you have mastered it, it again becomes simple to you—however, only to lead you on again and up? You must have seen this in the manner in which the First Rung leads you into the Second Rung, as you will increasingly discover as you go on through the whole of the Seven Rungs.

• • • • •

YOUR INSTRUCTION FOR THIS RUNG

The First Step - - The Mineral Kingdom (The Womb of Nature)

In this present Lesson, then—and in your next Lesson—we begin a consideration of The Third Rung, thus:

- Of the Rungs—The Third Rung.
- Of the Kingdoms—The Third Kingdom—
THE MINERAL.
- Of the Breaths—The First Breath—
THE INSPIRATIONAL.
- Of the Mysteries—The Third Mystery—
BALANCING (CREATIVE) BREATH.
- Of the Words—The Third Word—
REVERENCE, The Order of Life.
- Of the Ascents—The Third Ascent—RIGHT SPEECH.
- Of the Gates—CONTINUING THE FINAL WAY.

You see at once that, though we may learn all that geology may teach us, as philosophers we must gather our deeper knowledge of the Mineral Kingdom from our creative and imaginative power rather than from our intellectual conceptions. Within the Mineral Kingdom—more visible perhaps than in any of the other Kingdoms, excepting the Human Kingdom—we squarely face the mystery of the Life-giving Principle. In the Mineral Kingdom we find the earliest evolution of matter and see the first material effect of the mystical Life-giving Principle. To understand that of which the Mineral Kingdom is the symbol, and know God’s spiritual Way of Man’s progression into becoming God, we, however, must know the mystery and order of the Ethereal Kingdom (which we have studied) and be enlightened by the spirit of the Sidereal Kingdom (which we have also studied).

Speaking in an outer sense, the dictionary definition of "mineral" is:

"Any natural constituent of the crust of the earth; any inorganic substance found in the earth, having definite chemical composition; the Mineral Kingdom is one of the three prime divisions of Nature, which includes all minerals as opposed to vegetables and animals."

(Memorize as much of the following as possible).

THE MINERAL KINGDOM—

- (a) Gives up with its silence, its waiting, its fullness only to those who silently seek the secrets of Nature and are prepared to wait patiently and silently woo her.
- (b) Is the third of the Seven Expressions of God's Wisdom; is the womb of Nature.
- (c) Is where we see the Life-giving Principle begin to move; Nature holds her secrets inviolable in the Mineral Kingdom; it is the secret place.
- (d) Is where the "miraculous substance" first appears in material manifestation.
- (e) Portrays the beauty and bright divinity of Wisdom; it is terrifying to contemplate that, as you look at the Mineral Kingdom, with its lessons to you who have evolved through all the lower states of Life, you see, as a philosopher, that you are on your way to enjoy the glittering treasures of her full Creative Power.
- (f) Compels us, as we grow in wisdom, to stand before the eternal mystery of the Life-giving Principle.
- (g) Presents the earliest coalition of matter and the first material effect of God in manifested nature. In the silence that the Mineral Kingdom teaches, great things fashion themselves together, that they may emerge majestic and clad in the perfection of the light of God's Living Spirit.
- (h) Is the first Kingdom of forms; though slowly-evolving, the Mineral Kingdom is the one, eternal symbol of the strength, the wisdom, the eternality of stillness.
- (i) Teaches us two things: *First*, Silence, and its manifold hidden principles. *Second*, the steady, rhythmic eternal action of God and His Full Creation in apparent non-action.

You have been advised to memorize the above. I hope that, as you feel yourself in spiritual communion with your Teacher, you may realize that everything that you have learned, everything that is true and beautiful and real and enduring—the *immortal* knowledge within you—will keep you aloft on the wings of your own indomitable faith. Think how glorious it is to be alive, to be a human being, to be on this earth, to see even in some slight degree the relationship between yourself

and the great enduring Universe, and the way we all inevitably have to follow—until at last we become actually *What We Are . . . we become GOD.*

Now, very carefully and prayerfully consider the following. Take it sentence by sentence. Meditate upon any fascinating passage. Re-write it in your own language, and file it away for future use—Peace be with you as you work!

We Come Now to Forms of Life

a. You will notice that in the Mineral Kingdom we come for the first time to *forms* of Life, for in both the previous two kingdoms (in the *Ethereal* kingdom and in the *Sidereal* kingdom) we have naturally had to deal

First—with the basic etheric substance of life;

Second—with that Light by which all is energized into readiness for life expression in definite and varied forms.

Now we come to the Mineral Kingdom, where from out the womb of nature we find the earliest coalition of matter and see the first material effect of the mystical Life-giving Principle. You may be able to trace the background of the world's history in the millions of years that have affected the present formation of the earth. You may know all there is to be known about cosmic geology and the relation of our earth to other bodies of the solar system; about geognosy, the materials of the earth; about petrology, the origin and texture of rocks; about dynamic geology, the forces which change conditions continuously; about structural geology, the classification of rocks and strata; about paleontology, animal life of the geological past; about economic geology, the minerals, oils, soils and water supply; about oceanography, the study of the bottom of the sea . . . and about all else.

Yet I say that you would even then not necessarily be able to understand the *Mineral Kingdom* from the true and occult point of view of the seven kingdoms of God's eternal universe.

b. You may know all about the sun, the moon, the planets, the comets, meteors, and the stars.

You may know all about how the earth began, of time and temperature and the atmosphere.

You may know all about molecules and atoms, heat, sound, light, magnetism, electricity, and chemistry.

Yea, you may know all these things and yet, I repeat, not necessarily know aught of God's eternal spiritual Way of Man's progression into becoming God. Unless you know the grandeur of the mystery and order of the Ethereal Kingdom, as you are enlightened by the spirit of the Sidereal Kingdom, you shall merely look into the infinite beauty and balance of the Mineral Kingdom and remain ignorant of that of which it is the glorious symbol.

Practice for SUNDAY EVENING: Read up to this point several times. Then go deeply into meditation upon the above, and re-write in your own words if you wish to do so. Then meditate:

"I TAKE REFUGE IN THE PRINCIPLE OF
THE MINERAL KINGDOM—IN ITS
STRENGTH, ITS WISDOM, ITS SILENCE."

Apparent Non-Action of the Mineral Kingdom

c. My Beloved, it is only when we reach the beautiful apparent stillness of non-action that we come to comprehend

the extreme glory of action within non-action. Nothing teaches us this better than the Mineral Kingdom.

So, dear Noble of the Light, isolating a part of God's Works and calling it the Mineral Kingdom, let us learn from it its own patience, its own stillness, its own silence, its own light. "The universe is everlasting. The reason that the universe is everlasting is that it does not live for self—it gives life to others through its transformations—therefore it can long endure!"

How grand! Just think what the Mineral Kingdom means to you and me today. It makes the earth firm below our feet! It holds us up! Just think of what is taking place in this Kingdom at this instant as you read. The whirling of the earth at its own terrific speed! It is in the Mineral Kingdom, and in all the magnetic substances of the Mineral Kingdom, that the very earth is held together that you and I may stand apparently upon an immovable object that we call our home, the earth. Yet we have only to think for a single moment to see, in all that great activity that is taking place, that you and I can never be conscious or cognizant of the great whirling action of the earth.

So it is when we look into the Mineral Kingdom or any other kingdom, we see apparent non-action.

Looked at, but cannot be seen—that is called the Invisible.
Listened to, but cannot be heard—that is called the Inaudible.
Grasped at, but cannot be touched—that is called the Intangible.
These three elude all our inquiries, and hence blend and become ONE.

It is only when we reach the beautiful, apparent stillness of non-action, that we are able to learn, and finally to comprehend, the extreme glory of the action within non-action.

Mineral Kingdom Teaches You Patience in Silence

d. I was driving some time ago up on the desert beyond Mojave, in California, with a very able geologist. We were talking about the earth, and he said, "Well, those hills are pretty old." He asked, "How old do you think they are?" I replied, "It would be merely guess work." "Well," he said, "they are probably over five million years old." And that, of course, did not mean anything to me just the same as it doesn't mean anything to you. You cannot conceive of five million years. We cannot conceive of the most elementary rules of geology or astronomy. It takes us some time to be able to so conform our intellectual apparatus to think in terms of light years, for example. But when we simplify and clarify our thinking, we can see more clearly the purpose of these great, beautiful, apparent divisions in the universe. And in studying the Mineral Kingdom, we are immediately fascinated, held spellbound by the eternal patience in silence contained within all its manifestation. The diamond on your finger . . . how wondrous is its light! You may not know anything about carbon, but you can admire the diamond, and you will know how silence, silence, silence—apparent non-action—has been necessary to bring out that beautiful jewel from the earth. The diamond is generally conceded to take precedence over all other gems. Knowledge of the diamond stretches far back into antiquity; it has been asserted that the Koh-i-noor stone belonged to the King of Anga 5,000 years ago. No other mineral equals the diamond in hardness, its range of color includes nearly all the prismatic hues, and as we contemplate its colorful beauty, it is difficult to believe that the lead of your pencil, simple graphite, is the brother of the diamond; yet it is true, for they are both pure carbon. And another point: It takes three-quarters of a ton of ground in the average diamond mine to produce a single carat, and requires ingenious and highly efficient methods and machinery.

Contemplate Eternal Stillness of Mineral Kingdom

e. I have no doubt, however, that you have already observed the eternal silence of the Mineral Kingdom. That, indeed, is its greatest lesson for us all; and to anything or anybody teaching us more of the art of silence, surely we must give thanks.

And, as I have inferred, the Mineral Kingdom, above all the others, lays before us the path that we must all tread in silence, which is the path of knowledge.

As we contemplate the Mineral Kingdom, or anything that comes from it, we see the beautiful effects of silence and stillness. For millions of years the sparkling jewel has been perfecting itself in the silence of the Mineral Kingdom; and this same silence is necessary to your own, and to my own, unfoldment into our own perfection in God.

That is really the keynote of this Lesson—how we may learn from the Mineral Kingdom, the whole force and principle of which are within us—*within us*. We are of the Eternal Silence, and silence, my Beloved, is the primary virtue of the wise. Silence, as Shakespeare said, persuades when speaking fails. Silence is the temple of our own pure thought. Silence is the ornament of wisdom, for if a man think it of little account to bridle his tongue he is greatly mistaken. In silence, as the Mineral Kingdom teaches, great things fashion themselves together that they may emerge majestic and clad in the perfection of the light of God's living spirit. Any teacher, if he be truthful, will always confess to a certain impotence of expression, but if you can comprehend what is in my mind as I write, you shall learn one of the holiest of Life's living secrets and capture the highest gem of Life Itself. As a primary condition of peace, happiness and health, we must rule our own life forces—that is what the Mineral Kingdom in its silence so eloquently exhorts us to learn. And what is it that we learn? My Beloved, at long last, to make it very simple, what we learn is: *that whatever the Great Force is that keeps Life going, that creates all Life's forms (and they are literally without limit) is the one Eternal Force in which we all live and, for purposes of clear thinking, we may call it the Breath of Life.*

God's Miraculous Plan of Man's Salvation

f. How truly wonderful is God's Plan for the unfoldment of His Wisdom into our understanding!

Whether we are studying the Mineral Kingdom or any one of the other six kingdoms, appearances cause us to feel (until we know) that there are great differences; and there truly are. There is a great difference between an ant and myself. Would that I knew what the ant knows! And I expect the ant, feeling the stride of my feet in strong vibration as I walk, also feels, "Would that I knew what he knows!" But you see, my Beloved, when once we come into *knowledge* . . . now, I am not speaking of book knowledge; I am not speaking about the intellectual manner in which you may, through words, express or define certain things; you never express things in words, you merely define them—but I am speaking about that mystical, unimaginably able manner in which what is called God expresses Itself in knowledge to all living things. Of course, the philosopher knows that what is called God cannot but express Itself to all of Its creation, because It is, if you like to use the word, biologically contacted and unionized with all that is in Its Own Creation. God's wisdom is in all His wondrous creation. God's wisdom is within you and me, part of God's creation, and made "in God's Image."

As we progress evolutionarily through all the kingdoms that we call the sub-human kingdoms, we gather the residue of

wisdom. The residue of all the experience of our going through those Kingdoms leaves us a certain amount, if you wish, of God's wisdom that pertains to all of those particular kingdoms.

It surely is not difficult for anyone to see that within you, within me, there is *All That There Is* at the level of consciousness at which we now stand, and at all levels of consciousness that are below that high point that we have arisen to. *There is the potentiality within me, and within you, too, of the kingdoms that are higher than ourselves. We are now, stars; we are great dynamic beacons of light.*

And as we can see at night—how difficult it is to use words—but as we can see, at the time called “night,” the great stars in what we call the “sky,” moving and giving forth their light, so even the great firmament of Life, the heavens, which proclaim constantly the handiwork of God, are but a symbol of something that is even greater—and that is the human being! That is you! That is me! All in the kingdoms is purely symbolic of that into which you and I will grow when, having fully been conceived in our divine potentiality, we learn the way, and we tread it. Then we become What We Are—we are God!

So, my Beloved, it seems to me that the greatest lesson that we can learn from the Mineral Kingdom is what seems to be its eternal stillness.

My Beloved Noble of the Light, I rather envy you your study in this Preceptor Course. Often, as I write, I am overwhelmed with gratitude that I am able to prepare Lesson after Lesson for you week by week. My mind goes back to my own early years when, in far-away Tibet, it was a struggle often

for me to intellectually grasp what my Master meant when he so austere taught me. How grand it would have been for me. I often think—oh, if I had had such a complete treatise filled with ideas which I could present regularly to my students!

AND, THOUGH AT THIS TIME, YOU MAY NOT BE ABLE FULLY TO APPRECIATE THE VALUE OF THESE MANY VITAL PASSAGES WHICH I GIVE TO YOU, THE TIME WILL COME WHEN THEY WILL BE LITERALLY INVALUABLE TO YOU AS A TEACHER. YOU WILL NEVER BE AT A LOSS FOR A REPLY TO A QUESTION OR FOR AN EXTENDED ELUCIDATION OF SOME IDEA WITH WHICH YOU MAY HAVE DIFFICULTY IN EXPRESSING TO AN INDIVIDUAL OR TO A CLASS. THEREFORE, I PRAY OF YOU, DO NOT MERELY READ THESE PASSAGES, BUT ABSORB THEM—READ, MARK, LEARN AND INWARDLY DIGEST. I CANNOT TOO STRONGLY IMPRESS THIS UPON YOU. NO MATTER WHETHER YOU BECOME AN OFFICIAL TEACHER OR NOT—THOROUGHLY MASTER THESE PASSAGES, AND RE-WRITE THEM WHILE THEY ARE FRESH IN YOUR MIND. DO NOT PROCRASTINATE!

BLESSINGS BE UPON YOU; MAY YOU BE COMPENSATED BY THE WISDOM OF THE ETERNAL!

Practice for MONDAY EVENING: Read from the beginning of this Lesson several times. Then go deeply into meditation, and continue to re-write in your own words if you wish to do so. Then meditate:

“I AM THE PRINCIPLE OF THE MINERAL KINGDOM.
I AM ITS STRENGTH, ITS WISDOM, ITS SILENCE.”

The Second Step - - The Inspirational Breath

My Beloved, there is no need for me to extend my remarks very much upon your early Breaths as taught to you in your Initiate Group Course. You have, I feel sure, proved to yourself that your Breaths have benefitted you, and know that they will benefit all who systematically practice them in the right way. In our “Across the Board” concept, we know that the Kingdoms parallel the Breaths, which parallel the Mysteries, which parallel the Words, which parallel the Ascents, which parallel the Spiritual Gates. The Seven Key Breaths, of course, are of vital importance. I feel that in your Initiate Group Course, instructional material is so clear that any sincere seeker may learn them through careful practice to such a degree that almost immediate advantages will accrue to him. Yet, you, finding yourself at some time in the future facing your own class, must become perfectly proficient in teaching others how to breathe correctly.

How many scores of times have I been seriously asked, “Are your breathings dangerous?” Of course, to us it is laughable that anyone in his right mind should ask such a question. We know. How do we know? Well, I was taught rightly. You have been taught rightly. But there are many people who have had cause to regret that they ever were introduced to occult breathings by someone who himself did not know.

You are aware that even when we first begin to breathe only physically, we gradually awaken a mystic force within us which, unless we learn correctly and practice correctly, may become a much greater detriment than a blessing.

Therefore, as you go along in this *Ding Le Mei Preceptor*

Course No. 1, be sure that you are the master of your Breath.

You cannot expect to teach others correctly if you yourself are not the master of what you teach—this is fully true in the teaching of breathing.

With regard to your Inspirational Breath, which ascends into your Perfection Breath and which parallels your Balancing (Creative) Breath—which I shall deal with later in this Lesson—you are now to find its true secret. It actually leads you into the Awakening of the Sacred Fire—into True Regeneration—and I hope that you will remember (and this week think of) your Affirmation which follows the Inspirational Breath.

Read it now most prayerfully . . . think of its beauty, its power, its truth:

“Now we relax entirely . . . coming right down . . . relaxing the whole body—

“I THANK THEE, LORD, for My Body—I thank Thee, LAW . . . the Eternal, Everlasting, Unchangeable, Changeless, Immutable LAW of my Being . . . for My Body!

“MY BODY—the Transcendently Beautiful, the Infinitely Intricate, and the Most Gloriously Accurate Instrument in this Universe.

“MY BODY—The Temple, the Temple of the Living God, the Temple of the God That Lives Within Me—that is alive within me.

“I stand in reverence before the Wisdom pent up in the very substance of My Body . . . and I pledge myself, I VOW,

that from this moment henceforward nothing that I shall do, or say, or think, shall injure or abuse this Temple of the Living God, My Body!

"And now, feeling happy, giving thanks, I take a little breath and a long, deep, sweeping, sweeping sigh . . . and now I take another little breath, and a quick sigh."

(Memorize as much of the following as possible).

THE INSPIRATIONAL BREATH—

- (a) Takes us from the terrace into the first and outer chamber of the Mystery of Mysteries.
- (b) Stands supreme as a physical exercise; has a deep occult power.
- (c) Directs us (*vide* our own Commentaries) nearer to the knowledge of the mystical "Mixing Process" of Mentalphysics.
- (d) Impels you, as its name implies, inspirationally to make further effort to unlock the hidden springs of Life Eternal.
- (e) Inspires you to right aspiration; wise is he whose aspiration focuses itself upon the "Melting" that leads to the "Mixing."

Practicing this Breath, we find ourselves becoming responsive to high ideals, receptive to great and illuminating thoughts, eager for right guidance, willing to loyally work

along through the shadows of the foothills to the sacred mountain of the Fire of the Creator.

In your Commentary No. 16, I wrote for you:

"The Fire is locked up within each of us, as it is in every Living Thing.

"We find an example of this in a piece of flint. The Fire is not seen, nor does it appear until it has been stirred up by friction or motion . . . through pressure from without . . . to awaken the Fire within. So the Fire in which is placed the sacred Majesty of the Creator, is not moved until it is stirred up by the proper Will—the thought and action—of the Most High. Whatever the Creator is, thou art! And it is in your Inspirational Breath that you must, in right action, be moved to discover the power that will enable you to stir up the hidden Fire of the Universe, which is THYSELF!"

Practice for TUESDAY EVENING: Read again carefully from the start of this Lesson, re-writing in your own words if you wish to do so. Then meditate:

"I AM INSPIRATION . . . I AM INSPIRATION . . .
I AM INSPIRATION. DIVINE INSPIRATION,
WHICH I AM, LIFTS ME TO MY OWN DIVINITY."

Read the above most carefully. We shall now lead ourselves on into its hidden meaning—your Inspirational Breath introduces you to it in the Balancing (Creative) Breath.

The Third Step - - Balancing (Creative) Breath

In connection with your study of this, "The Third Step", you should consult very frequently—better, study again fully—your Commentaries No. 16 to No. 20.

Read again right now the paragraph quoted at the conclusion of The Second Step in this Lesson, in which the Sacred Fire (which we shall deal with now) is shown to you to be THYSELF. You have read it: now *think* about it. Sit and rest. Let your mind bring to you all that you have learned in Mentalphysics. I mean, do not *try* to think . . . let your own mind flow in and out, so to speak, in deep serenity, bringing you a feeling of peace.

THE BALANCING (CREATIVE) BREATH—

- (a) Is the advanced method of the Inspirational Breath.
- (b) Teaches Man true regeneration.
- (c) Causes you to feel the Light coming through every cell, through every pore. Its physical effect is wonderfully exhilarating, but through its practice all negative thoughts are crushed, and fear is dispelled.
- (d) Leads Man into mysterious pathways, finally to Wisdom.
- (e) Assures spiritual unfoldment as the net effect of its zealous practice.
- (f) Leads students to the very Elixir of Life; gives the student the irrevocable belief (if not knowledge) that he is the Creator and actually

creates, by the power and use of his mind (God's Mind in him), whatever comes into his life.

- (g) Leads students to realize that it is easy, through the majestic Creative Breath, to create conditions of power and health and happiness and wealth and success and hope and inspiration and beauty and love, and complete emancipation from all negative conditions.
- (h) Is probably the most powerful of all spiritual breathings. (Exercise great patience, my Beloved, and enter upon the Creative Breath with reverence and gratitude.)

The Journey You Have Taken

a. We have been speaking of your Inspirational Breath. Do you remember the very first time when you breathed that Breath? Do you remember whether you gave any thought whatever to why such a Breath was called "Your *Inspirational* Breath"—or what was the reaction if you did? You did not then, of course, know anything about the "Melting" or the "Mixing" process, which you have already had in the past, or will in the future, have made clear to you. You did not know that your Inspirational Breath was a symbol of the Wind of Wisdom, as Breath Itself is a symbol of the Fire of Life. You did not know then, as you stood morning after morning breathing your Inspirational Breath, that you were beginning to lead yourself into the Vital Experiment, into the Fear of the Lord—which is Wisdom.

b. In Mentalphysics you seek Wisdom—not a mere knowledge referring to any external thing, but the understanding itself. Wisdom is comparable, as I have so often pointed out, to the SUN, that has his own Light, and is the Light Itself, independent of any object upon which it may shine; but Man's science (knowledge) is like the MOON, whose light has been borrowed from the Sun.

c. If you will read and feel into the true knowledge you now possess of the Fire of Life, of your own sunrise, of the Sun behind the Sun, of your own Breath, of your own Love . . . of all Life from the point of view of the Fire of the Center . . . you will prepare yourself for a wider perception of the inner meaning of your Balancing (Creative) Breath.

d. If you have already come to your Commentary No. 18, you know, of course, what the Balancing Breath is. You know how you lie flat on your stomach, the body straight; your negative (left) hand on the floor, your positive hand (right) placed above it, your forehead resting upon it, causing your head to be raised so that your nose is free for breathing. Lying thus, you come down over in your mind to see that your body is straight. Then you place your negative leg over the positive, so that your positive toes touch the floor, and your negative leg is above the floor, but resting on the positive.

Then the instructions:

Take a deep breath; retain the Breath, then tighten the buttocks, and press the middle part of the body, the pelvic region, down to the floor . . . as you do so, you will feel that the legs tighten, the buttocks tighten, and the whole body is evenly and gently tensed. Then holding the breath as long as you conveniently can, you exhale gradually and, *as you exhale*, you feel the body relaxing entirely, the whole body,

particularly in the Solar Zone. Then you breathe freely; you will do this three times only, and, after the third breath, lie still, in a meditative mood, for a few minutes, imagining that the whole body is being swept through and through and through—that it is all MELTED, *that the whole body is one mass of tiny lights, and that so perfect are each of the countless lights that they are all merged into one and become One Great Light.*

In this Breath, you should bring into mental play every idea that you have that gives you the central idea of Light, Light, Light! Imagine your sunrise. Imagine - imagine - imagine Light, and *nothing but Light* in your whole body, but there must be relaxation of mind rather than tension of mind.

Become the Balancing Breath

e. This, then, is the Balancing Breath. And it is vital that the aspirant breathe it, until he has so mastered it that its higher meaning, which is hidden, is made clear to him, and *he becomes its meaning.* Then—but not till then—the Balancing (Creative) Breath is a necessity and a reality, but when, through practice, its hidden meaning has been revealed, the Balancing Breath, as a physical breath, becomes a symbol.

Practice for WEDNESDAY EVENING: After having read the above on The Third Step, devote time to practicing the Balancing (Creative) Breath. Afterwards, meditate deeply:

"I CREATE . . . I AM THE CREATOR IN HUMAN FORM. MY WHOLE WORLD IS MY OWN CREATION."

The Fourth Step--Reverence, the Order of Life

The more we feel reverence for any one thing whatsoever, or for any number of things, or for the whole Universe so far as we understand it, the more we see in God's Universe transcendental order—all is in its place. This is the Will of God, and Man exists to do that Will.

You and I know what our own individual ideas and thoughts and feelings are when we use the word "reverence", we also know that there are many varying degrees of those great uprising emotions that come when we know REVERENCE.

The dictionary definition of "Reverence" is as follows:

"To regard or treat with reverence; to revere; to venerate; Fear mingled with respect and esteem; An act of respect or obeisance; honor, veneration, awe, adoration."

This definition of a word is of no importance to us in Mentalphysics. The above, as a matter of fact, leaves us cold. Read on to see what Reverence really is:

(Memorize as much of the following as possible).

REVERENCE, THE ORDER OF LIFE—

(a) Is the highest quality of the heart, causing you to become the Silent Watcher; As you WATCH you grow in Understanding.

(b) Is necessary for you to know God's Order; recognize God's Order, and you know Reverence.

(c) Is Man's one sure short-cut to Heaven, for its foundation is Love.

(d) Is the ever-present quality of Order, the Law of God.

(e) Is the Order of Life; honor, veneration, awe, adoration, submission.

(f) Alone enables Man to understand the crystal Cosmic Order of the Universe; is the symmetry and rhythm of the Soul of the Universe.

(g) Is the holy motivating principle of Order; is the magic custodian in your heart, that keeps you within the hallowed limits of Life's Order, and enshrouds you in its comforts and virtues not known beyond it.

(h) Stirs up within the enlightened man an irrepressible desire to know Life's secrets, and leads Man to ever-expanding Wisdom.

(i) Compels Man to peer beyond all the chaos of times as they appear to the perfect noble Order which is God's first Law.

(j) Enlightens Man into the establishment within himself of that noble Cosmic Order which assures for him health of the body, sanity and power of the mind, repose and security of the soul.

- (k) Is the noblest state of mind in which a man can live in this world.
- (l) Is Man's yardstick of right behavior to his fellow-man.
- (m) Is the telescope through which all wise men study Life.
- (n) Is a LAW; therefore, is a great force in Life that transmutes all in our life into good.
- (o) Is like a central fire that keeps us humble, makes Life beautiful; constantly creates and re-creates and increases Light.

Now carefully contemplate the following:

The Power of Reverence— Our First Mentalphysics Triangle

a. When, many years ago, I was guided to extend my own progress by becoming what it is written I should be, I prayed for guidance into *simplicity of teaching*. For many years I had been preparing myself. For more than a score of years my life in India, China and other parts of Asia (though at the time I did not know it) was a preparation for these present days. My journey to Tibet, and residence in my Temple, was to me the inimitable blue-print period. Then, many years afterwards I was guided and inspired to become the founder of the Science of Mentalphysics, and to prepare its teaching in a long series of Documentary Lessons. I prayed, as I say, for guidance into simplicity of teaching. I saw how most seekers missed the mark and did not find themselves in God unless they learned complete surrender into the way and the order of the Creator of the Universe, and how, even if this should come about without *true knowledge of God's Way and His Universe and Man's relation to it*, the seeker's progress was not safely enhanced. I reasoned that everyone who possessed the intelligence to learn our great Science of Mentalphysics would, of course, know that what is called GOD exists, and they would know intellectually much about God. *But the one essentiality among seekers as I saw it then, and as today, after many years of teaching, I increasingly see it, is how to begin our ascension into becoming God in our own life expression.*

And so I prayed that simplicity would be revealed to me, and almost instantaneously there flowed into my mind the seven magic words that constitute what in Mentalphysics I call the "Eternal Creative Word" series—namely: Joy—Gratitude—Reverence (forming our first triangle), Breath—Sound—Light (our second triangle), and Silence.

b. Now, nothing can possibly be simpler to understand than JOY—"Be Happy!" Equally simple is GRATITUDE—"Be Grateful!" When we are happy and we feel grateful, a state of consciousness which leads us into REVERENCE, we "Stand in Reverence!" "The majesty of God revere; fear Him, and you have nothing else to fear!" . . . "Bless the Lord, O my soul; and all that is within me, bless His Holy Name!" Joy, Gratitude and Reverence are the first three duties outlined in Mentalphysics forever. These three laws are basic and immovable. They form the very foundation of Mentalphysics. In all these years I not only have had no justification for altering my early convictions, but have had abundant evidence

that JOY, GRATITUDE and REVERENCE are the foundation upon which the whole super-structure of Man's spiritual life can alone be erected.

*Practice for THURSDAY EVENING: Read and re-read the above passages on Reverence, slowly and with deep understanding. Feel that you are bathed in the order of Reverence. Then, meditate.

Practice for FRIDAY EVENING: Spend the whole of this evening in coordination. If you have re-written anything in your own words, correct it, polish it, bless it. Then, in gratitude and reverence, meditate briefly.

Practice for SATURDAY EVENING: Spend at least one hour in meditation. If you have been inspired during the week, give thanks. Feel that you are in the presence of your Higher Self as you have never been before.

"I AM THE CREATOR IN HUMAN FORM
I GIVE THANKS - I GIVE THANKS - I GIVE
THANKS."

As you come to this concluding chapter in this Lesson Fifteen, may you feel that you are here with me. We are together. It may be that you are disappointed with yourself in your study during the week. You may feel that I might be disappointed also with you if I knew how difficult it had been for you to study and how indifferent you perhaps have been. No, do not feel so! Do you think that *you* are the only one in the world who has had trouble with himself on the highest quest of all—the discovery of himself? Do not be disturbed! As your Teacher, I understand, and am fully sympathetic, for I have personally trodden that path before. If you can sincerely feel that you have this week done all that you could do, rest absolutely assured that God will do the rest.

I do hope, however, that you are finding that your Lessons increasingly hold your interest—that is what I want to know, and what I shall always believe.

During the next few days, write to me, will you? Let your letter be as orderly as possible. Just sit down and feel that you are writing to your own Elder Brother—which I am.

Peace and Love and Joy and Reverence and Gratitude and Abounding Inspiration be yours as you read. May Wisdom abide in Peace with thee forever.

In the Bond,

Ding Le Mei

Written in faith at the
New City of Mentalphysics
Star Route, Whitewater, Calif.
U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Third Rung
Lesson Sixteen

"NO MATTER HOW WE MAY VIEW IT, LIFE IS A BATTLE; AND IT IS GOOD THAT IT IS SO. WE MUST BE GRATEFUL FOR THE STRUGGLE, AND TO FIGHT THE BATTLE HEROICALLY AND WELL IS THE GREAT PURPOSE OF EVERY MAN'S EXISTENCE. TO STEM THE STRONG CURRENTS OF ADVERSITY, TO ADVANCE IN SPITE OF ALL OBSTACLES, TO SNATCH VICTORY FROM THE JEALOUS GRASP OF FORTUNE, TO BECOME A CHIEF AND A LEADER FOR GOOD AMONG MEN . . . TO RISE BY ELOQUENCE, COURAGE, PERSEVERANCE, STUDY, ENERGY, ACTIVITY . . . DISCOURAGED BY NO REVERSES, IMPATIENT OF NO DELAYS, DETERRED BY NO HAZARDS—THAT, I SAY, IS TO FIGHT WELL THE BATTLE OF LIFE."—DING LE MEI.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet thee!

If you were interested in the fourth step in your last Lesson (Reverence: The Order of Life)—and you were—I ask you as you commence this Lesson to sit and imagine!

Can you imagine a condition in your own consciousness (that of which you are the ruler) that with every breath, with every thought, every hope, every sensation, every feeling you quite automatically look with reverence upon every living thing? No matter what people may do, no matter what they say, no matter how they may throw mud at you or scandalize you or rip you up the back—it would not matter! . . . You would still unerringly look constantly in reverence upon them. He whose devotion is true remains at peace.

Can you imagine what a state of consciousness that would be? . . . you can only imagine it, it is impossible to describe it. But you feel right at this instant much the same as I feel. To the degree that we understand each other we feel precisely alike, and then there is no need for words—Love needs no talk.

Then carry in your own imagination the idea of what this earth is one day going to be when every man and woman who thinks, who *can* think—which means every man and

woman who can *watch*, watching God's Way—will stand in reverence before the whole human race, friend and enemy alike, when no matter where we find anything whatsoever, we look upon that embodiment of Life in reverence. *Of course, it is almost stupefying in its staggering imaginative immensity, but that is what the human race shall some day become.*

But who of himself can hold himself reverently for long before all that lives? None can do it of himself. The author of reverence is God, the author of all order. Reverence is perfect at its source. To make reverence our very own, so that we *feel* reverence in all that we look upon, we must "surrender to God" . . . we must, with childlike trust, link ourselves to everything that is. "*Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.*" In what may be called the moral and spiritual sphere, everything depends on whether or not the individual is "right with God," as the religionist says. We in Mental-physics know the true meaning of such words, for when we are "right with God," we "stand in reverence," and thus we know the perfect peace of implicit trust. In a word, we must *train* and *discipline* ourselves into reverence; eternal vigilance is the price of victory in this holy duty.

But do we desire such a state of consciousness, so that we may constantly look in reverence upon every living thing?

The Third Rung — Lesson Sixteen

In your last Lesson, which commenced the Third Rung, you were taken once again "Across the Board." As you know, the steps in the Third Rung are:

The First Step: The MINERAL KINGDOM
which parallels

The Second Step: The INSPIRATIONAL BREATH
which parallels

The Third Step:
The BALANCING (CREATIVE) BREATH
which parallels

The Fourth Step: REVERENCE, the ORDER of Life
which parallels

The Fifth Step: RIGHT SPEECH, the ORIGIN of Life
which parallels

The Sixth Step: The Seven Spiritual Gates

.

It is with RIGHT SPEECH, the magic spirit that creates Life's manifestations, that this present Lesson will chiefly deal. We see a similarity, as we have already learned in our earlier Documentary Lessons, between God's Way and Man's final spiritual destiny. We see how the macrocosm and the microcosm are identical, and how the structure of the Cosmos and Man's pathway onward to his divinity are so dovetailed

as to be one and the same in principle and expression. You have learned how the evolving Kingdoms in God's Universe coincide with the various upward steps in what all occultists know as the Eightfold Pathway (or, as we say in this *Ding Le Mei Preceptor Course No. 1*, the Seven Ascents). Let me write them down for you thus:

1. The ETHEREAL Kingdom RIGHT UNDERSTANDING
(The Enveloper of Life) Knowledge established; no place for wrong substance; the reflection of wisdom.
2. The SIDEREAL Kingdom RIGHT RESOLUTION
(The First Light of Life) First movement; no darkness or negation—all Light.
3. The MINERAL Kingdom RIGHT SPEECH
(The Womb of Nature) Knowing that silence is golden; gold the precious mineral; speech the Creative Word.
4. The VEGETABLE Kingdom RIGHT CONDUCT
(The First Sacrifice) It does not seem that the VEGETABLE KINGDOM has much to do with our RIGHT CONDUCT, or indeed, that a study of the VEGETABLE KINGDOM could give us ideas as to how we might, if we desire, improve our conduct. But the VEGETABLE KINGDOM,

- The First Sacrifice, corresponds with RIGHT CONDUCT—Life of sacrifice for growth and progress of the human race; the whole always greater than the part.
5. The ANIMAL Kingdom RIGHT LIVING
(The First Quest) Right search; right activity; balance, poise, control, equilibrium, right knowing.
6. The HUMAN Kingdom RIGHT EFFORT
(The First Conqueror) Vigorous action on all planes of Life for universal good alone.
7. The CELESTIAL Kingdom RIGHT MEDITATION
(The First Custodian) Super - consciousness; gaining through negative principle to expand into and through the positive.

All of which lead us to GOD—(what people call God)—THE ABSOLUTE.

So that you may prepare your mind, I am going to quote here at the outset the first fourteen verses of the First Chapter of St. John, which I would ask you to read with your heart:

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by Him; and without Him was not anything made that was made.
4. In Him was life; and the life was the light of men.
5. And the light shineth in darkness; and the darkness comprehended it not.
6. There was a man sent from God, whose name was John.
7. The same came for a witness to bear witness of the Light, that all men through Him might believe.
8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.
10. He was in the world, and the world was made by Him, and the world knew Him not.
11. He came unto His own, and His own received Him not.
12. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:
13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. *And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.*

.

The Fifth Step: Right Speech

Man's Third Cycle of Expression.

This is one of the most beautifully cryptic passages in the New Testament. To understand it fully is to understand the root, the origin of the Life-giving Principle, which is GOD.

The Buddhistic Formula for Speech

a. It is only in the *third* cycle of Man's expression that he is given knowledge of the "miraculous substance", which is Right Speech.

Speech is the connecting link between thought and action; words often obscure the truth within one's own mind, and often give a false impression to those that hear them. In the Buddhistic formula, the aspirant is impressively informed that he should always restrain his speech—that it should always be characterized by wisdom and kindness—that it should never be prompted by prejudice, fear, anger or self-interest. Careless, idle and flippant words should be avoided. Invidious distinctions and discriminations, and dogmatic assertions and negations should likewise be avoided.

And it adds: "Words that are liable to cause hard feelings, such as repeating scandal, mean or angry words, words that deceive or cause misunderstandings, should never be uttered."

There is a much more important reason for all this advice, however. In philosophy, advice can be put into words and even given to the student, but it is only in *practice* that the student can come to truly know that "miraculous substance" which speech is. Not alone in the Christian Bible, but in all sacred books, it is declared that what cometh out of the mouth is that which defileth a man. It would seem that what

goes into his mouth—his food, to which great importance is attached in the early stages of any true occult training—would defile the man; and this is true. But of far greater import to a man than his food is his speech—that which cometh out of his mouth—for his speech maketh the man what he is.

b. SPEECH IS THE CREATOR OF OUR UNIVERSE. WITH THE ISSUANCE OF THE CREATIVE WORD—RIGHT SPEECH—MAN IS GIVEN COMMAND OF THE LIFE-GIVING PRINCIPLE, WHICH IS NATURE'S ROYAL SECRET.

NOTE—The faculty of speech distinguishes Man from all other forms of Life with which we are familiar. Speech, as all must admit if they think deeply upon its power, is the greatest mystery. Of all mysteries it is the most wonderful. Though this secret is hidden from the understanding of the profane, Man not only finds the essence of the divine nature through Right Speech, but is able to manifest the divine nature in his life.

How or why this is simply cannot be told; it must be learned.

The ancients declared it, but they could not explain it. And though for generation after generation all up through Man's advance every teacher has made the same declaration, none has been able to offer explanation or make any true definition. As I speak at this moment to you, I know that, in making this declaration that "your speech is the creator of your universe", I, too, am not informing you unless in

your inmost spirit you are enchanted with the truth hidden in these words. In other words, I know that unless by the simple light of your intuition it becomes clear to you, I am impotent to tell you.

Miraculous Power of Sound

c. My Beloved, let us imagine that we have some cunningly devised instrument that we take into our laboratory, where we will divide up a sound. We can only do that in our imagination. What happens when speech goes out? Well, let us imagine that I am talking to you now instead of writing. In your mind you will say, "He knows what he is talking about", or "He does not know what he is talking about", or "What he says makes sense to me", or "What he says does not make sense to me"; and that, of course is your privilege. *But you will know.* Yes, but *how* do you know what I am saying? "Well, now", you may say, if you are not simple enough to see my meaning, "Ding Le Mei, don't insult my intelligence! I *hear* what you say."

But have you ever thought *how you hear*?

What is the process that goes on in you, as the hearer, to be able to understand me as the speaker—and if you were speaking and I were listening, what is the process that goes on within you to know that what you say will be understood by me who is the listener? The uninitiated person, of course, would laugh at me for the apparent simplicity and childishness of what I write right at this instant. But in it there is a great secret! There is a great mystery! There is an unimaginable force! It is something that, because most people usually loosely talk, operates in a manner detrimental to their spiritual unfoldment. From the mouths of most people, words come out like potatoes rolling out of a barrel; and then, when spoken, they are, *as they say*, very often forgotten. That is perfectly true . . . forgotten by themselves and forgotten by those who hear. *But their effect becomes incorporated in the life of the speaker.* It remains with him, becomes part of him! Thus the great majority of human beings do not learn *how to order their speech that they may order their lives.* They are entirely ignorant of the amazingly miraculous power of sound.

Try This Simple Experiment

d. AND YET, TO ANYBODY, NO MATTER HOW ILL-INFORMED OR NON-INFORMED HE MAY BE, TO UNDERSTAND THIS HE HAS BUT TO PLACE HIS RIGHT HAND OVER HIS THROAT AND ISSUE ANY PARTICULAR SOUND, AND HE WILL BE ABLE ACTUALLY TO FEEL, THROUGH BIOLOGICAL AND PHYSIOLOGICAL PROCESSES IN HIS BODY, THE EFFECT OF HIS SOUND.

Try it, if you have never done it before. Sit quietly; place your right hand over your throat, and begin to speak. Instantaneously, you will feel a tremendous vibration, and with practice you will be able slowly to order and change and co-ordinate that vibration. You will be able, through the very hand of you over your throat, to analyze and measure the emotional value of what you say. If in anger you were to speak, you would feel a totally different vibration under your hand, seemingly only in your throat, but the *effect* of the sound in anger will nevertheless be felt (created) right

through the body. The *effect* will also be felt right through the mind! After a little while, if you talk in anger, you literally are transformed from what is called a human being to a thing of anger. You will be anger personified. (Anger is regarded by the Chinese as a disease.)

Contrariwise, if you speak in love, in wisdom, in strength, in That Power that sustains the Universe . . . that keeps it unaltered . . . that keeps it unchanged . . . if you speak in That Power that we so far have unleashed in the atom bomb . . . everything will be in rhythm and peace and youth and beauty and love, and all that we can visualize individually as Light in Its quintessence will be built into the body, and of course, the mind.

Sound's Action and Effect

e. Sound, my Beloved, is circular in its action and effect. It goes out in waves. We see that in the radio, and we all know a lot about outer sounds in the radio and so on. But sound actually begins *within us*. What I say becomes me: it may conceivably somewhat become you. It can only become you, however, to the degree of the exact correspondence, not of your intellectual understanding of the sound (or words), but of *the correspondence of the spiritual essence that exists in me and in you!* If the correspondence be true, then there will be no need for speech. We will then be bathed together in unison and in union by the Holy Spirit . . . by *The Thing That Is*. But sound of itself is circular in its action and effect; in its constituent make-up, it is staggeringly self-protecting. You issue a sound . . . any word . . . and if it were possible for you to have a sufficiently delicate instrument to measure it, you would be able to divide that sound into its constituent parts almost *ad infinitum*. You would find that the sound . . . any sound . . . is made up of an infinitely illimitable number of triangular constituent parts—we may call them sound granules.

f. You hear a person speak sometimes and the voice is uneven, the sound is broken, the voice is hard and rough and raucous. That is because, through slipshod habits of speaking, the man has not watched his speech, and he has, most of the time, said things that do not conform to the true spirituality of his own being. In other words, he has told what is called untruth. The result has been that the whole mechanism of his sound has become unordered and uncontrolled. You would find, if you had this intricate instrument that I have imagined, that those triangular granules do not fit perfectly closely, as pieces fit perfectly rightly in a crossword puzzle—as all the infinite granules or emptinesses, or cracks, or leakages (use whatever word you like) in and between these triangular granules of sound, when present, cause a vacuum. Then, no matter what the man is saying, you know, if you be a sincere person, that he is not worth listening to . . . what he says is "wind in the ear" . . . there is no sincerity behind it . . . it does not make sense . . . so, you pass him by.

Contrariwise, in the philosopher, you find the man who truly has endeavored to learn. To learn what? To learn the Truth of Life, call it what you like. You will find that that man's voice is harmonious and true, and unaltered, and un-

changing, and no matter what particular tone may be employed, what he says will always be known to you in your Spirit and in your intellect to be harmonious and rhythmic and true.

What Is Speech?

g. There is, of course, only *one sound*. That is the sound that all living things make when, having breathed, they open their mouths and sound rides out on the breath until there is no breath left. Then they shut their mouths—sound has been made. You say “A, E, I, O, U,” or you may say, “Ahhh,” and the sound will go out only so long as the breath is sustained in your body. Sound cannot be sustained longer than that.

Speech . . . and remember, I am not speaking alone of language . . . is sound! Speech is the Deific Word . . . it is the Omnific Word . . . it is the Creative Word! IT IS THAT WHICH ISSUES FORTH FROM YOU AND CAUSES EVERYTHING IN THE ILLIMITABLE, UNIMAGINABLE UNIVERSE TO BE QUICKENED, TO BE VIBRATED, TO BE SET IN MOTION, IN EXACT CORRESPONDENCE TO THE QUALITY OF YOUR THOUGHT, TO THE FORCE WITH WHICH YOUR SPEECH IS SENT OUT; AND THE INWARD VIBRATION THAT WE CALL SPEECH CAUSES ITSELF, AS IT MUST, TO VIBRATE IN THE GREAT UNIVERSAL IN EXACT CORRESPONDENCE WITH WHAT IT IS WITHIN YOU.

Modern Atom Bomb Analogy

h. Do you see that *sound* is exactly what the force is within that atomic bomb, the size of a tennis ball? Its force operates in exactly the same way as does your speech. Perhaps I do not know enough scientifically to be able to put it into scientific language for you. Similarly, you may not know quite enough, even if I did have the knowledge and use of what is called scientific language, to be able to understand. But I believe that we can all *see* the idea.

I *speak* (with great emphasis). I *speak* . . . lowering my voice and deepening my tones. There is a great difference, is there not, between these two sounds—the one loud, the other soft? You will have noticed that some people are very rapid speakers—the rapid speaker is always difficult to follow. There are some people who are very slow speakers—they mumble and tumble over their speech, and the result is rather a mumble-jumble. At the same time, whether you are listening to a very rapid speaker or to a very slow speaker, you will understand, not through him, nor necessarily through what he says, but *through yourself*; and though he may falter and constantly fall into error in what he says (his sentences may even be ungrammatical—he may choose wrongly in the words that make up his vocabulary), but *if you are attuned to the inwardness of him*, you will understand.

Today's Speech Is Tomorrow's Action

My Beloved, be very reverent this week as you contemplate and assert in the power of the Spirit of you this Truth of Truths—Right Speech.

Be happy—give thanks—praise the wondrous Spirit within for the revelation.

Then set to work every moment of every day. No matter what the thought that comes into your mind, ACT IT—*bring it into MANIFESTATION*. Let this week be a week of majestic living.

The thoughts that come (your thoughts are the spirit of The Law in transit) may seem to be entirely beyond your power to bring into manifestation . . . BUT TRY!

The Spirit that brings them to you will supply the force and energy, largely through your Speech, to enable you to DO what is necessary for them to blossom in your life. *If you fail, the Spirit will inspire you again—the very power that you use in your attempt will be strengthened for the next endeavor. And none shall blame thee . . .*

“And only the Master shall praise thee, and only the Master shall blame; and no one shall work for money, and no one shall work for fame, but each for the joy of the working, and each, in his separate star, shall draw the thing as he sees it for the God of Things as They Are.”

You can gather the meaning of what I am writing through watching Nature at her work. Watch her in the Spring—how busy she is, and yet *how slow seems the growth of the seeds* that you planted when the snows melted.

You do not DOUBT that the seeds will manifest themselves—but how slow, how slow!

Exactly the same in the garden of your own life. You cannot see what is taking place with the seeds under the earth, and you cannot see the immediate effect of the seeds of your Speech in your own life, but the growth slowly and *surely* goes on. Nevertheless, though the growth be slow, you and I are already aware that the inner forces are at work, for the effects and the results are showing their tender shoots.

You are aware that, beneath the surface of the present activities certain tendencies are developing that in due process of activity will manifest themselves fully in mastership.

Your increased efficiency and joy, showing themselves in an improved grasp on the secrets of Life, are already *proving* their power with you. “I AM I” is true. I am, and what I Am is the *All*—I am the full quality and nature of the *ALL* . . . What more can I ask? . . . what more can I ever hope to *live*?

My deeds are the result of my will . . . not Mine, but Thine in me.

My hope is the seed of inspiration within me . . . Thy inspiration through me.

My life is service for all, but without ostentation or having any knowledge of it . . . for Thou, the One, livest in me and expressest Thyself through me.

My words are zealous without affectation, encouraging, consoling, peaceful, joyful, loving . . . Thy word through my throat.

My works are service rendered by alms, by industry, by influence—ills remedied, by excusing, justifying, protecting, defending, concealing faults and mistakes . . . joys provided—for the mind, by a joyous manner; for the heart, by loving thanks; for the soul, by the breath of heaven . . . Thou and Thy Life through me.

(Memorize as much of the following as possible.)

RIGHT SPEECH —

- (a) Gives Man command of the Life-giving Principle, which is Nature's royal secret.
- (b) Is Silence; they are one and the same.
- (c) Is the Voice in the Silence—the light in the eye, the touch of the hand, the murmur without audibility.
- (d) Is Truth; when we speak the Truth, all pure agencies of Divine Intelligence come into action to enable us to bring what we say into manifestation. If we speak untruth, it manifests in our life according to our own creation of untruth; but because it is not in correspondence with Divine Intelligence and the pure Essence of Life, it burns itself away.
- (e) Is the power which leads one into the Divinity of Wisdom.

In the Beginning was the Word, "I Am!" Then comes the fiat, "Let There Be Light!" and in and through the Light the Great Architect ever images Itself. This is Creation. "This wide universe," ever appearing, ever imaging as in an eternal kaleidoscope the nature of itself. It says, "I Am Everywhere And Where I Am I Appear."

The Sixth Step: The Seven Spiritual Gates

You are, of course, aware that almost from time immemorial occult knowledge has been given in most occult schools only by the mouth-to-ear method. Moreover, it has always been rare for any true *guru* to impart secret knowledge until he has been absolutely sure of the aspirant's virtue and worthiness to receive it. Even in India today, this is the general complaint among those who believe themselves to be worthy aspirants. It has always been so, however—in Tibet, in India and China, in Egypt, in Persia.

Complaints, of course, have always come from those who believed themselves to be ready, but whom the *guru* knew were not yet ready. The *guru* has always known, as did Jesus, how unwise—indeed, unkind—it would be to divulge occult secrets to him who may not be wise enough to use such secrets rightly. Every true teacher has had similar tests and experiences. As I write at this moment, I, too, am personally aware that it would be not only unwise, but possibly tragic in the consciousness of some students, if I were to endeavor to write freely in this Course on The Seven Spiritual Gates. He who knows, knows; he who hopes, will wait. Not until that

- (f) Is the Voice of the Silence—the Voice of God.
- (g) Gives us wisdom so that we know that we ourselves never speak, but God within us uses the Creative Word through us.
- (h) Is our word, that makes us what we are forever—"Have no tongue!"
- (i) Is that which, through practice, compels us to see that it is useless to merely talk of spiritual things, or to be filled with information regarding them—if we know, we must act; we must do it; we must be it.
- (j) Properly practiced, compels us to know how sound is made; we then see the harmony of sound; we then see the color of sound; we then see the shape of sound.
- (k) Leads us into absolute sincerity.
- (l) Is the deep, eternal, ever-vibration of the Spirit, and is the symbol of it.

blessed day arrives when you and I will meet at our New City of Mentalphysics, where in the twilight hour we shall be free to mingle together in high spiritual ecstasy, can I hope to disclose to you the height, the length, the depth, the breadth of the Seven Spiritual Gates.

To the uninitiated it may seem strange that these secrets should not be freely given forth; but that is merely because they do not understand.

However, so far as you are concerned, rest assured that, when we shall be able to meet for oral training at the New City, you will have absorbed so much true knowledge from an extended study of your Commentaries that the Seven Gates and what they mean will speedily be made known to you. This is to be the reward. Joyfully anticipate your visit to the New City and, when that time shall have come, it will be a divine revelation that awaits you.

For such secrets simply cannot be put into the printed word. Always remember that, my Beloved.

In your studies, however, rest assured that you are gradually equipping yourself for such secrets finally to come your way.

Your Personal Practice for the Week

If I were you, I would make this week the holiest week I have ever known. Not a single word of untruth, of darkness, of negation shall come forth from you! . . . How to do this? Be watchful—be watchful—be watchful!

On SUNDAY EVENING:

- (a) Watch yourself as you waken—waken slowly.
- (b) Before you rise, declare in the silence of your spirit that no word other than absolute truth shall pass your lips this day.
- (c) Then rise from your bed, and, as you go through your ablutions, *watch*, minute by minute, so that no tramp thought shall find lodgment in your mind. If this should take place, declare inwardly with great emotion—“The Creative Word alone comes through my throat. I am happy—I give thanks.”
- (d) Then breakfast—a feast of the Spirit; you are not merely eating food, you are taking into your body the divine essences which Nature needs to build a perfect body—“perfect as the Father (within me) is perfect.”
- (e) Throughout the day, moment by moment, maintain the feeling that God Himself, the Creative Wisdom, is issuing from you in your speech. No matter to whom you speak, or about what you speak, you are thrilled with a deep feeling of reverence to All That Is.
- (f) Having spoken to one person and enjoyed the delight of Right Speech, resolve that to the next person to whom you speak, there shall be within you an even deeper and more beautiful feeling of realization of Right Speech, right creation. Exult in the inward feeling as well as the outward expression.
- (g) This shall be your Holy Day—the first day of the week.
- (h) When you retire, go over in your mind episodes of the day—how you have made others happy; how you dropped the right word here—the right word there; how you noticed with inward delight the effect of your Right Speech (remember Silence!) upon your friend, and so on.
- (i) Meditate before going to sleep . . .
“I CREATE ALWAYS BY RIGHT SPEECH, THE VOICE OF GOD, COMING THROUGH ME.

“MY WORLD IS CREATED BY GOD’S WORD IN AND THROUGH ME.

“I GIVE THANKS—I GIVE THANKS—I GIVE THANKS!”

.

On MONDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Before retiring, sit and think over the affairs of the day.

.

On TUESDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Before retiring, sit and think over the affairs of the day.

.

On WEDNESDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Before retiring, sit and think over the affairs of the day.

.

On THURSDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Write in your own words a short account of your doings during today. Feel that you have the power to write.

.

On FRIDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Read over what you wrote last evening; then add a report of your doings today, but do not read it over after you have written it.

.

On SATURDAY EVENING:

- (a) Follow precisely the regime of Sunday.
- (b) Read over what you wrote last evening; then read over what you wrote on Thursday Evening—finally, read it all over as a consecutive story.
- (c) File away your story for future reference.
- (d) Meditate on the first five verses of St. John; feel that Truth permeates your whole being.

Conclusion—Freedom is Born of Right Speech

When you come to this point in your Lesson, read over again the Introduction on the first page. Endeavor to realize what Mentalphysics will ultimately do for the human race, if human beings will learn the secret of Reverence—watching God's Way.

In the consideration of what appears in this Lesson, I am sure you will see why, quite early in Mentalphysics, the student is exhorted to "Have No Tongue!" When one realizes the true meaning of Right Speech, he knows how much he should know before speaking. Man takes quite a risk when he speaks. If my speech be not right to *you*, I shall be similarly negatively affected. If I be wise, I should pray that the Spirit of Wisdom (which is the Speech of God), the Moving Eternal Spirit of Life Itself, will so direct in Its subtle ways the words that come forth from me that, even if the words *to you* be *not* right, by the time they reach your consciousness, so to speak, *the speech will be transmuted into rightness*. In other words, no matter what I say or write, what you and I should pray for is that we each receive precisely according to our own individual need. Then the speech will be right, and the creation by the speech will be mathematically exact.

Never forget, my Beloved—in your daily affairs, in the home or office, or wherever you may meet with people—that *your Speech is the creator of your universe*. Your speech distinguishes you from all other human beings, as also from all other forms of Life in all the Kingdoms.

It may take years for us to become the creative masters of our speech, however. But you are a thinker. You can at once see that Man was created of the earth, and lives by virtue of the air (for, as you know, there is in the air a miraculous food of Life.) That is a great secret—indeed, such a simple

truth is understood only by a comparatively few people. On a very much more subtle plane, however, we have the identical principle in speech. As air (breath) is Life, so Speech is the magic spirit that creates Life's manifestations.

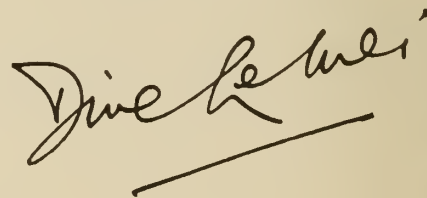
But, my Beloved Noble of the Light, this is a secret that has to be learned—it cannot be "explained" by one man for another. The eyes of the wise look upon Nature otherwise than the eyes of common men.

The Holy Word, which was "in the beginning," is the foundation of all creation. May you be enlightened by the speech of God, which you must come to know in the Silence of your own being. When you "hear" the Voice, you will understand. That alone which we understand, we possess—that which we do not understand, we cannot possess. Until we ourselves perceive with our own understanding, we are as void of knowledge as we were before.

Wisdom shines upon you at this moment. The Truth of Right Speech in your own heart makes you free.

Peace be unto you forevermore.

Yours ever in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line underneath.

Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Sixteen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung

Lesson Seventeen

"JUST AS A NATION MAY HAVE EVERYTHING, AND THE PEOPLE NOTHING, SO A MAN MAY HAVE ALL THE LOWER SUBSTANCES ON THE MATERIAL PLANE AND BE POOR IN THE SPIRIT. POORNESS OF SPIRIT LEADS TO ATROPHY, WHILE RICHNESS OF THE SPIRIT THAT QUICKENETH, THROUGH GRATITUDE, OPENS THE INMOST GATES TO OUR HIGHEST HEAVEN. MEN AND WOMEN WHO HAVE BEEN GREAT IN WORD AND DEED HAVE NEVER BEEN SO FOR THEMSELVES, BUT ONLY IN THE CAUSE OF HUMANITY, AND OUR GREATEST BLESSING IN LIFE IS TO SERVE AND RAISE HUMANITY."—DING LE MEI.

Introduction

My Beloved, you are now becoming a speaker—using sound! One could write so much about *Sound*, and not TEACH anything about it. To know the effect of sound in the microcosm, as also in the macrocosm, one must *practice*. You, of course, know that the sound of you is the basic vibration of your life. As soon as a child is born it breathes, and it also issues a sound. The effect of that first sound from the infant's throat cannot be measured by the human mind, either from a physical, mental or spiritual point of view. It is simply beyond our comprehension to measure its effect. We have learned that we Become What We Say, and so we have been consistently advised to "Have No Tongue!"

You should be learning how sound affects us, and you should now be able to experiment with the very fire which sound creates. To tell the average person that it is "dangerous" to issue sound would probably cause him to doubt our sanity, yet it is *true* that we play with the Fire of Life when we use our sound.

Now, if you will sit in the sevenfold position, and chant the one word "P-e-a-c-e . . . P-e-a-c-e . . . P-e-a-c-e" slowly and regularly, feeling that you are putting all your love into the sound, it will teach you much. Sit and chant the one word in a low even tone, letting your Breath and your Sound be in correspondence, and after you have chanted for a few minutes, come out and notice the effect of the sound on *your body* first . . . your body will feel softer and smoother in its action; second, *your mind* . . . your mind will be more serene and clear and filled with Light; third, *your Spirit* . . .

you will feel a great peace that nothing can define, so beautiful will it be.

The next thing for you to do is to FEEL the actual vibration that your Sound creates within you. We begin by feeling its *physical* effect. Therefore, go again into your chanting, sitting in the sevenfold position, and place your *right* hand gently over your throat as you chant, and you will feel the vibration under your hand. A moment's practice will show you what I mean. Then, feeling this under your hand, and feeling what a strong effect sound has, imagine what is going on all the time.

Whatever sound we make in our speech, and the quality of it, are transferred to every part of our bodies and minds.

If you chant a sound, and the thought be of Peace and Love, you will find Peace and Love garnered in your consciousness. Were you to hold the thought of revenge or selfishness, the EFFECT would be revengeful and selfish. When we chant, the concentration is fixed, and the effect consequently all the stronger than it would be if we were merely thinking in a loose manner. Sound, you see, with its inseparable associate rhythm, is ever building or disintegrating, and is a powerful force that we must learn to control, to understand, to use with intelligence. All harmonious sounds—the Truth expressed—are upbuilding and life-giving, therefore constructive; while all sounds which we class as noise are disintegrating in proportion to the dissonance and broken rhythm of their crashing and grinding.

What a responsibility is that of a public speaker!

The Third Rung: Lesson Seventeen

In this present Lesson, and the three subsequent Lessons, you are now to study and practice again how to impart knowledge to others. You will, of course, remember your Lessons 10, 11, 12, 13, because at that point you actually began to train yourself not only to learn for your own advancement, but to teach others. You have already broken the ice. Now, as I have said, your next four Lessons are to follow the general style and purport of those four earlier Lessons. During the next month you are to study with extra diligence: I hope, with great joy in your heart.

May Wisdom guide you: May Love impel you.

In your two last Lessons you have again been taken "Across the Board" in the Third Rung of the Ladder, thus

The Third Kingdom . . . The MINERAL—The Womb of Nature.

The Third Breath . . . The INSPIRATIONAL.

The Third Mystery . . . The BALANCING (CREATIVE).

The Third Word . . . REVERENCE—The Order of Life.

The Third Ascent . . . RIGHT SPEECH—Man's Third Cycle of Expression.

The Third Gate . . . CONTINUING THE FINAL WAY.

.

"Let Us Come Together . . . Together"

My Beloved, I have personally noticed, when I take up any study with a sincere heart, that I am always abundantly rewarded when I make an effort or sacrifice to keep the rendezvous with myself, and I usually greatly regret when, for some reason or other, I do not keep my own appointment with myself.

As you start this new group, I hope that you will feel the Holy Wisdom of Life descending upon you. The fact that you are a public speaker matters little. If your words even be golden, and your own Spirit be not in unison with your words, it would avail nothing; but if the speaker's words be even ungrammatical or unintelligible, if the Spirit quickens, then all is well with us.

And so I ask you in devotion and true honor of your Higher Self, to draw near together with me, being still.

Now, my Beloved, the manner in which I began this Lesson may possibly indicate to you that I am not satisfied. Let me say at once that I am satisfied. I think that you aspiring Preceptors are a grand lot of people, and I will have the audacity to include myself with you. But the sole purpose of your living, and my living, is to grow in wisdom. Nobody can grow in wisdom for you but by your own effort, and nobody can grow in wisdom for me but by my own effort. And, therefore, I say that if you are going to do a thing, do it; and if you are not going to do a thing, it is better indeed not to start it. Particularly is this true in the quest for your Higher Self. The reason that there is so much unhappiness and despair and sorrow and disappointment in the hearts and minds of human beings all over the world is simply because they get an idea, they begin it, they may even pursue it—but then they leave it. Then the fall is infinitely greater than it would have been had they never started the ascent.

.

You are again not to arrange any appointments this week that are not necessary. Give yourself over entirely to your study, each evening if possible. Again you take control of your imaginary audience. There is now no doubt in your mind that you are a

public speaker of great power; you are sure that you know more than your hearers know. Therefore, imagine (a) your interested audience before you; (b) that everyone is anxious to hear your words; (c) that you yourself are capable, confident, convincing, cautious, but invincibly assuring as a speaker. You also ask for questions. But remember: humility, sincerity, and LOVE!

.

From now on you are the speaker, thus:

"Develop Courage— Banish Fear"

"My Beloved, I would like to speak to you with my heart . . . I hope to speak to you with my head, but I hope particularly with my heart. I am going to speak to you on 'How to Develop Courage and Banish Fear,' which I consider to be Man's first personal duty. At once there is suggested a battle to be fought, a victory to be won. It is the battle of the spiritual self hidden in the physical, the battle of mind over the dense form of matter (the body), the battle we all have to enter upon to gain freedom to aspire into the heritage of the spiritual kingdom of reality and become free of the Great Illusion. The philosopher will at once realize in the title a deep, basic cause of human failure or success; he will know how vitally, in the true philosophic life, courage is essential. In the mind of the true philosopher, there is no place for Fear. Even in elementary psychology, Fear is recognized as the arch-enemy of mankind, and Courage a shining virtue. But the sad part of the story of human life is that practically every human being has his consciousness honeycombed with fear of some sort. Men imagine—based, in my opinion, on the fundamental fear of death—that they are to lose something, or that they cannot attain to what they desire. They imagine that the process of so-called 'death' will result

in the loss of their 'life' . . . they fear to lose their loved ones . . . fear that they will lose their job and starve to death . . . fear today the result of yesterday, and fear today the unknown terrors of tomorrow. With Job, they say: *'The Thing That I Most Feared Has Come Upon Me,'* not realizing that by the law of reverse effort the thing imagined in fear is thus created into materialization. *Everything that is 'evil' has its creation in fear!*"

Q. Many books have been written about Fear, but, personally, I have never yet been told how to uproot or conquer fear. Can you show me actually how to banish fear from my mind?

A. "Yes, I think I can, because that is what Mental-physics, among much else, teaches. Many books have been written about fear, and I agree with you that they do not give instruction as to how fear may be obliterated from human consciousness. *After careful thought in the matter, you will see that what men fear is not things and conditions and circumstances as they are, but they are afraid of Fear itself, which places out of focus all that they observe in their own world—*fain would I climb, but I fear to fall; fain would I give, but I fear to lose; fain would I live, but I am half-dead with fear; fain would I rise on the wings of my own faith to wisdom and success, but already I feel the dagger of Fear assassinating my soul.

"Here are a few incontestible facts about Fear: No matter what its form, Fear is the beginning of all evil. Fear can affect, never the Truth, but what is false; and it always multiplies. Fear demoralizes the forces of the soul, disbalances the mind and makes it impotent and weak, and causes the body to wither; Fear is the originator of disease and death. Fear is what every man himself creates, and seems to stand by helpless as Fear destroys the beauty of the world. Fear makes Man believe the worst, and causes psychological disturbances that act as a canker in his spiritual understanding. Fear is a misshapen, incongruous, unseeing monster.

"Man's first personal duty, then, is to avoid Fear, not to allow it to take lodgment in his mind; and, if that has already taken place, to deny it and destroy it by placing into his mind its victorious opposite force."

Q. What do you mean by "its victorious opposite force"?

A. "Obviously the opposite force of Fear is COURAGE! I repeat that I consider this to be Man's first personal duty."

Q. I agree, but Courage to one is not Courage to another. What do you mean by Courage?

A. "Well, my personal definition of Courage would run something like this: *firmness of mind, founded in faith, inspired by a sense of what is just and honorable; that which, amid all the dangers and trials to which human life is incident, enables a man steadily to pursue the dictates of conscience and prudence; valor; boldness; resolution; fortitude.*

"Here are a few incontestible facts about Courage: Courage is of God; fear of the devil. Courage makes all things possible to him who stands to conquer. When Courage feels that it is in the right, there is no daring of which it is incapable. Courage gives strength to the body, subtlety and speed and cunning and strength to the mind, and Courage is the core of a man's true religion. Courage enables a man to look danger in the face, unawed and undismayed, and,

though he lose friends and fortune, ease and liberty, his own good name, remains at peace because he is in the right; all human beings bow in respect before such expression of divine strength in others.

"Moral Courage that faces opprobrium in the cause of Truth is divine. Courage, when we are in the right, may lead us to the crucifixion, but always there follows the final resurrection.

"AND THE GLORY OF LIFE'S LAW IS THAT, AS MAN HIMSELF CREATES FEAR, HIS ENEMY, HE MAY, IF HE WILL, DEVELOP COURAGE, WHICH IS INHERENT IN ALL PHASES AND EXPRESSIONS OF WISDOM.

"Of course, my Beloved, we must *inform ourselves!* We must gather knowledge as to HOW to do this. Gather the right knowledge as to how to do anything, and we usually succeed in doing it.

There is *true* knowledge. Learn thou it is this—

To see one changeless life in all the lives,

And in the Separate, One Inseparable.

There is imperfect knowledge: that which sees

The separate existences apart,

And, being separated, holds them real.

There is false knowledge; that which blindly clings

To one as if 'twere all, seeking no cause,

Deprived of Light, narrow and dull and dark.

"That, as doubtless many of you will recognize, is from the Bhagavad Gita.

"But many people are so charged with fear and ignorance that they will not discuss in their own hearts this subject—they are literally afraid to do so."

Q. I agree. But can you as a teacher show me, or anyone else, how and why I should endeavor to forsake this fearful attitude of mind? I may say that I desire to, and can imagine the benefit of doing so, but I may not know how to start—what then?

A. "What then? If a man is so honeycombed with fear and inferiority, he will find it difficult to even talk about the way of improving himself. He, then, in Mentalphysics is taught how in meditation he may develop sufficient courage to begin to consciously feel his difficulty.

"But everyone of us, I am sure, if we are honest and if we are unafraid as we look into our own life, will know that there is so much more that we could do. Of course, we may avariciously declare to ourselves, 'Yes, there is so much more we could *have*. Everything in my life seems to be wrong; I didn't make it wrong, but I am subject to the wrongs of it. But I want more from Life.' That man, of course, is on his way, but he hasn't yet gone very far. He has not learned much about Life's LAW. I like to feel that we Preceptors are sufficiently philosophically developed, and have had sufficient experiences in Life's true endeavor, to be honest with ourselves. And as you look into your heart, and as I look into mine, we are aware that we have not done in Life what we feel inherently we could have done and can now do. We have not derived from Life everything that we feel that we have a right to, and so on.

"Therefore, Beloved, it seems to me that to learn something we should keep our discussion as simple as it is possible to keep it.

"There is, on the one side, *Fear*, which literally rips us to pieces, distorts our whole world, causes our very bodies to

break down, our minds to be always disturbed and weak and finally to become impotent, and forces us, as it seems, into a state of complete unbelief in either ourselves, other human beings, or what is called God. That is what Fear does.

"Then, on the other side, we have *Courage*. Oh, what a picture! Such a glorious picture does *Courage* present! Personalize *Courage*! Dress *Courage* up as you in your own mind can see *Courage*—how truly majestic, magnificent! Naught can stand against *Courage*. If you invite her, then what happens? *Courage* completely bulwarks you, and round about as you look you can see Hope and Love and Light and Strength and Beauty and Joy and Youth and so many things that will come to you, that must perforce be the constant companions of *Courage*!

"We can quite easily see mystically within us those two pictures—one of darkness, the other of Light. As I write even, I can feel (and so can you) a response in your heart. You are rather sympathizing with me. You can feel completely what I would say, because *Courage* right now is in your consciousness, building you up in courage as you stand in admiration of the courage of your own mind. I cannot tell you how transcendental is *Courage*, nor could you tell me if you were here, because courage is of God, and can only be felt—it cannot be told in words. *Fear*, yes, when *courage* takes hold upon us, we can see *Fear* slinking away like a mangy dog on a frosty morning . . . it is *Fear*, it is afraid of itself, it burns itself away before the glorious fire of *COURAGE*! And then, as you look at that cur called FEAR, you marvel at yourself that you were ever afraid of it.

"But beware—for back it will come and will gnaw at your spiritual vitals, though you will hear the voice of the Spirit of yourself saying, 'My son, my daughter, you can do greater things than these, you are here on this earth in this form for the purpose of having and of knowing and living Life—more and more abundantly . . . it is your heritage . . . everything that you know to be your real self constantly inspires and re-inspires you to go on into victory!'

"Fear will get down again into your heart if you are not watchful. And, though you have given time and attention and feeling to all the glorious pictures that hope and inspiration and imagination have brought to you, and feel overwhelmed with the light of these glorious pictures—still you will feel this same Fear gnawing at you; if you listen, you will hear it say to you, 'You can't do that! It has never been done before! You won't live long enough, and besides, what's the use? They won't thank you, what's the use?'

"IF YOU LISTEN, WHAT HAPPENS? YOU LOOK UP AND ALL YOU SEE IS SMOKE; ALL THE GLORIOUS VISIONS, THE INSPIRATIONS, THE DETERMINATIONS, THE AMBITIONS—EVERYTHING THAT MAKES YOU DIVINE—HAVE GONE UP IN SMOKE, AND YOU SINK DOWN, TO GO OUT INTO THE COLD AND THE MIRE AND THE MUCK AGAIN, WITH THIS THING CALLED FEAR."

(By this time you have your audience with you. You, too, are thoroughly enjoying your work. Take advantage of the situation. Use your voice—be loving; let Love speak as you go along. Modulate your voice, use your hands a little, use your eyes. Speaking softly, feel within yourself that you are now a real teacher—you are not merely speaking *about* it, but you are teaching them *how* to do it. You gradually sink into your next great thought, "How to Develop Faith and Banish Doubt." Remember: humility, sincerity, and LOVE!)

"Develop Faith and Banish Doubt"

"'Give me your faith,' cried Goethe, 'Keep your doubts!' Faith, my Beloved, above all, teaches us to trust God not alone in what we have seen, but in what we have not seen.

"I claim that to develop faith and banish doubt is Man's second personal duty. Let us look at Faith first: I would define Faith—the noun—as

"Belief; trust in the honesty and truth of one's self and others; the assent of my mind to divine revelation; unshakable adherence to my own personal belief; fidelity; honesty. Then, of course, the 'evidence of things not seen,' as well as 'the substance of things hoped for.'"

"Doubt—the verb—I would define as:

"To waiver in my opinion; to hesitate; be in suspense; to question; to suspect; to distrust; to disbelieve; to be perplexed; to create fear; to destroy faith."

"We see at once the opposites in these two great human directional emotions—the one the very foundational, constructive force of Life, which not only creates but rebuilds and continually sustains; the other a canker in Man's mind, destructive from every point of view. *Faith* is the heroism of the mind, leading Man to spiritual knowledge: *Doubt* is worse than actual loss."

Q. Yes, I can understand those two opposite forces. But what, actually, is Faith?

A. "Well, the average person knows the beneficent power of Faith in his own life (though he may never think upon it), and the average person also knows that Doubt is that enemy which makes him lose his battles. Yet I am inclined to believe that ninety-nine hundredths of the human race do not consciously *develop their Faith*, and cause it to become the impelling, overcoming force of their life; as, similarly, they do nothing to banish their Doubt.

"FOR FAITH IS THE ONE PRIMARY SPIRITUAL TOOL WITH WHICH GOD HAS EQUIPPED MAN TO BRING HIS DREAMS INTO REALITY, JUST AS THE POWER OF IMAGINATION IS A SPIRITUAL FORCE WHICH EXPOSES AND DEVELOPS THE PICTURES OF WHAT IS POSSIBLE FOR MAN TO MAKE REAL IN HIS OWN LIFE."

"Faith is BASIC. Faith is essential to any kind of victory. Faith is the unseen guide and interpreter which enables us to recognize Life in our own breath, Light in our own mind, love in our own heart, ambition in our own will, Truth in our own being.

"The very earth and all that's in it are the products of Faith, yet Faith must not be confused with reason, above which Faith soars eternally in triumph. A man full of faith absorbed in one great object, holds tenaciously to his purpose. In spite of recurring disasters, he is modest in his unassailable convictions, because he knows that all his strength and power come from his Faith—which is unseen and within himself. To such a man the only evidence of his objective is his Faith, which, unseen itself, is the force to which he clings, and which forces him to go forward though tens of thousands may urge him to turn back."

Q. Is Faith anything like Courage, of which you spoke previously?

A. "Yes, it is. FAITH is the parent of Courage, and in FAITH are embodied, among others, Strength, Power, Beauty, Peace, Joy—the latter propelling all virgin energy. Faith

removes mountains. *Faith* lights us through the dark to deity, raises us from earth to heaven. *Faith* never waivers, and creates the conditions, the substance, the energy and all that is necessary to bring his plans to execution, and never leaves the side of wisdom. *Faith* never plays us any tricks, but always portrays how we can build bridges to connect our present world to a higher and better one, though *Faith* may always transcend our reason. *Faith* is like the blossom which comes before the fruit—*Faith* always comes before our good works.

"And *Faith* among men is like gravity—it balances everything and makes Life constantly inspirational, for none live so happily as those who live by *Faith*. *Faith* makes the discord of today the melody of tomorrow. *Faith* is the soul going spontaneously forth from itself on important business."

Q. *We live by Faith, but Doubt is strongly entrenched—Can anyone overcome Doubt?*

A. "Yes, that is sure. *Faith* is invincible! 'How different is DOUBT!' . . . 'Our doubts are traitors,' wrote Shakespeare, 'and make us lose the good we oft may win, by fearing to attempt.' Doubt is dark and negative and helpless. Doubt drags us down from our high ideals. *All that we need say of doubt is that it springs always from the human mind, while FAITH springs from the soul.* It is an axiom of Orientalism that we know accurately when we know little, for with knowledge doubt always increases.

"Therefore, my Beloved, it is self-evident that to *Develop Faith and Banish Doubt* is a duty of first importance to every person who wishes to lead a successful life. It applies equally to the philosopher, of course, as to the dullard.

"And *Faith*, you will notice, always resides in silence—stillness is the ruler of its movement. When a man lives by faith his whole life is something that is complete yet undefined and unlimited, for *Faith* does nothing more than to enable him to reach higher and higher heights.

"The faithful will always get through, but alas for the doubtful and miserable man!

"*Faith* among men is like light in the morning, but faith within a man compels him to converse with the angels.

"And faith is always practical, teaching the wise man always to trust the all-wise Lord of Life for all he has not seen. *We in Mentalphysics should realize that we are nothing but Faith embodied; and when we realize that, there is no problem on earth or in heaven that can baffle our daring.*"

Q. *How can the average person tell the difference between Faith and Doubt?*

A. "Very, very easily!

"We have, however, a very difficult subject. I am sure that we all agree, because it is self-evident, that *we do nothing, and can do nothing, without FAITH.* We could use many words, and in the using of them very seriously confuse our own thinking, but it is obvious that it is *Faith* that brought us together. Can we see, equally simply, that it is *Faith* that will build our City? If you will think about it, you will see that *Faith* is the very basic platform of all Life's action, just as Love is the basic substance of all Life. But even Love, without *Faith*, remains inert. *Faith* is that which compels us to action—to wrong action, equally as to right action—that, of course, is clear.

"Let us, then, look at our own lives a little bit. You pay your rent, you have to buy your food, you have to pay for the clothes that you wear, and are always, or nearly always, using money—or, as we say, spending money; but we should use money. Money is *Faith*, and that is clear to you, I am sure. Think of almost anything that you can think of, and you will

find that your whole life is so completely honeycombed with something, that, when you think upon it, you will recognize as *Faith*. Go back; go back to your childhood, see yourself with your mother, with your father, with your immediate relatives. Go back farther than that, see yourself as a helpless little baby. How beautiful they all are! The more helpless they are—what is it? . . . it brings out something, doesn't it? But you have faith in the baby. You see him or her grow. And it seems, when she is six months, you see another little baby a month old, and you say, 'Why, I can't believe that my baby used to be as small and as helpless as that!' Then you see her growing up and you see a girl at sixteen, seventeen, eighteen, and you say, 'My, how wonderful! I wonder if she will ever be like that?'

"BUT YOU SEE THE SIMPLE THINGS OF LIFE, IF WE WILL THINK UPON THEM, CAUSE US INSTANTANEOUSLY TO SEE THAT WE ARE ENTIRELY UPHELD BY FAITH."

A Personal Word to You

My Beloved, I hope that when you conclude the study of this Lesson, you will have a kind of New Year feeling. As I commence each New Year I wonder what the end of it is going to bring. The end we are not sure of, but of the beginning we may be. We are all sure that we are starting this "New Year" together; let us stay close together. For you will never find anywhere people like you find in *the Ding Le Mei Preceptor Course No. 1.*

At the time of our awakening, we probably expect too much of human beings, and it may be then that we are disappointed with the kind of people that we meet. But, my Beloved Noble of the Light, there are no grander people than in Mentalphysics, and as you go along through Life you never find any who are more able to help you and to whom you may minister more freely and more truly than in Mentalphysics. You know, we are all human beings. In your own experience I am sure you will have found that, as you begin your search, the Higher Ones bring to you great glimpses of the infinite and unspeakable beauty of the potentiality, and for a moment, even if it be just a fleeting moment, you feel that you have it, that you have captured it, that you have acquired it, that it is forever and evermore your own.

This is, however, only partly true, because Life is founded on Justice, and if you may disagree with the Eternal Principle in any manner, I invite you to think what Life Itself would be without Justice. Justice, in a manner, is even greater than Love or Faith, because there could be no Love or Faith unless there were Justice.

Religion—traditional religion—can give us nothing. You have passed through many gateways, and now you have reached the foothills and have commenced the Journey to the Heights. And though the Journey may seem to be and, perhaps, is harder of progress, yet it is quite easy to see that the ascent from the foothills is nearer to the summit than was the easy journey across the plains.

So, as we go along together, it is not going to be any easier than we anticipated; it may, indeed, be harder. But how beautiful is the deed that requires all our energy and ingenuity! When the work is done, the more that we put into it, the greater is the thing done beautified. So, my Beloved, I ask us constantly to draw near together in lowliness of mind, indeed, in deep and sincere humility, knowing that the potentiality of our own divinity is real, because we can feel it.

AND PERHAPS YOU HAVE NEVER FELT IT MORE THAN AT THIS MOMENT. THE POTENTIALITY OF OUR NATURE AND OUR BIRTHRIGHT IS BEYOND OUR POWER TO OVERESTIMATE OR TO IMAGINE FULLY. SO IT WILL REQUIRE FOR PEOPLE

LIKE US EVERYWHERE TO KEEP OUR HEADS, TO PONDER THE PATH OF OUR FEET BEFORE WE GO FORWARD, TO BE QUITE SURE THAT WHAT WE DO, OR INTEND TO DO, OR HOPE TO DO, IS TRUE. AND THEN, WITH ALL OUR EFFORT—OUR EFFORT BEING RIGHT—WE SHALL BE ABLE COMPLETELY AND FULLY, WITHOUT ANY QUESTION, TO ACHIEVE IN OUR LIFE THE VERY SUMMIT OF THAT WHICH WE ARE EVOLUTIONARILY EMPOWERED AND PRIVILEGED AND ENABLED TO DO . . . AND MORE WE CANNOT ASK.

BUT IF, ON THE OTHER HAND, OUR "NEW YEAR" BE JUST ANOTHER YEAR, WITHOUT HOPE OR ACTIVE AMBITION, WE DROP A LITTLE NEARER TO THE EARTH TO WHICH THE BODY WILL FINALLY MAKE ITS WAY, THEN I FEAR THAT YOU WILL NOT UNDERSTAND WHAT I AM WRITING. IF LIFE HAS NOT, IN WHAT YOU ARE NOW ATTEMPTING, GIVEN YOU TRUE

REBIRTH OF SPIRIT AND HOPE AND WIDE AND ENLARGING VISTAS OF OPPORTUNITY, THEN THIS "NEW YEAR" WILL MEAN LITTLE TO YOU; AT ITS END ALL THAT IT WILL HAVE BROUGHT YOU WILL BE MERELY THE SOUND OF THE WAVE AS IT HAS RECEDED UPON THE BEACH OF YOUR LIFE.

CONTRARIWISE, IF, STANDING ERECT AND UNAFRAID, YOU CAN SEE AN UTTERLY UNSPEAKABLY GOLDEN OPPORTUNITY FOR YOU, TO PROGRESS ALONG THE DIVINE PATH, THEN THE TOIL WILL BE DECREASINGLY LONESOME, AND GRADUALLY YOU WILL MEET UP WITH THOSE OF SIMILAR ASPIRATIONS AND INTENTIONS, FINALLY TO FIND YOURSELF ONE OF THE GREAT CONCOURSE OF THE ELECT AND CHOSEN ONES OF THE EARTH . . . AND, AS A DEWDROP LOSES ITSELF IN THE OCEAN, SO YOU WILL LOSE YOURSELF—OR WHAT SEEMED PREVIOUSLY IN YOUR FOOLISHNESS TO BE YOURSELF—IN SERVICE TO MANKIND.

As I conclude this part of your Lesson, I feel that in my Spirit you are here with me, out at our New City of Mentalphysics.

Sitting spiritually together, in my study, we overlook this magical place, this indescribably beautiful area in which God's Holy City has already begun to raise its noble head. The glow of a task now done warms us—a feeling of sublime rapture pervades us—inspiration finds answering inspiration within us . . . and he who knows much by natural inspiration is gifted with genius.

Before us is the superb Caravansary of Joy—unique in its heavenly setting, a colonnade of majesty in stone upon which a hundred years from now men will applaud in gratitude our mutual pioneering power, truly a haven of peace and beauty. Across the wide roadway is the Administration building, a soft spiritual lullaby in architecture. Beyond are our cottages, shining jewels in the sunshine of the desert. Below we see the caretaker's cottage, the commodious warehouse and workmen's quarters, and further to the north and west the wells, the experimental farm, and all about us—in a landscaped and multi-colored fairyland—increasing evidence of the growth of that Holy City which we have pledged ourselves to build for the glory of God in Man, and the Spreading of the Light of Wisdom for ourselves and future generations.

This, my Beloved, is where you will eventually wend your way—that will indeed be a happy meeting.

Your Personal Practice for this Week

(I categorically declare to you that the best gift we can offer to mankind is Knowledge, for it never waneth, and the more we spread our Knowledge the more it multiplies. To spread Knowledge, we must be the Knowers. To come to know, we must practice. This week practice with a grateful heart—fervent and happy and reverent.)

Some time ago, one of my Los Angeles students 'phoned me and told me that she had been in bed four days with the 'flu. She had quarrelled with her sister, and was naturally so disturbed as a consequence that the next day she went to bed with "influenza". So, in speaking with me over the telephone, she said: "Ding Le Mei, I know HOW I got the 'flu—it was the result of that quarrel. But I am 'better' now, and am going to work tomorrow." "Oh, no, you're not," I replied. "But I am," she retorted, "I *must*!" Again I told her that she was *not* going to work. I repeated it two or three times, and

then quietly, I added: "GOD is going to work." There was silence for a moment. Then, with her heart in her mouth, so to speak, she simply said, "Thank you, Ding Le Mei," and dropped the telephone. A day or two later I met her and she told me that that had been the greatest practical lesson she had ever had . . . she KNEW, in a moment of great intuition coming through the words of my throat, that she IS GOD. That was the power of Sound.

That is how we learn, and there is no value to be compared with the true value of Knowledge—which is our POWER. I do not think that that student will ever again be subject to the negation of what is called "influenza".

On SUNDAY EVENING: Read and re-read your whole Lesson inaudibly (as you read, make written notes—only notes or reference marks, that

you care to). Feel that all that you have learned is true, that you feel that you know it, and know that you feel it.

Then meditate:

"I AM GRATEFUL FOR MY KNOWLEDGE.

"MY KNOWLEDGE IS USED FOR THE REDEMPTION OF MANKIND.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

(Just spend an evening of serenity. Feel that as a sponge draws in water, so as you read you draw in knowledge. Be happy. Cultivate a luxurious feeling—affluence, abundance, fearlessness, deep spiritual contentment.)

On MONDAY EVENING: Read over once, inaudibly. Then, as before, imagine that you have before you a small group of people in your own living room. You then read aloud, feeling more than ever that you are the master of what you are doing—confidence, conviction, courage, but complete harmony. Read the Lesson the second time, critically, watching inflections of your own voice. Read the Lesson a third time, word for word, watching that every word is correctly pronounced and feelingly spoken in conversational style.

Then meditate as above.

(You are now to cultivate a pleasing and harmonious speaking voice. Feel that your voice has a soothing quality that pleases your imaginary listeners. Feel that it is through this feeling quality in your voice, quite as much as the words that you speak, that your message "goes over".)

On TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a public address. You rise: you imagine a large audience before you; you read aloud, feeling that you are in complete mastery. You answer questions with quiet deliberation, feeling that your answers are final in the matter. You are entirely unafraid. Be sure that you are doing your best—no stumbling over words, no division of sentences, nothing but a pleasing stage manner, a cultured voice, delightful

serenity and joy—and above all, the MOOD. Do this twice.

Then meditate as above.

(This is your most important evening. Do not raise your voice unnecessarily, and feel that in your natural restraint your audience is held spellbound. Imagine that you are the most wonderful speaker you have ever heard. But remember—humility, sincerity and LOVE.)

On WEDNESDAY EVENING: Same procedure as Tuesday.

On THURSDAY EVENING: You are now perfectly at home with your subject. Stand and fearlessly deliver your message—to perfection. Then sit at your desk, take parts of your Lesson, make your own additions, writing in your own words what you think should be introduced. Read over once, audibly or inaudibly, the whole Lesson and your own additions.

Then meditate as above.

(As you proceed in your oration, mark (or remember) certain passages in which you feel you could improve. It may be a split sentence, it may be a word over which you stumble—make a note of it, and rectify it next time. If you mispronounce a word, or are doubtful, look it up at once in the dictionary. YOU must discipline yourself as you go along. Do not become indifferent.)

On FRIDAY EVENING: Spend a quiet evening. Do as you please. Meditate before retiring.

On SATURDAY EVENING: Read aloud your whole Lesson in perfectly grand style, facing a mirror if you wish, and feel that you thrill your audience. To make your lecture more impressive, add parts of previous Lessons. Do not retire until you feel that you are the master of this subject, and that you can deliver it as well as any person anywhere.

Last thing before retiring, meditate.

(When you have finished your evening's work, allow your imagination full play. You are a capable lecturer—you satisfy both the mind and the heart of each of your listeners—you are held by them in the very highest respect. You, too, are happy, grateful, reverent.)

Conclusion—Privilege of Imparting Truth

As I conclude this Lesson for you, I would that I could have you with me in my study so that I could talk with you, and that we could each meditate upon the things that I trust the Spirit of Wisdom has enabled me to write for you in this Lesson. We have arrived at a point in our progress where we MUST now work for the regeneration of the Human Race. Would that I had a pen that would be able to portray, in words of purest gold, what it is in my own Spirit to FEEL! *Would that, thus writing, I could so inspire you, my Beloved,*

that we would from this instant become TRUE CRUSADERS for the uplifting of the human race from its terrible state of ignorance. There are many agencies at work today—and there will come many more agencies in the near future—having as their aim the betterment of humanity. Some feel that if we improve the economic state of society, we shall render permanent benefit to mankind, and undoubtedly we shall; but it does not follow that because a man HAS more that he will BE more. Life is something deeper than mere having.

So far as we are concerned in Mentalphysics, we feel that we are authorized by the Higher Ones to *spread knowledge* of the *Truth of Life*. We believe that the greatest blessing that we can bestow on any man is to teach him the secrets of his own nature and of Life. In other words, we believe that when the *Knowledge of Life* is unfolded in us, then ALL other things—economic, sociological, spiritual, and so on—are added unto us. Until we come into KNOWLEDGE, which is our POWER, mankind is subject to the cruel farce that anyone should ever lack ANY good thing in a world which contains such a variety of inexhaustible interests. But with knowledge of Life Itself, Man comes gradually through right practice to know that he is GOD IN HUMAN FORM.

And in the recognition of this truth by you, the only way that you can grow into its REALIZATION is by imparting this knowledge to others.

I wish you to see that the highest TRUE value that we can offer to men, the enduring eternal gift, is the knowledge that MAN IS GOD IN HUMAN FORM. With this implanted in his consciousness, any man will change—*must* change—his life; *he will EXPRESS what is in his consciousness to the extent that he has developed and USED the knowledge, and will express GOD in his life.* To feed the hungry is good—and necessary. To clothe the naked and to care for the needy is good—and necessary. BUT TO TEACH MAN WHO AND WHAT HE IS, and to SHOW HIM THE METHOD OF TRUE LIVING, LEADING HIM INTO TRUE MASTERSHIP, IS THE VERY HIGHEST GIFT THAT WE INDIVIDUALLY CAN MAKE TO LIFE ITSELF AND TO OUR FELLOW MAN. In short, that is *our* Way of Attainment. There can be no real attainment if we leave out the other fellow—and we must apply this thought, in the method embodied in our Own Spiritual Breath, to EVERY LIVING THING.

THE SACRED ART OF LIVING IS, IN COMPLETE SURRENDER AND ADORATION, TO ALLOW GOD—THAT WHICH IS—to SHINE EVER THROUGH US.

WE ARE THE WATCHER, IT IS THE WORKER, USING US TO DO ITS HOLY WILL THROUGH WHAT TO THE PROUD AND UNINITIATED SEEMS TO BE OUR OWN WORK.

The only language we have to portray God is our reverence and our silence. If through a single day all men would stand in reverence, in their own silence contemplating every living thing in reverence, all human misery and woe would pass away completely before such Divine Light as such an

attitude would inevitably create. That would mean that Man would have found God's presence in the only place it is available to him, in the light of his own mind and in the love of his own heart—God's order within him. And if we who are true seekers of The Way, under the guiding hand of Our Mother, Mentalphysics, can receive into our souls the rebaptism of reverence for All That Is, we shall in true perception become regenerated in the Order of God's Way—which is true blessedness not alone for today, but for all the days hereafter. "Look to *this* day, for yesterday is already a dream, and tomorrow is only a vision; but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

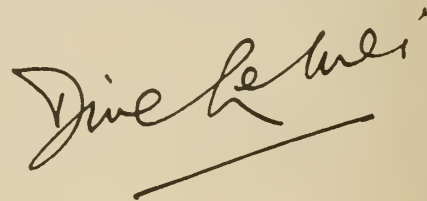
WHEN ALL MEN CAN SEE IN ALL OTHER MEN, AND IN EVERYTHING THAT LIVES, THE ORDER OF GOD'S ETERNAL UNIVERSE, THEN SHALL REVERENCE HAVE COME TO THE UNIVERSAL DIVINE HEART IN MAN, TRANSFORMING HIS UNCERTAIN HOME OF EARTH INTO GOD'S ETERNAL HEAVEN, ADDING ALL DIVINE THINGS UNTO ALL MEN, AND CAUSING TO DISAPPEAR EVERY PHASE OF SUFFERING AND DISCONTENT . . . THEN HUMANITY SHALL HAVE BECOME REBORN INTO ITS OWN DIVINITY, AND HEAVEN SHALL HAVE COME DOWN. WHATEVER ELSE WE IN MENTALPHYSICS FAIL TO LEARN, LET US LEARN EVER HUMBLY AND WITH ABIDING GRATITUDE IN OUR HEARTS TO "STAND IN REVERENCE," SUBMERGING "OUR" SELVES INTO THE ALCHEMY OF GOD'S LIFE, AS THE DEWDROP LOSES ITSELF IN THE OCEAN.

The art of knowing *order* is *never to see disorder!*—and that is Reverence.

I emphasize and re-emphasize this. I wish you to see the truth of what I write. Without this conviction in your mind, your efforts towards mastership will be largely abortive.

Peace be unto you forevermore.

Yours in The Bond for ever,

A handwritten signature in cursive script that reads "Ding Le Mei". The signature is written in dark ink and is underlined with a single horizontal stroke.

Written in faith at the
New City of Mentalphysics
Star Route, Whitewater
California, U. S. A.

End of Lesson Seventeen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung
Lesson Eighteen

"IT IS SELF-EVIDENT THAT NEGATIVE CONDITIONS ARE ANTAGONISTIC TO LIFE. MAN SURROUNDS HIMSELF SO FIRMLY WITH NEGATIVE CONDITIONS—MENTAL, EMOTIONAL AND CIRCUMSTANTIAL—THAT THERE IS ONLY ONE WAY OPEN TO THE CREATIVE SPIRIT TO FREE ITSELF—THAT WAY IS DEATH. IT IS FAIRLY SAFE TO STATE THAT WHEN HE LEARNS TO EXPRESS POSITIVE CONDITIONS (INSTEAD OF SUPPRESSING THEM), WHEN HE LEARNS TO SUPPRESS NEGATIVE CONDITIONS (INSTEAD OF EXPRESSING THEM), HE WILL FREE HIMSELF FROM THE PENALTY OF DEATH."—DING LE MEI.

Introduction

It is the indefinable things of Life that are more important to us than those things which can be defined. The God that can be explained is a very weak kind of a God. That which is unnameable—the height, the length, the depth, the breadth of which is immeasurable—alone is the Absolute. "The Nameless," says the Tao Teh King, "is the origin of Heaven and Earth: the Named is the Mother of All Things." Then it goes on to say: "These two (the Secret and its manifestations) are (in their nature) the same; they are given different names when they become manifest."

And though what we feel, and by which we are all bathed, is entirely indefinable, though it is entirely non-transferable from one mind to another, you and I know that that Indefinable Thing is what Man is himself seeking. Whatever Man is seeking, is precisely what he himself is.

Man, then, IS what he himself seeks!

Then, Man HAS what? What *has* he? Well, it seems to me to be condensed just like this: Man *has* two worlds; he has a world that *seems to be without*, he has a world that *seems to be within*. And finally that is all that Man *has*. Man is him-

self, and he *has the universe*. The universe, as you will think about it, can be divided only into two parts: (a) the *World Without*, (b) the *World Within*. And so that is *what Man HAS*.

Then, Man *knows* what? What does he know? He knows that with these two worlds, the *world without is constantly in change*, the changes that he looks upon. He looks at a certain scene or anything whatsoever without himself (outside himself) . . . he closes his eyes . . . but that which he has looked upon, at the moment that he was looking upon it, has so riveted itself as an idea into his mind as to be irrevocable, unchanging; yet he closes his eyes and he opens them again, and the world has changed. The world without seems certainly to be in the present, but it changes into the past as he looks upon it (while the world within contains the past, the present and the future). Why? Because the *action of his inner world has changed*. But what a man KNOWS is: that the world without is constantly in change; and the world within seems apparently fixed and unchanged, for he apparently is never anything but what he seems to himself to be and what he calls "himself."

The Third Rung: Lesson Eighteen

I suppose it is natural for me to be most interested in what you are doing and the progress you are making. I must confess that, of all my students—and the sun never sets upon them—you in this DING LE MEI PRECEPTOR COURSE NO. 1 are nearest to my heart. Many years ago (I remember it so distinctly), after my old Master in Tibet had told me that there would come a time when nothing would satisfy me but to teach, I often used to wonder what he meant. I was a geographer, a professional man, running a very busy office in Shanghai, traveling very much and absorbed in much busyness—how could I become a teacher? How many times I deliberately drove the idea from my mind—me, a teacher! No!

And besides, I didn't in the slightest, as I thought, desire to become a teacher.

But it is strange how Life teaches us. For years I fought. The idea persisted with uncommon force, but I still resisted. Now, as I look back, it seems to me that I compromised. I gradually found myself interested in talking to people. I began to enjoy, not only talking to them, but the fact that they became healthier and happier as a result of our association.

Then, of course, you know the rest. I found that the time had arrived when nothing COULD satisfy me but to teach!

Now, take YOU! You may not at this present moment feel a deep passion for teaching. You may be interested only to the degree that you wish all men and women knew even the little that you know. But as you persevere, your experience will be what mine has been. I feel sure that, though you may not become a teacher in the sense that I am your Teacher, your desire to help human beings will gradually intensify in your heart. And, as you give, so will it return unto you.

• • • • •

As we look out today, no matter how little we may know about world affairs, we can see that Man is faced with the colossal problem of transforming a chaotic world into an orderly one. Theories advanced as solutions abound, but Man himself does not seem to be able to find the *root of the trouble*. Most of the theories which would introduce reforms strike at the *externals of Life*, and few seem to acknowledge that it is no more possible to consider the true interests of Man—economic and material, mental, spiritual—as separate and unrelated as it would be to consider the working of the population on a modern liner, as unrelated, or the economic existence of the farmer, as disconnected from that of the manufacturer. *But the great majority of mankind are dominated by the attitude of "separation"—human beings separate from each other, Man separate from God—that chaos and disorder in such an attitude of mind must ensue.* What an abounding opportunity for the sincere teacher today!

"Let Us Come Together . . . Together"

(In your last Lesson you prepared yourself to speak on a subject that is of vital importance to all human beings. The same is true of this present Lesson. Again—a grand week! You will follow much the same regime as you followed last week. Be intensely in earnest! "Believe that Ye HAVE IT!")

If I were you, I would make this week the happiest week of your whole life. You do not yet see exactly what you are doing, but you have great *Faith* that the revelation will come. You are preparing yourself for your day of triumph. Begin your practice with a joyful heart, thus:

"My Beloved, I have spoken to you, in general terms, on 'Your Whole Duty to Yourself', showing how you should develop courage and banish fear, how you may develop faith and banish doubt. I desire to engage your attention now with a subject of a kindred nature—how to *develop strength* and *banish weakness*. Those three, in the order given, are regarded in Mentalphysics as the primary duties in the *outer life* of Man. Later on we shall speak on Man's *inner life*. But, of course, there is no difference between the inner and the outer; there is, indeed, no inner and no outer—*there is but ONE*. We speak like this merely to allow ourselves to think clearly. Now, before we speak on strength, we should perhaps define it. The meaning I would give to the word is: 'the quality of being strong; force, power, energy, vigor; ability to bear; capacity for exertion, physically, mentally, morally; power of resistance.' Then, 'power of mind, power of feeling, power of action, power of spiritual understanding and expression.'

"Now, my Beloved, strength is God's Nature expressed in the Cosmos, in every living thing. We, of course, know little of the Universe by actual inspection. Its infinity—God's Works—escapes the grasp of our limited vision. We may first become acquainted with our own globe, the earth, and from this little speck in the Universe we draw our own inferences as to the Cosmos in general. In our own system, we see the sun forming a field center, about which the earth and the other planets, with their moons, regularly revolve. Wherever you turn your eyes (no matter how little you know, nor how much you know), you see order and law and strength, and, in this harmoniously framed whole that you call the Universe, you see that God has established strength as a *sine qua non* of permanence and indestructibility. *The law of the Cosmos is the law of established strength.*

"And today we may use the Cosmos, as we know it, as the eternal symbol of God's *Way* in the microcosmic as in the macrocosmic. The symbol of God's *Way* in the Universe is the example for humanity."

Q. *I do not quite see; what do you mean when you say that "the symbol of God's Way in the Universe is the example for Humanity"?*

A. "I hardly know how to put it more simply for you, but as I go along you will, I hope, gather a clearer meaning.

"Now, then, Man in his Cosmic aspect (and you must think before you will be able to visualize what is in the back of my mind when I use that phrase—Man in his Cosmic aspect) is a being very superior to that which is commonly looked upon as a 'man', and which is described in books on anthropology, anatomy, and so on. External terrestrial man may be examined—and by an examination we may gain knowledge. But the essential body of macrocosmic and microcosmic Man is entirely beyond the reach of external observation. There is—humanly speaking—God, Nature and Man: none can be understood in its *essence* without an understanding of the other two. God is *in Man*—*Man is in God*!

"That should be the keynote of our thought: *we all are greater than we seem to be.*

"I know your life is pretty much like mine. You rarely develop the courage to see how courageous you can be; you rarely develop the strength to see how strong you really are. The life of the average person is honeycombed with pettinesses, all sorts of little weak thoughts that creep in and disturb the free, even flow of the Eternal Wisdom that is ever moving and in which he really lives. Naturally, when we think of it, we develop such a condition. We are very pious! We do, when we think of it, deplore such a condition! Similarly, when we think about the grandeur of a human being . . . the grandeur of even a human body . . . the grandeur and beauty and mystery of a man's ability to think, to create, to feel, to do, to live, to love, inspires us tremendously. But it seems when we cursorily consider Man, as most people do, we are inclined generally to lead ourselves astray from the transcendental, sparkling truth of our own nature, even as we see it within ourselves, as human beings. As we mix with each other, we seem to be merely one biped among other bipeds. We get up in the morning—we go around a sort of wheel—we work, as we say, to live. One day is pretty much like another day, and, though I believe in the heart of every man and woman there is the *desire* to be happy, to be true, to be light, to be up rather than down, to be well rather than ill, it seems that we are not able to break through into the TRUTH of our being, and the consequence is that nine-tenths of human thinking is *negative*.

"Now, you can see that in your own life! You can also see it in the collective life of humanity."

Q. Yes, I can for one! But how can we remedy it?

A. "Well, simply by learning God's Way, which is the symbol or example for Humanity.

"Do you think that it would be very difficult for what you consider to be the Angels or the Higher Ones or great, enlightened, established Master Souls, to solve the problems of this earth today? Do you think it would take long for those whom you consider to be the Masters to sit around the table in the United Nations and solve the problems of Humanity today? Why, you realize that it would be *immediately* possible! But, when we think of the individual human being and human beings *en masse*, we are able to see that they are not able to break through into the Truth of their being and the consequence is that nine-tenths of human thinking is negative! Thank God, the one-tenth, however, is *positive*, for that is the thread that holds Man firm to his own Divinity."

Q. I agree that the Cosmos is God's strength, but HOW am I to develop strength and banish weakness? How long would it take—how am I to do it?

A. "The answer is, we must *learn how*! Students in Mentalphysics are taught that *there is no weakness*. And there is none. You have only to think for a single moment to recognize that in the scheme of the Deity there can be no weakness! The whole scheme would collapse at once if this were so, because all things feed upon themselves and thus they multiply. Weakness feeds on weakness—acknowledge weakness and you become weaker! Use knowledge for knowledge's sake and you gain knowledge. Transform your knowledge into wisdom, and you become wise. Then your life is one constant rhythm of holy fear of the Law lest you disturb the inmost silence of the established Eternal Law. And it is this Law that I would rather speak of, this Law of Order and Strength and Life in which we live! We are not a lot of blacksmiths and carpenters and painters and doctors and lawyers and tinkers, and so on; *we are men made in the image of God . . . made in God's strength*.

"But when we measure what we consider to be *strength* from the spiritual point of view—spiritual strength is the *source* of all strength—we seem to immediately be compelled to change our idea of values. Those of you who have made a scientific study and practice of the true philosophy of living will, I am sure, agree with me that we have a highly controversial subject and a most contradictory theme. For, judged from the spiritual angle alone—and this is what alone interests us—we find that what often *appears* to be strength is base weakness, and what *appears* to be weakness develops into the majesty of strength. Our thought will be identical when we merely *define* strength and keep our conception to a three-dimensional plane; *but the more we have learned of Truth, the inner mysteries of Life, the more we shall agree, as I have said, that that which appears to be strength is weakness, and that which appears to be weak is often truly strong*. Our out-

standing example of this is water—nothing is softer than water, yet no substance can so easily overcome the things in nature that are hard.

"We shall also be compelled to agree upon all aspects of strictly *physical* strength, of mental strength, but when we approach moral and spiritual strength we can no longer use a common yardstick, for we have all often experienced a moral and spiritual strength as a direct result of what we had feared was physical weakness—but *never have we experienced physical strength come to us out of our own moral and spiritual weakness*."

Q. You very ably express a beautiful idea. But where does anyone who does not value his strength get today? Our own country even must be strong to fight for its own life.

A. "Yes, but we may be thinking along entirely different lines. Have you ever thought that you very rarely gain what you fight for? If you have ever thought that you rarely gain what you fight for, have you realized that you *never* gain what you fight for? I am sure every woman and many men will understand what I mean, when I speak like that. What is woman, the basis of all Life on this earth today, without her weakness? Is woman, woman, because she is *strong*? You will think of your own mother, wise if you do so, and many episodes will come before your mind, particularly of your youth, and you will, as a grown-up boy perhaps, and perhaps a grown-up girl, realize how foolish you were when you considered yourself then to be wise.

"How foolish you then thought your mother was; but how wise mother was, when you considered her to be foolish!

"How many things we can go back to in our memory and bring out in perfect clarity in our mind today, and see how little we knew then, but how much mother knew, but we could not recognize it. And then you probably have noticed that, as you have gone through life, you often have perforce met many difficulties, obstacles, problems, and have given a very great deal of thought to them, making much preparation to remove or to successfully encounter these problems or obstacles.

"AND THEN, WHEN YOU HAVE SUCCEEDED AND THE OBSTACLES WERE GONE, AND THE PROBLEMS REMOVED, AND THE PATH AGAIN BECAME CLEAR, YOU HAVE SEEN WHAT A VERY MUCH EASIER WAY THERE WAS OF ACCOMPLISHING WHAT YOU DID ACCOMPLISH. YOU HAD EXPENDED MUCH ENERGY, MUCH THOUGHT, MUCH STRENGTH, MUCH FORCE, SUFFERED MUCH WEARINESS BOTH OF BODY AND OF MIND, AND WHEN IT WAS ALL OVERPAST, SOMETHING CAME TO YOU TO SHOW YOU HOW MUCH MORE EASILY IT COULD HAVE BEEN DONE—IN SHORT, THAT YOU MIGHT HAVE BEEN WISER."

Q. Yes, but I still do not see HOW I may develop strength and banish weakness.

A. "Well, my Beloved, let us look at it in another way. Let us speak of our mothers. *The power, the strength of*

motherhood seems to be anchored in what I would call the essential, inherent wisdom of mankind. I am speaking of motherhood. I am speaking of the Female Principle of Life, the Negative principle of the universe. Out of the Negative principle of the universe everything emerges. Out of the immateriality, materiality alone can come. But no matter how beautiful and refined, scintillatingly glorious to look upon, the materiality of Life in no matter what form, it is perfectly obvious that the immateriality from which it derives and comes forth, must be infinitely more beautiful. And yet, have you ever noticed that the immateriality cannot be seen, cannot be handled, cannot be tasted, and even when you feel that you have it, it's gone? Have you ever noticed in all that we know about Life on the three-dimensional plane on which we live—the affairs of the earth, the affairs of the whole solar system so far as we can understand, the operations and processes which bring them into our consciousness—have you ever thought that all this (even you, even your thought, even your energy, even your love, even that divine spark that seems to be surpassingly wonderful) all came from the IMMATERIALITY of Life? And if you will look—now, I am speaking to you as those who try to think; you must look far deeper than the words that I am now using . . . but if you will think and watch, you will see that that which completely surrenders itself, gives entirely of itself even to the point of self-annihilation, that is strength. I know that it does not seem to be so!

"He who rattles the sword, points the gun, makes the threat—he is not a strong man.

"THE STRONG MAN IS HE, WHO, IF HE MUST BE INSULTED, WILL WITH DIGNITY SWALLOW THE SMALL INSULT FOR FEAR THAT HE MAY BE INSULTED ON A LARGER SCALE—HE WHO KNOWS WHAT IS OF GOD AND WHO KNOWS WHAT IS OF MAN HAS REACHED THE HEIGHT OF WISDOM. KNOWING WHAT IS OF GOD AND WHAT IS OF MAN, THIS MAN PATTERNS HIS LIVING AFTER GOD, OFTEN STRONG IN WEAKNESS."

Q. I still do not see HOW I may develop strength and banish weakness!

A. "Well, how can I enlighten you? You see that you are actually what you think.

"From the great storehouse of the Cosmos the human mind is constantly attracting vibrations of Wisdom, and as we direct this Wisdom through our Emotions, so do we form the habit of thinking. WHAT WE THINK MUST COME TO PASS—MUST COME OUT IN OUR LIVES IN THE PHYSICAL EQUIVALENT OF OUR THINKING.

"If you could but make this a constant realization of your mind, then would you not be foolish to haphazardly allow any stray thoughts of negation of ANY kind to enter? Do you not see that it is PRECISELY AS EASY to sow the seed of success as of failure—of glorious VICTORIOUS LIVING as mere negative existence? THIS IS TRUE—and if there be any lingering doubt in your own mind, repeat to yourself a thousand times a day the truth that WHAT YOU THINK MUST BE REPRODUCED IN ITS PHYSICAL EQUIVALENT in your life. Nothing could be simpler to understand.

Nothing could be more easy to do. WE ARE WHAT WE ARE BECAUSE OF THE VIBRATIONS OF THOUGHT WHICH WE ALLOW TO ENTER OUR CONSCIOUSNESS. Many people, rebelling against what they call 'Fate', desire to be free from the conditions which they ignorantly create, but do not KNOW the simple truth that I am endeavoring to talk about. They HOLD ON to the very central point of the creation of these conditions of negation, whereas it is manifestly within their own power to change things overnight if they WILL TO DO SO—use the power of their WILL—quicken their EMOTION to start the Energy—and simply FEEL THAT THEY HAVE that which they desire . . . with patience waiting for the INEVITABLE TO HAPPEN: the coming into form and physical equivalent of that which they have created.

"Now, my Beloved, you and I know how hard it is to learn—hard to learn even intellectually—harder to learn to make what we know intellectually a spiritual truth in our lives so that we CAN LIVE WHAT WE HAVE LEARNED. But here we see the easy way. Here we see that we may TRANSFORM our lives by the RENEWING OF OUR MINDS.

"UNDERSTANDING THE BASIC FORCE OF LIFE ITSELF—the very Ether in which you live; UNDERSTANDING THE QUALITIES OF THE GREAT DIVINE EXECUTIVES WITHIN YOU—your Imagination, your Reason, your Will and your Emotions—YOU CAN SEE BEYOND ANY POSSIBLE PERADVENTURE OF DOUBT THAT YOU ARE THE CREATOR IN HUMAN FORM—THAT YOU CREATE YOUR OWN LIFE EXPRESSION, AND THAT NOTHING ELSE NOR ANYBODY ELSE CAN DO SO, AND THAT YOU HAVE LEARNED THE EASY WAY OF EXPRESSING GOD IN YOURSELF."

(If you are ever asked questions in a public lecture, always remain calm. There are those who, at the drop of a hat, as the saying is, will endeavor to embarrass you with questions. Never feel hurt—always be calm. Turn the question into humor, if possible. Make your audience laugh! You will find that nine-tenths of your listeners will applaud you, and decry the questioner. But if you show in any way that you are peeved, you will lose your own supporters.)

"Gladness — The Eternal Motivator"

(You are now in complete control of your audience, and are to show them that out of strength comes gladness. Therefore, smile! Say a word or two of flattery to your hearers. Do anything to show them that you are happy, and that you want them to be happy. You then change your expression to one of gladness, warm up to your subject and show your hearers that you are glad!)

"My Beloved, if you will think for a moment you will see that out of strength comes gladness: a weak man is never glad.

"I feel that I cannot do better, in speaking on Gladness, to quote from Ding Le Mei, in one of his public addresses on I Am An American Day back in 1944. In part he said:

And, my Beloved, today as we consider together "*Gladness—the Eternal Motivator*," we should as Americans renew our vows of loyalty to that grand Flag which has given us protection, our homes, and opportunities for self-expression which are boundless.

That Flag is our badge of distinction, honor and service.

It stands for God and country, and the highest rights of Man.

It stands for unity of love, singleness of allegiance, practicality of purpose, care of the distressed, the discipline of virtue in the place of discipline of slavery—indeed, the final freedom of mankind and the Brotherhood of Man.

Moreover, that Flag is the symbol of our independence. To be truly independent is to support ourselves by our own exertions. Rousseau said that "the man is best served who has no occasion to put the hands of others at the end of his own arms"—let us ever be independent *if we would be free!* The greatest of all human benefits, without which all other benefits turn sour, is our independence and freedom. Independence is united to dignity and is the parent of greatness. Let war and fortune, calumny and hatred, do their worst, but let every American strive ever that we lose not our honor, our independence and our faith. "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery," cried Patrick Henry. "Forbid it, Almighty Powers! I know not what course others may take; but, as for me, give me liberty or give me death!"

And today, my Beloved, we should solemnly consider our unapproachable good fortune—our American growth is wreathed and entwined with man's well-being and woman's exaltation. Of all people of the earth, we are most blessed!

Because of this, I say that we should rejoice and be glad as we gather to discuss together "*Gladness—the Eternal Motivator*." Gladness is felicity, blessedness, cheerfulness; a man is of a "glad countenance." When a man is glad, he is delighted, gratified, happy, gay and free. Gladness is that constant, undisturbed sensation that springs from the enjoyment of good—as Luke wrote in the fifth verse of the eighth chapter, "the glad tidings of the Kingdom of God." And, my Beloved, when a man is free, gladness is his natural state of mind; and gladness is a force, universal in consciousness, that Life Itself uses to propel its plan through nature.

Thus, gladness is the *eternal motivator*. Nothing moves in the positive direction of expression without gladness as the propelling agent. Blessed indeed the man whose heart is glad! Blessed is he if his gladness leads him to *Wisdom!*

One of the greatest lessons a man can learn is the blessing of gladness, and how to become glad by habit. For . . .

Gladness balances itself—hence it expels ill-health and establishes health.

Gladness transforms ugliness to beauty, re-establishing the Law.

Gladness makes a man's mind a well-spring of inspiration, destroying doubt and discontent.

Gladness never suffers our energies to stagnate or become inequable, for in gladness energy recovers itself.

Gladness tolerates no vexation of spirit.

Gladness transforms anxiety into confidence, sadness and sorrow and perplexity into joy and trust and deep contentment.

Gladness frees a man's body from pain and disharmony inducing joy and serenity and confidence of mind, peace of conscience and abiding spiritual tranquility.

Gladness is Life's Eternal Motivator, its power coming from within; its seeds are spiritual, and its beneficence comes from the center outward.

Never can a man be possessed of gladness, however, who does not move others to be glad, and as gladness is the natural force of Life Itself, so *how to be glad* should be a man's important duty, for gladness makes men free.

And, my Beloved, as gladness is a natural force generated from within, it is an *esoteric quality* which is reflected in *exoteric perfection*. When previously speaking of this subject, I remarked: "Gladness has no bounty that can be directly measured, because its activity is engendered in the happiness of small events—a smile, a kindly look, a small unnoticed charity, a graceful attitude, and other countless infinitesimals which soothe alike the soul of him who gives and brings joy of heart to him upon whom such generosity of spirit is bestowed."

.

Important — Make A Good Ending

You have been quoting, which is always hard to "put over." Therefore, your ending must be deliberate, decisive, convincing. When you come to the end of your quotation, change your position, make your speech a little higher, and resonantly, slowly declare the following—then sit down with a feeling of triumph ringing in your voice:

"Remember, the subconscious mind is more readily impressed in a state of coma, semi-coma or hypnosis, but easiest of all in meditation. In meditation the mind is still. The meditator, as you are yourself aware, abstracts himself from conscious contact with the world around him. He goes into the silence. You may speak to him and he does not hear. He is not asleep, he is not in a trance, he is not hypnotized, yet he is oblivious to the things of sense.

"In this condition the subconscious mind is very plastic. Any idea that you want to impress upon it may be transferred when you are like this. This is why you are constantly urged to persevere with your meditations. Other powers may also be discovered, for psychic and magic powers are discovered in the same way."

"I feel that this covers the whole of our subject. Let us give thanks."

Your Personal Practice for the Week

You have two wonderful subjects this week—Strength and Gladness! Therefore, live in your strength and *be glad*! Cultivate the mood. You feel that your body is strong—you eat correctly, you breathe correctly, you are strong! You feel that your mind is happy in its strength—you can think clearly, you are full of courage in your thought! You are a perfect specimen of man or woman! Act the part this week! At your work, at home, in the factory or on the farm, no matter what happens, you *will* to be strong, and you *will* to be glad.

Be Happy—Give Thanks—Stand in Reverence!

.

On SUNDAY EVENING: Read and re-read your whole Lesson, inaudibly (as you read, make written notes, only notes or reference marks that you care to). Feel that all that you have learned is true, that you feel that you know it and know that you feel it.

Then meditate:

"I AM GRATEFUL FOR MY STRENGTH

"MY STRENGTH IS USED FOR THE REDEMPTION OF MANKIND

"I AM GLAD — GLAD — GLAD

"I GIVE THANKS — I GIVE THANKS — I GIVE THANKS."

(Spend an evening of serenity and peace. Feel that you are so strong in hope and realization that fear has no power whatever in your life. Be happy! Cultivate a feeling of great courage, and hope and determination and gladness.)

On MONDAY EVENING: Read over once, inaudibly. Then, as before, imagine that you have before you a small group of people in your own living-room. You then read aloud, feeling more than ever that you are the master of what you are doing—strength, gladness, power . . . complete harmony. Read your Lesson the second time, critically, watching inflexions of your own voice. Read your Lesson the third time, word for word, watching that every word is correctly pronounced and feelingly spoken in conversational style.

Then meditate as above.

(You feel a difference in your voice—it is more flexible, less heavy, more pleasing and harmonious. Your imaginary listeners are thrilled with what you say and how you say it. Your feeling is that you are a complete success.)

On TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a pub-

lic address. You rise: you imagine a large audience before you: you read aloud, feeling that you are in complete mastery. You answer questions with quiet deliberation, feeling that your answers are final in the matter. You are entirely unafraid. Do this twice.

Then meditate as above.

(This is your most important evening. Follow instructions for Tuesday evening as given in your last Lesson.)

.

On WEDNESDAY EVENING: Same procedure as Tuesday.

.

On THURSDAY EVENING: You are now perfectly at home with your subject. Stand and feel glad that you can deliver your message with such confidence. Then sit at your desk, take parts of your Lesson and write in your own words whatever additions you care to. Then read over once, audibly, or inaudibly the whole Lesson and your own additions.

Then meditate as above.

(Refer to small paragraph at end of instructions for Thursday evening in your last Lesson.)

.

On FRIDAY EVENING: Spend a quiet evening. Do as you please. Meditate before retiring.

.

On SATURDAY EVENING: Read aloud your whole Lesson in perfectly grand style, facing a mirror if you wish, and feel glad—glad—glad. You thrill your audience and yourself.

Last thing before retiring, meditate.

(When you have finished your evening's work, sit and rest. Imagine what two years of practice will do for you. See yourself as a great orator—you are strong, you are glad, you are grateful, you are reverent.)

Conclusion — Rejoice, and Be Glad!

During the time that you have been studying this *Ding Le Mei Preceptor Course No. 1*, we have gone along heart beating to heart in Wisdom's eternal rhythm. With the Psalmist we can sing—"He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty". We can say of *The Law* (the Lord)—"He is my refuge and my fortress; my God; in Him will I trust." And if we read the 91st Psalm I am sure we can re-echo in our souls its beautiful symphony as its music changes from verse to verse, and enjoy its great climax—"He shall call upon me and I will answer Him; I will be with Him in trouble. I will deliver Him and honor Him. With long life will I satisfy Him, and show Him my salvation."

We Nobles of the Light have learned consciously to tread The Path together, and, after the burden and heat of the day, to withdraw in spirit to drink of the waters. I, as your Teacher, have seen many changes, have gone through much experience, have (like you) been tried and tested; but together we can sing—"HE is my refuge and my fortress," and we can sing it with our whole being, for we know HOW and WHY He is our refuge.

As you are now advancing on The Path, I invite you, with all the sincerity of your being, to *recognize your actual Divine Custodianship of Humanity*. FIRST, you should ally yourself spiritually, and in every way possible to you, with what we are doing in Mentalphysics, and regard yourself as a moving Spirit of our Mother's activities throughout the world. Meditate upon Mentalphysics activities, thus—

First Meditation— That all necessary *SUBSTANCE* may flow abundantly to us: that it be blessed; and that it may multiply for Good for all time and until time shall be no more.

Second Meditation— That all *ENERGY* be rightly used and rightly directed by Ding Le Mei, by the Faculty, by all individual members of the Executive Staff and all regular workers and co-workers, with no waste whatever, and that the Energy may be blessed by Life Itself; and that as each one uses it he or she may be raised to a higher vibration of consciousness in service to mankind.

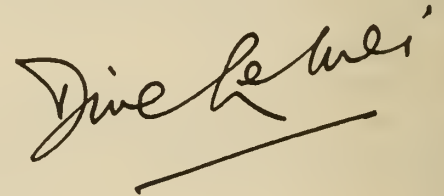
Third Meditation— That all *WISDOM* may flow through every worker at The Institute, so that all that we here do and say and think and feel may be Wisdom's true reflection.

Fourth Meditation— That ALL YOUR FELLOW STUDENTS throughout the world may, in continuous endeavor, express in their lives the Divine Light, be rewarded abundantly; and, in the recognition of their spiritual growth, accept completely according to their understanding the Custodianship of Humanity.

In concluding this Lesson Eighteen, my hope for you is that you may find inspiration to contemplate the need of Humanity, and your own privilege in giving to everyone whom you meet the RIGHT CREATIVE WORD to inspire them to higher and better things. Remember that it is not alone WHAT YOU YOURSELF DO, but what you inspire OTHERS TO DO that is equally important. YOU ARE THE CUSTODIAN—see to it that you take every advantage of your privilege to spread the higher knowledge that is yours.

Peace be unto you today—and all the days.

Yours for ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route,
Whitewater, California, U. S. A.

End of Lesson Eighteen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung
Lesson Nineteen

"YOU GRIEVE FOR THOSE FOR WHOM GRIEF IS UNMEET. THE INSTRUCTED GRIEVE NOT AT ALL EITHER FOR THOSE WHOSE LIVES ARE FLED OR FOR THOSE WHO LIVE. NEVER HAVE I NOT EXISTED. NEVER HAVE YOU NOR THOSE PRINCELY MEN NOT EXISTED. NEVER SHALL THE TIME COME WHEN WE DO NOT EXIST. THIS UNBORN, EVERLASTING ANCIENT (THE SOUL) IS NOT SLAIN WHEN THE BODY IS SLAIN. AS A MAN LAYS ASIDE OUTWORN GARMENTS AND TAKES OTHERS THAT ARE NEW, SO THE BODY-DWELLER PUTS AWAY OUTWORN BODIES AND GOES TO OTHERS THAT ARE NEW."—KRISHNA TO ARJUNA.

Introduction

From letters I constantly receive from Nobles of the Light who are preparing themselves in this *Ding Le Mei Preceptor Course No. 1*, I am increasingly sure of the future of Mentalphysics. You are a wonderful group of people! When you become an official Preceptor, you will be astounded at the number of people who will come to you, but you will be equally astounded at the number who will be too lazy or indifferent to discipline themselves into study and practice, but who will expect *you* to do it for them. I am sure that if every person who has ever approached a teacher with a view to learning something of Life's hopes and secrets had stayed with the teacher, humanity generally would be in a very different condition of consciousness than it is today. But such is the human being. We must take human beings as they are, give to them of our whole heart's love when they come to us, must have no regrets, and must love them just as much and welcome them with open arms when, like the Prodigal Son, they may return to us with bleeding feet.

But while you will be astounded at the number of students who will forsake you, overflowing joy will come to you when you discover those who, in spite of everything, will remain with you—loyal, generous, humble and fully trustful. I feel that you, my Beloved, are of this caliber. You have been tested, you have proved yourself to be worthy, and as I write at this instant to you I feel that there is naught that I am or have that I would not willingly give unto you. You will also feel like this towards those who later come to *you*!

THIS IS A VERY RARE PRIVILEGE THAT YOU HAVE EXTENDED TO ME—THE PRIVILEGE OF TEACHING YOU.

AND I AM VERY GRATEFUL. GRATITUDE IS A DUTY NONE

CAN BE EXCUSED FROM. LET THIS, WITH YOU, TOO, BE A WEEK OF GRATEFULNESS—THEN YOU WILL STAND IN REVERENCE!

I feel quite sincerely, however, that we in Mentalphysics should not need to be exhorted to Reverence, for everyone of us knows that the more we grow to know, the only thing we come to know is how little we know; and because of the constantly outexpressing divine nature of the Universe Itself upon our consciousness, we perforce must stand in Reverence before the entirely unknowable but ever usable Wisdom of God.

Then, again, we in Mentalphysics know in the depths of our souls, and also in our minds, that *God is All*, that *God is Everywhere*, that *There is Nothing But God*, and that *Man Is God in the Form in which he now finds himself*. We are in God and God is in us, and there is not one possible single pin-point of vacuum between that which seems to be us and what seems to be God. Whether we know it in the true and the real sense that we are GOD IN ACTION is, however, quite a different matter. We are able intellectually to realize those transcending truths, and, at certain rare intuitive moments of our life, we are able to feel those transcending truths to be true within us. Moreover, it is possible that on rarer occasions still, we feel ourselves so entirely uplifted that the work of our hands and our minds proves to us that there is something infinitely beyond what we ordinarily seem to be that works through us . . . and it can, of course, be only GOD. It cannot but be God. If this *truth* fails to engender Reverence in the human heart, the man is already lost.

The Third Rung: Lesson Nineteen

THE PLAN OF LESSONS SEVENTEEN TO TWENTY

Perhaps I should make it clear again to you that your subjects in Lessons Seventeen to Twenty come under the heading of "*Your Whole Duty to Yourself*," the individual subjects that you have studied and will study being:

1. How to Develop Courage and Banish Fear	}	Three subjects on your <i>outer</i> life.
2. How to Develop Faith and Banish Doubt		
3. How to Develop Strength and Banish Weakness		
4. Gladness—The Eternal Motivator	}	Four subjects on your <i>inner</i> life.
5. Gratefulness—The Eternal Coordinator		
6. Reverence—The Eternal Emancipator		
7. Silence—Man in God—God in Man		

(Your next subject is Gratefulness, The Eternal Coordinator)

"Let Us Come Together . . . Together"

.

How delightful it would be if I could be with you this week in your study! How I would love to hear you speak to that imaginary audience of yours! But I shall be with you in spirit. Therefore, every evening, as you go alone to practice, feel that I am with you. It shall be a wonderful week for you. You now begin:

"My Beloved, I am to speak to you now on 'Gratefulness, the Eternal Coordinator.' It is a completely all-embracing subject. It touches everything. It embodies everything. I ask for your most kindly cooperation.

"In Mentalphysics we claim that Gratefulness is the eternal coordinator in human life. Wherever there is Gratefulness, Life's expression is not only manifested, but it is increased, intensified, balanced, strengthened, made fast; because *Gratefulness* is a silent dynamic energy that floods our whole being with the force of Joy. And Joy, as we in Mentalphysics know, is that from which all true initiative is born. *Gratefulness* is a necessary and a glorious virtue. It gives birth within us to a sublime humility that brings freedom of mind and deep reverence for the One in Whom we live. When extended toward another human being, *Gratefulness* produces within the heart a sensation of beauty that can be recognized in no other way, and exalts the soul into rapture; and *Gratefulness* expressed from one man to another (something that is entirely indefinable) causes both to recognize the reflection of God, the Beneficent One, Who has given us everything we already possess, and from Whom alone we may expect everything we may yet hope for. *Moreover, my Beloved, my own belief is that the greatest thing we can thank God for is the power to render thanks constantly to whomever they are due. Only*

thus can we become truly ennobled in enlightenment of the Divine Principles of Life Itself.

"Again, *Gratefulness* pays the deliverer great dividends. It is like faith in business—it develops trading; for we pay our debts not alone because it is just to discharge them, but because we may greatly enlarge our credit. *Gratefulness* coordinates all human emotions and renders us immune to disappointment, grief, sorrow, and so on. Never can we be unhappy when grateful. Similarly, Joy and ingratitude can no more mix than can oil with water.

"And wise, my Beloved, are we—you and I—if we render thanks when things go *wrong* in our Life. This does not make sense in our outer way of thinking, but WISE ARE WE WHEN WE RENDER THANKS WHEN THINGS GO WRONG IN OUR LIFE."

Q. This hardly makes sense to me—why should we give thanks when things go wrong in our life?

A. "This, I admit, is really a deep secret that all advanced occult students will understand, and I cannot in a public lecture tell you in detail why. But when the student has sufficient trust in the Almighty Plan and the Almighty Author of it he comes to learn how Gratefulness coordinates

and regulates our thoughts upon the irrevocable Law of Life and brings us back upon The Path. The Plan of the Universe is perfect. He doeth ALL things well. Because of this we should give thanks, when things go wrong, because we have the good sense to recognize not the 'wrongness' in God, but in us—our conception of God's Way is wrong. He who shows himself by habit ungrateful should contemplate even his many physical powers. All parts of the body minister to all other parts; symbolic, of course, of Man's position in the whole human family. As you look out over all the ramifications of human affairs, you will see that *Gratefulness*, like a band, binds the elect of God together. *Gratefulness* is a virtue we should all constantly engender within our own soul. We should never consciously enjoy any slightest benefit without first seeing that our hearts melt within us in gratefulness. Never can we learn humility enough to omit our thanks! Those who make us happy are always grateful and thankful to us for being able to do so; in that we see the eternal principle in the Heart of the Lord of the Eternal; for unto Him—unto what men call God—who is there who can render adequate gratefulness . . . thankfulness . . . for every blessing of creation? *Who is there?*

"The way to be Grateful, however, is to *practice!*

"*Have you ever received a favor? NEVER FORGET IT! Have you ever rendered a favor? NEVER REMEMBER IT!* Can we all see how beautiful human life would be on this planet with all human beings, if we were all just like that? Never remember a favor given, but never forget a favor received!"

Q. Would it be correct reasoning to believe that conditions all over the world have been or are caused by the fact that mankind has not learned to be grateful?

A. "My answer would be, 'yes.' Let us reason this way: The only business that Man has on this earth is among his fellow men. You cannot get away from it. Living in peace and amity, goodwill, love, and hope, among our fellow human beings, is how we all learn God's Law . . . there is no other way! Take the whole ramification of business, industry, finance, all the whole gamut of the economic arena, and you will see that it is the result of Man dwelling *with* Man on this earth—and we all have to do it. There is nothing, moreover, that can possibly bear or yield such high returns. That has always been so. But, as we look out into the world today, what a picture of human fear and confusion and distrust and disharmony we see! We see in what people call our 'great civilization,' divided camps in the world, and neither one camp nor the other is completely right or completely wrong. *The condition we see today, all over the world, is because, in my opinion, basically, fundamentally, mankind has not learned to be Grateful.*

"I know that that is a very simple statement, and may strike some as being foolish. It is so entirely childlike as to be almost, in the opinion of some, childish. But I invite you to

the contemplation of the *amazing truth* that is behind those simple words. How can men fight one another? . . . How can they quarrel? . . . How can they be selfish? . . . How can they try to hold—when they are truly *Grateful*? I hope that you can see the profundity of that truth, and the need for developing gratefulness of heart. When you are grateful—why, would you not give your last garment away? Of course, you would! If you endeavor to resolve everything about you down to utter simplicity, you will see that the troubles that beset human beings, all mankind, and make chaos in human life, have their foundation in the seed of *ingratitude*—'*Man's ingratitude to Man!*' You may not be able to see exactly what is in my mind, but you will be able to see what is in your own. And, to the degree that I feel that gratefulness in my heart is a reflection of the Spirit of Life Itself . . . of God . . . so, too, you will feel; for you, too, reflect that Spirit.

Q. But don't you think that people generally are so honeycombed with fears and follies, taking everything in Life as a matter of course, that they are literally afraid to even recognize God's Law?

A. "Yes, I *do* think so. People generally are afraid to recognize God's Law, and, though they may intellectually know, do not lead their lives in Faith (which breeds Gratefulness). Hence, chaos in 'civilization.' People say that the war *was won* by men in the air. I do not know, but they say so—'by men who know the way to fly.' Well, a bird flew before a man flew; but it took a long, long time for men, looking at birds flying in the air, to think straight enough to see that they, too, could fly in the air. And straight flying is the result of straight thinking, as straight living is the result of straight thinking. But to be able to live straight, we must first acquaint ourselves, and then accustom ourselves, to the unalterable Laws of Life—among which Gratefulness is, in my opinion, the true coordinator. The Laws of God—what horrors have been perpetrated against the human family in the name of God simply because Man is not *grateful enough* for the realization of God's Way in his Life, giving him greater and greater courage to go on from height to height in becoming what God is!

"Now, it seems to me, you and I should think on these fundamentals of the foundation of existence, instead of constantly being lost like butterflies in all the non-essentialities of Life. Let us realize that no matter what the superstructure of what we call 'civilization' may be, and 'science,' and 'progress,' it is dependent entirely upon the foundation of God's unalterable Laws and Principles—all of them embodied, if we can see it, in 'the Eternal Coordinator.'

"There is no power more strong than *Gratefulness*, but I have to add this proviso—that when I, by experience, know Gratefulness, I know everything! When I am *Grateful*, I know what *Love* is! I know what *Beauty* is! I know what the *Light* in the eye of a little child is! I know it all, *when I am Grateful!* Maybe I am not expressing it very well. I could, perhaps, take a graph and draw it all out for you, and

you could spend four or five years studying it. But we often hypnotize ourselves into the nonsensicality of words; and yet, on the other hand, words are the only effective force that we have for the expression of our ideas, unless we can feel the true meaning expressed in the heart. When you can feel the true expression of the heart, to the degree that you can feel that expression of and in the heart, there is no need for words to express the intellect. Until that time comes, words are necessary.

"But, you see, when we come to God . . . God has no words! God has no clock! God has no languages! *Love!* Love can be expressed in all sorts of languages that we may perhaps not understand. *Love is universal!* It does not matter what the color of the people . . . it does not matter what the country . . . it does not matter what the hemisphere . . . a human being is a human being, and even to human beings love is universal! We people ought to live . . . ought to learn how to de-hypnotize ourselves.

"WE OUGHT TO LEARN HOW NOT TO BE AFFECTED BY THE OUTER. WE OUGHT TO LEARN HOW NOT TO GET OUR FEELINGS HURT . . . HOW NOT TO BE ANNOYED BY WHAT MRS. SMITH OR WHAT MR. SO-AND-SO SAYS. WE OUGHT TO LEARN HOW TO LIVE BY LAW! WHERE AND WHAT IS THAT? IN THE HEART OF GOD. WHERE IS THE HEART OF GOD? WELL, WHO CAN DESCRIBE?—GOD IS ALL AND EVERYWHERE.

"When we have learned that, we simply go about doing good. We go about so that no matter whom we meet, that person is made richer by the shining, the self-revealing, of the Light within us upon the person. That is all there is! 'What do 'I' get out of it?' How foolish! What do we care what 'we' get out of it? What do you get out of it when, sitting with a hungry man whose dinner you have paid for, you watch him enjoy his food, but you eat nothing? What do you get out of it? Who enjoys the dinner better? You or he?

"It is all so simple, surely. Just imagine what I am *trying* to say! Put it into your own words! Write your own book! Preach your own sermon! Imagine what I am trying to put into words when its expression shall have become universal among mankind! 'Oh, he is a Japanese!' Just think of it for a single shadow of a moment . . . how silly! How utterly nonsensical! But, you see, we shall never . . . mankind will never reach it, until Man, individually and collectively, practices it! You never have anything by *talking* about it! You only have it by *giving* it away!

"That does not make sense to many people!

"*But how can you possibly have what you hold?*

"We have, I hope, learned this secret—we can only truly possess what has been given by us to others!"

(By this time you should be well on your way to ease in public speaking. Of course, it is all theoretical so far, but some of the world's greatest orators began just as you are beginning. Do not ever allow yourself to become flustered. If you have a tendency to quick speech, deliberately slow your-

self down . . . as you go on now, your subject is one which *must* demand slow, deliberate, low-toned devotion. Get the mood . . . wait for the mood! Think on Reverence and what it means.)

"Reverence, the Eternal Emancipator"

(As you begin, feel that there flows out from you in every direction a great universal wave of reverence, which not only attracts the attention of your imaginary audience, but literally bathes them in light. You now continue.)

"My Beloved, I would, if you will allow me, advise us to be completely *at peace*. By that I mean, if, in the outer life, there is anything that causes us any disturbance of mind or unrest of feeling, let us—and we can if we will—put it right away from us for the time that we are here together. Let us endeavor, as one sincere group of seekers, to be the very highest, holiest, noblest, truest, that we ourselves feel that we, individually, are—and also that we, collectively, are—so that we shall not disturb the law of another's soul, or the aggregation of the Spirit as it flows through all the others. And if everyone of us will maintain this feeling, I am sure that no matter what is said, we shall go away enlightened and enriched. And so I, who happen to be the speaker, and you, who happen to be the listener, will feel that we are in *union with the Holy Spirit*—and, to the degree that we realize that it is the Spirit that quickens us, then, indeed, we shall be greatly blessed.

"It seems sheer audacity to come before you and speak on 'Reverence, the Eternal Emancipator.' In this 'Your Whole Duty to Yourself' group of talks, I intend today to link the last two together. The first is Reverence, the second is Silence.

"Now, my Beloved, I feel that to speak of 'Reverence' to people like ourselves is, not perhaps exactly waste of time, but everyone of us knows, from experience, that the more we grow to know, the more we become pre-eminently conscious of the little we know. And because of the constantly outpressing nature of the Universe Itself upon our consciousness, we perforce stand in *Reverence* before the entirely indefinable Wisdom of God.

"Then, again, people like ourselves know in the very depths of our souls, and also in our minds, that *God is All*, that God is everywhere, that there is nothing but God, and that we are God in the form we now find ourselves. We are *in God* and God is *in us*, and there is not one single possible pin-point of vacuum between that which seems to be *us* and what seems to be *God*. Whether we know it in the true and real sense that we are God *in action* is, however, quite a different matter. But I am quite sure that you will all agree with me that we are all able to intellectually realize those transcending truths, and, at certain rare intuitive moments of our Life, we are able to *feel* those transcending truths to be true within us. And it is possible that on rarer occasions still, we feel ourselves so

*See Introduction—p. 1.

entirely uplifted that the work of our hands and our minds proves to us that there is something infinitely beyond what we ordinarily seem to be that works through us. And it can, of course, only be God. So, I ask that we make this 'Something' very real to ourselves as we sit in devotion together.

"The best way, of course, would be for us to all gather together and to be silent if we knew how. But if we are not sufficiently enlightened to truly understand, and feel, and be, what we are in our own Silence, then, the next step is, in a reverent spirit, feeling the Silence of the Eternal Spirit within ourselves, to approach this great subject in the fear of the Lord, so that we may allow wisdom to flow to us.

"We reach the height of human rapture if we can make real to ourselves the *basic* truth of all Life . . . that *Man* is in God and that *God* is in Man. 'I and My Father are One.' To *realize*, we must study in the hallowed Silence of the Eternal Spirit. Platitudes there are in abundance on the Silence—it is golden. It is the friend that never betrays. Its music is more musical than any song. Would we be wise, we should be wise enough to hold our tongue. Silence is a state that must be learned, and mostly sorrow, misfortune, disappointment teach it. And he who knows its aim and purpose never regrets his silence as often as he regrets the unwisdom of his speech. In Silence, we are least alone, for spiritual society is found in the deepest solitude, and the secret of Silence is that there is no Silence, for Silence is the audience chamber of God. But it is even of a deeper, holier Silence that we would talk—that Silence in which alone we know ourselves to live in God, and in which alone *we can feel God living in us*.

"WOULD YOU KNOW GOD WITHIN THEE, SEEK THEN TO SEE HIS SOVEREIGNTY IN THY JUSTICE, GOD'S WAY IN THINE OWN RIGHT ACTION, GOD'S BEING IN THINE OWN LOVE TOWARD LIFE AND LIVING THINGS, GOD'S BEAUTY IN THINE EVERY WORD AND DEED. SEEK, TOO, TO FIND GOD'S PRESENCE WHERE ALONE THOU CAN'ST—WITHIN THE LIGHT OF THINE OWN MIND AND THE LOVE OF THINE OWN HEART; FOR WHERE GOD'S LIGHT IS KNOWN, THERE IS PEACE.

"But thou can'st not define God, for language reels and words come not. *The only language of any value in portraying God is thy reverence and the silence of thy soul*. He who knows Silence must have knowledge enough of the world to see its follies and virtue enough to despise its vanities. He who knows Silence, to deal with other men, is discerning. He who knows Silence, to act and live in God, is wise unto God's Silent Ways, for God is so silent as to be unchanging.

"Silence, then, is our link with God. 'To him who sees Me in everything and everything in Me, I am never lost; and he is not lost to Me.' Yes, Silence links Man to God, God to Man.

"God is eternally at rest, yet there is nothing that he does not do. And if men warring against each other on this earth were to hold fast to this simple truth, all under their rule would work out their own reformation. As Laotze, China's great sage, wrote in conclusion of the Tao Teh King: 'The simple nature of the Nameless One will free us from desire, and so give peace. And peaceful states will govern best themselves.'

"And how infinite and all-pervading God's Silence is. If, through a single day of Silence, the right knowledge of God were, by the Higher Ones, spread through the nations, this earth would become like the endless ocean into which all streams continually flow; indeed, this earth would be transmuted into Heaven.

"Let us learn that to *know we must be still*. 'Be still and know!' 'Look to this day, for yesterday is already a dream and tomorrow is only a vision, but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day.'

"My Beloved, you will agree with me that it takes divinely opened eyes to see the Truth of Life. Now, without being proud—indeed, let us be humble—we can see that Man, of himself, on the one side, is signally victorious; on the other side, he seems to be, in what he does, a colossal failure. But you watch a man, a woman, when his or her eyes are divinely opened—then, the whole Universe changes! The very things within the Universe take on a different aspect. But, above all, there comes to the enlightened one an understanding, not alone of what he can see physically, not alone of that which seems to be the reality in the visible Universe, but he sees clearly (though he is unable to define to another) the Absolute Law, the Eternal Spirit, the Moving Wisdom, in what seems to be the *invisible*—which is irrevocable, everlasting, unfailing; and, consequently, the *visible is made perfectly clear*. Silence to anyone, whether he be a scholar who looks backward, or whether he be a student who looks forward, is something that all may enjoy. And I think that every person who has by habit trained himself to merely be still, stilling the processes within his own physical body even, has experienced something that the average person, absorbed in and hemmed in and around and about by the great chaotic movement of what is called civilization, has never known, and is richer than the other by virtue of something *that makes itself felt* . . . *IT MAKES ITSELF FELT*."

Q. *What do you mean—"makes itself felt." Do you mean intellectually or emotionally?*

A. "Most certainly, emotionally. If you notice any of the great generic principles of Life . . . take any *word* that to you portrays any phase or factor of the living Eternal Principle of Life, and you will see that that *word*, majestic in itself, transforms itself into a key and reveals to you not alone that which seems to be confined within its own meaning, but everything that you may contemplate in the Universe. In all ancient philosophies, no matter what language they are taught in, there is a phrase something like this, 'The City of Emptiness.' It does not make sense, but things that are revealed in Spirit never make sense, so that does not matter. 'The City of Emptiness.' What does it mean? (Parenthetically, may I say that if anybody does not understand what I am saying, then, do not be disturbed or unhappy; you will come to it later, but I have to use words, knowing at the same time that the words themselves can give no meaning. You take the words, you fit them together. They portray ideas that

come through the Spirit, from the Spirit to you, and so you understand according to the evolutionary development that you yourself have reached.)

"Now, the 'City of Emptiness'—all of us *feel* that we know what we know—we *feel that we know*, and that is ninety-five percent of the battle. *We* feel, at all events, that we desire finally to know what we believe. To illustrate: We all feel that we know that God is All There Is. We have (and we give thanks) outgrown the traditional religious idea of a God that is up somewhere, that is in a place called Heaven, that is confined to a definite location, and so on. In short, we have crucified within ourselves the idea of anthropomorphic God, and we have resurrected ourselves into the understanding, or into the belief of a *Universal God*."

Q. *But extremely few people know what you mean when you speak of a Universal God—God is still a proscribed being to many people.*

A. "That is true; but I am sure that everyone of us can see in his or her mind, and feel in his or her soul, *our own conception of what God is*. I am sure that we can all feel this Universal God—Universal—no place where it is not . . . one and every place at the same time. It is a little difficult, perhaps, for some even to imagine this. But, I am sure that every one of us here can see that this Universal God spreads Light—if you wish, in exactly the same way that an electric bulb sheds light. And that Light, so to speak, that issues forth from this Universal God is transformed into—well, exactly into what *Life is*—into motion. So, God's Nature is shown forth in Light, in Wisdom; eternally directed in virtues and principles by God's eternal energy. And everything of a generic nature in the Universe that we can think about centralizes itself in the all-pervading power of God."

Q. *Until Man has arrived at an understanding of the Universality of God, he sees himself as one thing and he sees God as another. Is that not so?*

A. "Yes, of course. He then is not able to make much progress in enlightenment, for the simple reason that he cuts himself off from the Universal Nature, the Universal Wisdom, the Universal Life, the Universal Energy, the Universal Power, the Universal everything—of God. But I feel that all of us here together now do understand, though it may yet only be intellectual understanding. As we visualize and think together, I am sure we see, however, that every living thing, everything that we can comprehend, everything that we can possibly imagine—even more than we can imagine, things of which we have not the slightest knowledge—all—everything—is *in God*."

"It should then be easy for each of us to see that *we live in God*. We do not live anywhere else. It seems to me to be so entirely self-evident (though I admit that at one time in my life it was not so) as to be recognized instantaneously by anyone who has the power to think or feel. (If *they* do not see it, we must not criticise them, but *we can see that we live in God*.) Your breath is of God—let us take that as a simple, simple illustration. We all see that God's Power, God's Energy, God's Wisdom, God's Life, everything that God is, is constantly moving to keep everything in Life that there is. If you could imagine the force of God stopping, then you could see that many things within God's Universe would also stop. Therefore, God's Moving Essence, God's Being, is constantly moving, and it is because of that that you are what you are, and I am what I am. *We* see this all in the holy, moving *breath of Life*, for naught can live *without* breath."

.

Suppose that there were placed in your hand one of those little Chinese puzzle boxes which are closed on all sides. It can only be opened by pushing through one of the joints. Suppose that you were told that this box contained a fortune for you, but that you must open the box by finding the joint that opens it, and that you must not damage it—what would you do?

You would take it in your hand, go to a quiet room, turn it over, test it, examine it, and do all that you could to open it. You would solve the riddle of its construction. You would find the "key-joint" and open it with ease.

Knowing that there is a fortune locked away in it, you would not ignore it, but you would zealously work to solve the puzzle until you had the fortune in your possession.

Well, *in you* there is a fortune locked away, a fortune greater than all the money in the Universe. You can imagine yourself as this little Chinese puzzle box. You should learn to get away from the world and examine yourself, knowing that, as you learn the secrets, you will find this "pearl of great price" within you. Solve first the riddle of yourself—then the Riddle of the Universe will also be solved.

Your Personal Practice for the Week

In "Your Whole Duty to Yourself" talks, which you are presently absorbing, you have much to learn. Of course, you realize that you will not by any means be able to retain all that you study week by week. You will this week, for example, study and feel that you know your subjects extremely well, and will be able to entertain your invisible audience with your orations, but for a long time you will come back and back to these subjects for further study.

You should now be able to present your subjects with more than ordinary conviction. You should be able to speak aloud without making quite so many errors in speech, such as repeating words or stumbling over words. Now you must endeavor to cultivate the mood of your subject. For example, this week you have studied Gratefulness and Reverence. In speaking of Gratefulness, therefore, feel grateful—see in your mind the wisdom of allowing your feelings to surrender into the gratefulness of your heart . . . you *are* grateful: the mood is established. Then, everyone who listens to you will know that you are grateful, and will respond with the same feeling, rendering your speech much more effective than otherwise. Your other subject for this week is Reverence—there is no need for me to tell you now, for you feel reverent. Your voice is most beneficially affected by your feeling—reverence pours out of your voice, out of the rhythm of your movements, out of your eyes, and so on. Get the mood! Actors who have learned this little "trick" are always greater actors than those who are mere talking machines.

Have a wonderful week again this week. Get the mood.

On SUNDAY EVENING: Read and re-read your whole Lesson, inaudibly (as you read, make written notes, only notes or reference marks that you care to). Feel that all that you have learned is true, that you feel that you know it and know that you feel it.

Then meditate:

"I AM GRATEFUL—I SPEAK TO ALL LIFE IN GRATEFULNESS.

"I AM REVERENT—I STAND IN REVERENCE BEFORE ALL LIFE.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS!"

(Spend an evening of serenity and peace. Feel that you are so strong in hope and realization that fear has no power whatever in your life. Be happy! Cultivate a feeling of great courage, and hope and determination and gladness.)

On MONDAY EVENING: Read over once, inaudibly. Then, as before, imagine that you have before you a small group of people in your own living room. You then read aloud, feeling more than ever that you are the master of what you are doing—strength, gladness, power . . . complete harmony. Read your Lesson the second time, critically, watching inflexions of your own voice. Read your Lesson the third

time, word for word, watching that every word is correctly pronounced and feelingly spoken in conversational style.

Then meditate as above.

(You feel a difference in your voice—it is more flexible, less heavy, more pleasing and harmonious. Your imaginary listeners are thrilled with what you say and how you say it. Your feeling is that you are a complete success.)

On TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a public address. You rise: you imagine a large audience before you: you read aloud, feeling that you are in complete mastery. You answer questions with quiet deliberation, feeling that your answers are final in the matter. You are entirely unafraid. Do this twice.

Then meditate as above.

(This is your most important evening. Follow instructions for Tuesday evening as given in your last Lesson.)

On WEDNESDAY EVENING: Same procedure as Tuesday.

On THURSDAY EVENING: You are now perfectly at home with your subject. Stand and feel glad that you can deliver your message with such confidence. Then sit at your desk, take parts of your Lesson and write in your own words whatever additions you care to. Then read over once, audibly or inaudibly, the whole Lesson and your own additions.

Then meditate as above.

(As you proceed in your oration, mark [or remember] certain passages in which you feel you could improve. It may be a split sentence, it may be a word over which you stumble—make a note of it, and rectify it next time. If you mispronounce a word, or are doubtful, look it up at once in the dictionary. YOU must discipline yourself as you go along. Do not become indifferent.)

On FRIDAY EVENING: Spend a quiet evening. Do as you please. Meditate before retiring.

On SATURDAY EVENING: Read aloud your whole Lesson in perfectly grand style, facing a mirror if you wish, and feel glad—glad—glad. You thrill your audience and yourself.

Last thing before retiring, meditate.

(When you have finished your evening's work, sit and rest. Imagine what two years of practice will do for you. See yourself as a great orator—you are strong, you are glad, you are grateful, you are reverent.)

Conclusion — Beware of Complacency!

I again wish that you were here with me. Conditions out here at our City are of a beauty quite beyond all description. But the time will come when you will be here with me.

My Beloved, have you ever felt, in pursuing anything whatsoever, that there is constantly present a great danger of complacency creeping into your mind, and possibly indifference into your actions? Beware of complacency!

Mentalphysics has rooted Itself into the hearts, certainly into the minds, and into the souls of a very great number of people around the world. As I now write to you there will be scarcely a city, a town or a village, in the United States but what somebody is lifting up his or her heart, blessing us and wishing that they could be out here with me in this paradise of grandeur; so that you see in a very real and true way—a way that we can easily comprehend—there are flowing to us from every direction vital, subtle, sparkling streams of love from the hearts of many people.

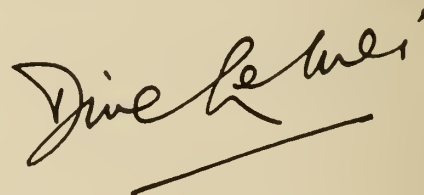
As I review my whole life from boyhood, my many years in the Orient, my life in Tibet in my preparational period, and also as I look backward over twenty years, when, as it seemed, by the merest accident, I began to commingle with—and as they thought, to teach—seven people, I cannot but feel that Life is continually presenting to everyone of us great enigmas, paradoxes. I often wonder *why I was chosen to become the Teacher and the Founder of Mentalphysics*. I think I know the reason . . . because there was the greatest need in me for learning; and he that does not learn can never be called a teacher.

Then on the other hand, looking forward, basing my prognostications on the past, and the glorious present, I feel a deep fear lest we break the Law. Mentalphysics has grown from the one who now writes to you, who is the Center, into a very wide and vast and powerful circumference. Its seeds have germinated and taken root. Looking forward, I ask myself first, and I ask you and every true and faithful student in Mentalphysics, continually to rest in the Inner Temple of ourselves, and to meditate day and night in the Temple of the Most High, lest at some time, we fail in our stewardship to Humanity.

It has been given to us to know that Mentalphysics comes to the sincere seeker as a ray from the center of Life's spiritual sun. What has been done with a hundred thousand, can be done with a hundred million. It can be done, it will be done. And there our sense of gratitude opens up vistas of unimaginable hope and victory. We believe that Mentalphysics is a great spiritual force. We believe from unequivocal experience that Mentalphysics can, and does, revolutionize human lives, that it brings heaven down to earth, that it establishes peace, creates hope, provides incentive to higher living, and satisfies completely both the heart and the mind of the greatest scientist as of the dullard. And with the deepest humility, linked with unconquerable confidence, we can see that *the whole human race awaits precisely what Mentalphysics teaches*. *Who, then, as a people have more just cause for rejoicing, more cause to be grateful than students, to whom Mentalphysics is dearer than Life itself? I think today of that great concourse of students throughout the world, and I declare, that in the great Alchemy of Life's Moving Wisdom, it is my highest hope, as it is my unconquerable belief, that Mentalphysics is ordained to become the universal religion and practical philosophy for all mankind—when mankind is ready . . . when mankind is ready—First: to work out its own salvation; secondly: to use what Mentalphysics teaches to the individual to transform our earth into heaven.*

Peace be unto you forevermore.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Nineteen — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung
Lesson Twenty

"WHY SHOULD I NOT PRAISE THEE, O MY FATHER? THOU GAVEST ME LIBERTY IN ALL MY WAYS, AND DIDST ANSWER ME ACCORDING TO MY DESIRES. NEITHER ONCE HAST THOU TURNED AWAY FROM ME NOR AFFLICTED ME; BUT BECAUSE OF MINE OWN VANITY I CUT MYSELF OFF FROM THEE. YEA, THOU HAST SHOWN ME THAT TO GLORIFY THEE IS THE FOUNDATION OF THE HIGHEST HAPPINESS: TO SING TO THEE IS THE GREATEST DELIGHT; TO PRAISE THEE IS THE HIGHEST WISDOM."

Introduction

This Lesson concludes the teaching of "Your Whole Duty to Yourself," and as you look back over the past three weeks, in which you have been training yourself to present what you know to others, I hope that you feel well satisfied. There is without doubt nothing that can satisfy your heart and your mind as much as teaching others. You may sing, you may write, you may engage in any form of art, but there is nothing so completely soul-satisfying as when others come to you and tell you that through you they have received enlightenment, through *You!*

You are learning to become wise, my Beloved.

(A man is wise only so far as he is evolved in spirituality. Wisdom embraces knowledge, and the doorstep to the temple of wisdom is a knowledge of our own ignorance. "Knowledge," as Cowper wrote, "is proud that he has learned so much; Wisdom is humble that he knows no more,"—just as Love, having given all, trembles lest she has no more to give. Woo Wisdom, and into thy being will be breathed Divinity, and thou shalt speak wisdom from thy mouth! . . . It is clear to see that ENERGY will do anything that can be done in this world. We in Mentalphysics, if we have been faithful in our practice, feel Energy so intimately that we know that we cannot be deprived of it—we "have" it eternally, as we know its nature is unchanging and eternal. *When WISDOM and*

ENERGY are not altered by our own conscious thinking from their eternal union, resulting in manifestation, then everything in our lives conforms to and is the offshoot or outgrowth or reflection of God—whose nature is expressed by HIS ENERGY ordered in WISDOM.)

Then, we must be humble in our knowledge.

Knowledge of our own nature in the nature of God is supreme—naught else can take its place; it is the final goal.

"He who knows not, and knows not that he knows not; he is a fool—*shun him.*

"He who knows not, and knows that he knows not; he is ignorant—*teach him.*

"He who knows, and knows not that he knows; he is asleep—*wake him.*

"He who knows, and knows that he knows; he is wise—*follow him.*"

How true is this ancient Arab saying: *He who knows, and knows that he knows—he has Wisdom.* He who KNOWS his own nature knows that "all these things" are already added unto him. So I repeat that the most dramatic moment in any human life, leading one into unimaginable heights of spiritual enlightenment, is when the Candidate REALIZES the Nature of himself and the Nature of God.

The Third Rung: Lesson Twenty

This Lesson concludes "Your Whole Duty to Yourself" group, and as you look back over the past three weeks, during which you have been training yourself to teach those who later will come to you, I hope that you are invincibly sure that you are making progress.

You will, of course, realize that I am endeavoring to put passages before you that will enable you to store your mind with useful ideas. By careful re-reading of these passages you will come in due course so to understand them that you will feel them to be a very part of you.

Become a Speaker of Power!

But I am attempting much more than this. I am attempting to induce you to make a public speaker of yourself. No matter how much you personally feel that you know, your knowledge will not be of any value to you as a teacher unless you are able successfully and pleasingly to impart it.

a. To do so, you must know grammar, pronunciation, the power of your voice, and command a good vocabulary. These are obvious needs. Careless grammar, faulty pronunciation, an untrained voice will never make a public speaker of a man. I am to suppose that, though you may not claim to be a grammarian, you are sure of yourself on grammar. Most people are careless or doubtful on some points in grammar—you must never be. On matters of pronunciation, also, people generally are just as careless—they say "wat" for "what," "wich" for "which" and so on; "goin'" for "going," "talkin'" for "talking," and so on. You must never drift into such slipshod pronunciation.

Cultivate Your Voice

b. Then, voice tone: do not speak through your nose. Pay proper attention to proper breathing, proper pitch, so that your voice shall have depth and carrying power. Cultivate a pleasing voice, properly modulated and musical—you must not be content with a harsh voice.

Perfect Self-Control

c. Then control of yourself: Never feel that you are embarrassed. Many speakers suffer from feelings of discomfort and nervousness, but for us in Mentalphysics, never! Many people, if called upon to speak, suffer agony—their lips quiver, their knees shake, their tongue cleaves to the roof of the mouth, and the situation is almost as embarrassing to the audience as to the speaker. But not for us—we are the masters. Therefore, trust your audience (they respect you); rely upon your own previous prayerful preparation—you know your subject too well to suffer any stage fright; as you rise to speak and take up your position, tighten your buttocks and take a deep breath; look your audience in the eye—no slumping shoulders, no standing unevenly on one foot, face your audience squarely; do not be over serious; breathe freely; feel that you are the master.

By watching simple things like these, you will feel confident and quite at home—*trust your audience!*

d. Read aloud—let the pace of your speech be slow enough to be clear in pronunciation and effective in diction. If you hear a pronunciation that differs from your own, find out immediately who's right and who's wrong. Nothing loses audience confidence as mispronunciation. Never ape a style, be natural always and pleasant in your stage presence.

In a word, practice what Mentalphysics teaches.

Of course, there is so very much to learn before you can claim to be a public speaker of great power.

If, however, I can teach you natural command of spoken English, we shall both succeed.

In a word, I would say that success will be yours on the platform and in the classroom if you develop the gift of feeling what is in other people's hearts.

"Let Us Come Together . . . Together!"

I have just told you that YOU MUST DEVELOP THE GIFT OF FEELING WHAT IS IN OTHER PEOPLE'S HEARTS! That is really the final law of the art of public speaking—a complete forgetfulness of self (feeling that He speaks through "my" throat), and a serene feeling that you understand to a very fine degree what your hearers feel, and what they need to have said to them.

Therefore, this week watch and discipline yourself so that your mind is serene and undisturbed. All the day you feel you have before you your imaginary audience. Your hearers anticipate with joy, as do you, being with you tonight. They are as anxious to hear you as you are to speak. I put this idea before you very simply, but you must not pass it by. You can see that if your thought and feeling are centralized on the fact that you are now in training to become a public speaker and teacher, your general attitude will be free . . . courage will take the place of fear . . . you will feel strong instead of weak

As this is the concluding subject in the series of addresses you are now giving, you should begin by reviewing what has gone before. For example, you could begin thus:

"My Beloved, we now come to another turn in the road. I feel extremely humble and like a child as I speak to you on 'Your Whole Duty to Yourself.' You will remember that you have listened to me on the different duties of Man in his relation to his own Cosmic development. I have spoken on Man's different ascending duties—how to Develop Courage and Banish Fear, how to Develop Faith and Banish Doubt, how to Develop Strength and Banish Weakness. Up to this point, I dealt with Man's *outer* life, giving us knowledge essential to Man's health and psychological well-being, to his success and development along economic and practical lines in the everyday outer world of men. They were followed, you remember, by three subjects which dealt with Man's *inner* life, with the great dynamic and balancing forces which lead Man onward to his spiritual development. These subjects were: Gladness, the Eternal Motivator; Gratefulness, the Eternal Coordinator; and Reverence, the Eternal Emancipator."

You may put this into your own words, condensing or expanding as you wish.

Then you begin:

Silence—God in Man, Man in God

"Tonight, my Beloved, we reach the climax in this Mental-physics series with the sublime truth, '*Silence—God in Man, Man in God*'—God, the great, everlasting, infinite First Cause, from Whom all things in Heaven and earth proceed, Who can neither be defined nor named . . . and this, in the highest summit of his consciousness, IS WHAT MAN IS. Those of you who have with patience and gratitude studied and practiced Mentalphysics, at all events to the point that you *know*

. . . enthusiasm will lift you to a high point of endeavor, and the feeling of confidence will continually grow in you.

Therefore—

Having, throughout the day, held yourself in perfect rhythm of thought and feeling, prepare yourself for a week of sublime practice. Take more than ordinary care as you prepare yourself to enter your study. Bathe, dress carefully; you feel physically at ease. Be happy, be confident; you feel mentally strong and perfectly poised. Be humble, serene and trustful; you feel spiritually at rest and glad that this great privilege has come to you. When you open your Lesson for the week, raise yourself to an exalted state of bliss—you are a willing worker engaged in the business of The King.

that Man Is God in Human Form, must be patient with those who have not been so signally blessed.

"Now, my Beloved, few people know much about the Silence in their earliest initial stages of knowledge, and fewer still rule their lives by and in the Silence. *When we come, however, to know the unspeakable power of Silence and non-action, we instinctively incline ourselves thereto, though we have to learn that Silence is not merely noiselessness, nor is non-action merely the absence of action.* When we know SILENCE, we lose ourselves in the Eternal Self of Life. Then follows *Victory!* And what is it? Victory is but God's universal smile. We have won the final battle . . . We have defeated our own mortal selves . . . God is then our hope, our way, our guide and lantern to our feet. We then are born in God, attached to Universal Consciousness as a plant to its root, and we shall never wither. And Victory means *Liberty*. Then follows *Resignation!* Fearless of fame or fortune, we are resigned to God. I commend to your careful thoughtfulness these grand words of Epictetus:

" 'THERE IS BUT ONE WAY TO TRANQUILITY OF MIND AND HAPPINESS; LET THIS, THEREFORE, BE ALWAYS READY AT HAND WITH THEE, BOTH WHEN THOU WAKEST EARLY IN THE MORNING AND ALL THE DAY LONG, AND WHEN THOU GOEST LATE TO SLEEP, TO ACCOUNT NOT EXTERNAL THINGS THINE OWN, BUT TO COMMIT ALL THESE TO GOD.'

"Then follows *Service to my fellowmen*. They serve God best who serve His creatures.

"Then follows *Love*: There is no Life without Love, for Love is God, and God is ALL . . . the Great, Everlasting, Infinite First Cause from Whom all things in Heaven and earth proceed, the unnameable, the indefinable. Love is God . . . and Love never reasons, but profusely gives; Love is the scepter of immortal action.

"Then follows *Light*: I am its symbol and its substance! The Light of the Divine Wisdom that is universal and resides in every being, every living thing! God's Light, through me, spreads till all in *my life* is luminous, and God's Kingdom comes fully into my consciousness.

"Then follows *Justice*: Majestic, proud, austere! Justice is

Truth in action! Justice, the companion of Wisdom! Justice, the Soul of the world.

"Then follows *Peace*: Peace, the soft and holy shadow of the Almighty Father and Lord of all Life, that passes all understanding. Thus, knowing God's Silence in us, we constantly in every thought and word and deed, stand unafraid in the radiance of our soul's great dawn, listening to the eternal whisper within as the Voice of God . . . '*Peace, my holy child, be thine! Thou dwellest in My Peace forever!*'"

Q. *May I ask if the expression the 'music of the spheres' is what you refer to as 'Silence'?*

A. "My Beloved, you have answered your own question. Yes, the Silence is the 'music of the spheres.'

"I am sure that all of us in Mentalphysics know Silence to be the true womb of Life, the spring of all action. Silence is the mother of Truth, the virtue of the wise. 'Silence, co-eval with eternity,' wrote Pope, 'thou wert ere Nature's self began to be. Thine was the sway ere heaven was formed on earth, ere fruitful thought conceived creation's birth.' Silence is golden. Silence will never betray thee. Should distrust assail thee, Silence is thine only friend. But Silence has no words wherewith to advise, to chasten or discourage, YET THE VOICE IN THE SILENCE IS THE ONE GREAT TEACHER, AND SILENCE URGES AND WARNS US THAT, WHEN WE SPEAK, WE SHOULD BE SURE THAT WE HAVE SOMETHING OF VALUE TO SAY THAT IS WORTHY OF BREAKING HER PEACE. THEN THY WORDS WILL BE AS HOLY PEARLS, NOT USELESS WORDS THROWN FORTH AT HAZARD, BUT WORDS OF POWER, CONVEYING MUCH IN FEW RATHER THAN CONFUSION IN MANY.

"The ruling Lord of the Silence is *Wisdom*. Wisdom is immaterial; we cannot touch it sensorily. Out of the Silence (the immaterial) God has created all things that exist.

"*Though we know not God in all His fullness, yet how deep and profound HE seems as He stands before us everywhere in the Silence as the Great Universal Progenitor! How pure and perfect God is, as He stands before us as the Great Everlasting Preserver!*

"'Heaven and earth,' an Oriental writer says, 'may be likened to a blacksmith's bellows which seems to be empty when it is at rest, but when it is set in motion a continuous stream of air issues from it. Not so with mere words, for much talking leads to exhaustion. Therefore, he is wise who knows when to stop.' *Do not disturb the Silence!*"

Q. *You have spoken of "spiritual" and "material" things very often. Is there really any difference?*

A. "What is called 'spiritual' and what is called 'material,' though known to us under different names, are similar in origin, issue from the same source, and the same obscurity belongs to both. Darkness is the quality that enshrouds the portals through which we have to pass in order to gain knowledge of the Silence and Life's mysteries, but once through the portal, we find the Light of the Silence—this is the LAW on all planes of existence.

"He who makes investigation of his spiritual nature his chief object brings his studies to a central point of focus, rendering him capable of arriving at a condition of such sensibility that through Light he enters the Silence—God's Holy Workshop. He becomes cleansed of all gloom and misunderstanding, because he is able to feel in the Light the silent processes of Nature as they proceed within and without bringing into manifestation every created thing. He works, but he carries on his work in a state of that perfect rest that he finds in the Silence. He brings forth the *Wisdom* of the

Silence (not endeavoring to retain possession of it, for he knows that it is God's moving Wisdom), so that through what is his own life it increases and multiplies for the benefit of others.

"This is a deep and impenetrable mystery.

"HE WHO WOULD REACH THE GOAL OF PERFECT PEACE MUST BECOME DEVOID OF SELF, LOSING HIMSELF IN THE SILENT PRINCIPLE HE OBSERVES IN NATURE—WATCHING THE CHANGES AS THEY PASS, RETURNING TO THE STATE FROM WHENCE THEY CAME. HE WHO WOULD REACH PEACE LEARNS ONLY IN THE SILENCE, WHICH IS PEACE. HE BECOMES TOLERANT, THEREFORE JUST. JUSTICE IS A GODLIKE ATTRIBUTE AND WHAT IS GODLIKE ON THIS EARTH KEEPS US CLOSE TO HEAVEN. HE WHO IS GODLIKE KNOWS PEACE, AND DWELLS CONTINUALLY IN THE SPIRIT OF THE SILENCE, AND HAS ACHIEVED ETERNAL LIFE."

Q. *I agree with you that this is a deep and impenetrable mystery. I also agree with you that he who is Godlike knows peace, and dwells continually in the spirit of the Silence. My personal difficulty is to know how to maintain this feeling—when I meditate, I seem to be able to hold the feeling, but it does not come to me much during the day.*

A. "Well, that is well. It is proof that you have begun. Now you must rest in FAITH. You see, Faith is our messenger. Faith is the bridge, if you wish, that leads us to the Silence. Great faith is necessary. He who has a weak faith has no faith, and fear will keep him from the Silence. But he whose faith is established knows that as he remains in the shadow—in the Silence—of the Almighty, and endeavors consistently to regulate all his actions by a belief that God is living in and through him, will, in time, through practice, become like unto God, just as he who walks in the path of virtue becomes virtuous, he who pursues a course of vice becomes vicious.

"SILENCE IS THE IMMORTAL STOREHOUSE OF WISDOM. HE WHO EXERCISES WISDOM EXERCISES THE KNOWLEDGE AND THE POWER OF GOD WITHIN HIM. This is our Mentalphysics attitude today as we build our new City of Mentalphysics—all will do our part.

"Now, my Beloved, there is no substitute for Silence. Wise art thou if thou discernest SILENCE as the ocean where all Life's evidence is fashioned, to emerge into the full and majestic image which is God—Silence is GOD'S Realm. In the Silence alone can we meet with our Immortal Partner, our Higher Self, THAT in which we live and move and have our being, which is Omniscient, Omnipresent, Omnipotent. I admit that, though we have accustomed our ears to such words as I am now using, it is not easy for the ordinary human being to accept the full concept of the meaning of my words. There are some weak-headed people who declare that it is 'dangerous' to truly find God. They fear the verities. There are some people who see danger in everything that is new to them. Many men do not seek God because they dread the devil. Men declare that they believe in immortality, but fear to seek its proofs. But when we simplify GOD'S WAY, it seems to me that we at once must recognize that it is by knowing how to enter and how to live in the SILENCE that we gradually ascend in consciousness to higher and higher levels of spiritual knowledge and being, and finally come to see that Man is what God Is, that All is God, that Man is God in Human Form, that we are eternal here and now, that we are actually immortal and eternal NOW."

Q. *It seems to me that no human soul can possibly doubt the existence of God, because his intuition tells him better. You have told us that there is a way to reach God NOW, not in self-delusion and in blind belief without knowledge, but in ways and through means that will appeal to and completely satisfy both mind and heart. Can you explain further?*

A. "Words bring confusion, but I can try to explain. You see, the infallible and providential wisdom of God's Divine Law is revealed in all things, in the smallest as in the greatest. God's Wisdom moves in every one of us. Use it, and we achieve our own salvation. Deny it, refuse it, and we remain in the purgatory of the damned—and it is we, and we alone, who damn ourselves. Therefore, I hope with all my heart that we shall together succeed in leading ourselves slightly further along The Path of Wisdom, and may we all feel the direction of the Spirit of Wisdom showing us the way each for himself.

"May it be given to each of us to know a little more of how to enter the Silence, and how to gather the jewels of eternal wisdom as we incline ourselves to learn the truths of our own existence, *which are to be found alone in the Silence of the Eternal Spirit within us.*"

Q. *That is, of course, the problem—how to enter the Silence! I personally find it difficult, and I have heard many others say the same thing. I do not consider myself less intellectual than the average, but still I have difficulty.*

A. "I think I can answer your question by reading to you a quotation from Ding Le Mei's writings:

"Friends, I wonder whether you would consider me sentimental, soft (beware of softness!) if I were to say to you that I would now like to gather every one of you into my heart? I would like to give you the highest, the noblest, the truest that I am—and it would not be much; but what it *would* be, I would like to give to you entirely . . . not perhaps that you would need it, but I *feel* within myself how unspeakably simple is *The Way*, and it may be that you are still seeking it.

"My observation over a fairly long period of time has led me to see that there are, generally speaking, two classes of people. There are the uninitiated, the uncaring, the apparently wanton people, those who give no thought to higher things, and who consequently live entirely in physical-mindedness. The other class of people are they who to some degree, no matter how slight, have become awakened; they are on their way to enlightenment. Among this class—so my observation teaches me—I find people who are intellectual, they use almost continually intellectual means to understand the true spiritual thing that they are themselves, and to find God. We cannot find God alone through our intellect. Consequently, they are still groping, and the more they endeavor to find solely through their own intellectuality, the more they grope!

"You must have, as I have in the course of my life, met and talked with highly intellectual people who are, in an outer sense, extraordinarily well informed upon the verities of existence. They can speak glibly upon IT; they can bring forward many apt examples and illustrations of It; but though their pride may keep them from doing so, and also may deceive them—a little knowledge is dangerous—

they are not able to live and know, and it seems that at the crucial moment when they need most the things that they have sought, It leaves them.'

"That, I feel sure, is the answer to your question—consequently they are still groping, and the more they endeavor to find solely through their own intellectuality, the more they grope!

"Ding Le Mei went further. He said, 'God forbid that in Mentalphysics we should develop people of that kind. I don't think that we are that kind; but lest we go astray, I personally shall endeavor to so entirely throw open my heart and my mind that through me there may come something that will form itself into an eternal key, for every sincere seeker who may read these words. It must be a simple key. I refuse categorically to believe that my God, as I understand my God, has ever created, will ever create, *can* ever create anything that is too complex and difficult for me to understand and again create.' . . . 'Now, these are simple words, but they are strong words. Just before I came among you, I was looking in my office for one of those little glass balls that are filled with some white stuff which, when you turn the ball upside down, makes it look as if it were snowing. You have all seen them. Let us imagine that we have one. It may be a small ball, it may be a great ball; you can imagine the tiniest ball you know, you can imagine the greatest ball that you can imagine. We turn it upside down, and instantaneously you see in that ball great movement, do you not? It looks as if, in the ball that we are imagining, there is not one place or space big enough for the point of a single pin. This sphere that we have in our mind's eye *is full*. You can fill it with whatever you like. If you like to think a little more profoundly, you can imagine this ball as the Universe. You can imagine the Universe as your sphere, and you can imagine that you are in the center of the center of your sphere. *You* cannot move without everything within that sphere being put into similar motion, for the simple reason that it *is full*. There is not one pinpoint of vacuity or vacuum that will give way to you as you make the movement in this center in which you stand. When *you* move you can see that *everything in this sphere likewise is moved*. You can see that, as long as you move, *all moves*. You can also see that when you have finished moving, and you again have become still you occupy your own place in the center of the center of the center of the center, and all within the sphere, when you again become still, necessarily becomes still—also when you are Silent, it all is Silent.

"Now, my Beloved, let us, then, imagine that you are not only in the *one* center, but that you are in every possible individualized or differentiated space within that circle; indeed, you are the complete sphere—*You pervade it!*

"With that illustration in our minds, we can see that in that sphere there is the Universe—the physical Universe, composed mostly of gasses. We will say that in the center of the center of the center, you sit. There comes upon you from without—from every point in the without—absolutely mathematically exactly *even pressure* upon you—'*as above, so below*' . . . even pressure—'*as within, so without*' . . . even pressure—*north, south, east, west* . . . even pressure. Remember, if this is true, it applies to the infinitesimally small as to the macrocosmically great; it applies to the microcosm precisely as to the macrocosm. It is perhaps more easy for some to see it from the macrocosmic angle; it is perhaps more easy for some to see it from the microcosmic angle. See it as you will. The point that I want to bring to our attention is this *even pressure*. There is not the slightest change anywhere—it *cannot* change. It is completely even, rhythmic, balanced . . . I have no words to explain, but you have your imagination to show you.'"

Q. Yes, that is a true illustration—as simple as I have ever heard or read. One is not able to even imagine it as it affects ourselves, but anyone can understand it as he thinks of the whole Universe.

A. “True! If we deal with the macrocosmically great, I think that we can all see it very easily, can we not? We are all metaphysicians of sorts, and we have all learned something, and we can see that the Universe *is* universal. It is universal in its *substance*, it is universal in its *energy*, it is universal in its *love*, in its *youth*, in its *life*—in ITS ALL—and its ALL IS SILENCE. If that be true, then the infinitesimally small is subject to exactly the same law. It is true of the infinitesimally small. Then what is this thing that is standing before you through which I am speaking? Well, you will say, whatever you like to call me—‘It is you!’ You may say, ‘Well, that is you’—and I will grant that you are right, for you are looking at the thing that I live in. Let us think, then. This thing that I live in is purely an aggregation of cell life, is it not? Astounding is the number of the cells that change during the course of a single breath. You can all see that. Within the great sphere is ALL that there is—basically, it is One . . . Omniscient (all knowledge), Omnipresent (all presence, everywhere present at one and the same time), Omnipotent (all power). Remembering the idea of *even pressure*, we can imagine many things . . . ‘as above, so below—as within, so without.’ It is this *even pressure* actually of WISDOM that keeps Life Itself contained, so to speak, in all living forms. You can see, therefore, that what we have been talking about in the *outer* has the same effect, because it is the PRINCIPLE, in the inner (of the body, mind or anything else). It is that that keeps all cells together into all the forms of all living things. When any form is in perfection there is not one pinpoint of vacuity or vacuum within it, and there is even pressure upon it from every conceivable direction. Let us imagine the thing you are now looking at. This pressure is not only from without—that is easy to imagine; you can see that as I stand here I am standing on my feet. I am standing on my feet by virtue of the fact that above, below, within, without, there is *even pressure*. You can see it from the *without* angle, quite easily. You can take what is called the ‘atmosphere’ and you can measure it and weigh it, and you can tell exactly to the square inch, or smaller than that, what the pressure is upon this body. It is amazing how great is the pressure!”

Q. The “even pressure” idea is most illuminating! This even pressure keeps everything in its own form. This idea helps me very much indeed.

A. “Yes, it is that pressure that is keeping me in this form. It is that pressure that keeps us all in our own forms, to do the highest that in consciousness we can conceive together. Think of our new City of Mentalphysics! The even pressure alone can guarantee it.

“Can you see, as you imagine—can you see that, were it not for the absolute evenness of the pressure, there would be a good many scores of very violent explosions in this very meeting right now? Our bodies would simply explode were it not that they are kept in the form, the vibration, the speed, the light, the harmony (and any other word that you care to use relating to our individual bodies by this even pressure of whatever name you care to call it).”

Q. Oh, yes, a grand idea! If it were not for the

atmosphere, human beings could not hold their form.

A. “Precisely. If it were not for what we call the ‘atmosphere,’ if it were not for Prana, if it were not for God, if it were not for Light, if it were not for everything that we can think of, I could not walk across this platform, and if this even pressure were taken from me, my body would fall all over the place. My arms would not be able to keep themselves in their sockets, my legs would disintegrate, the whole economy of this body would disappear as a form, because there would be such terrific concussion and explosion when this ‘even pressure’ ceased to be. We can see that. The even pressure is SILENT!

“We can, through our imagination, with facility comprehend what would take place if the atmosphere were suddenly to be changed, or suddenly to be withdrawn. To get an impression of atmospheric changes, you have only to go up twenty, twenty-five, thirty thousand feet—and that doesn’t seem very much when you are on the earth, but when you are above the earth thirty thousand feet, you puff and you pant and you say, ‘Why, I am a different kind of a person,’ because the air gets a little rarer and you can’t breathe as well. You get tired more quickly. You just don’t care whether it snows, as it probably will. You just sit, and you look at your neighbor, and you have nothing to say at all. Therefore, you see the idea. Remember the idea we are talking of is an idea that has an eternal, universal principle in application. It is universal. It requires very little knowledge to acknowledge what a change can come about in our bodies by even a change in atmospheric pressure; how much greater the change would be if the pressure of the Thing we are talking about should occur! . . . That that causes the atmosphere to be, That that is the ORIGIN OF ALL THINGS.

“But, my Beloved, who can talk of SILENCE? When we are alone, we feel it . . . but *what* do we feel? *What* is it that seems, when we are completely still, to rise up in our minds? What is it? Well, the psychologist would tell you that that is merely the phenomena of your own mind. He would tell you that, in becoming still, you find that that which is most active within you will give force to itself and rise up in the Silence of you and present to your mind certain ideas, certain pictures. And anyone who has followed the noble science of meditation, as taught in Mentalphysics, knows that you can with comparative ease make your body completely still. It seems, indeed, that you can see it melting itself away into stillness. It seems that it rolls out like mercury into what seems to be the atmosphere or what seems to be the outsideness of ourselves. And that is quite easy to do—releasing our body from ourselves, so to speak, so that complete stillness in the body ensues.

“Then, the next step in the progress of the aspirant toward Silence is the *stillness of his mind*. It is beyond question (as you know, because you have had that experience) that when your body is stilled and all the forces of it are quietened, there comes into what seems to be your body such a delightful, even delicious, sense of peacefulness and non-movingness that you have never experienced anything quite like it before; and the more you experience it, the more you enjoy it, and the more of it you naturally desire. Therefore, if that is the law or the principle in the *physical* body, then it would follow that, in the realm of what you might call your mind (or the *mental* body) the same law would apply. But, as I say, who can talk of the Silence? In Mentalphysics we are *taught how* to become workably acquainted with the Silence. I hope, however, that we shall have had our inner selves quickened this evening, and I thank you for your attention. God bless you all!”

Your Personal Practice for the Week

In this Twentieth Lesson, you come to the conclusion of the series of four Lessons (17 - 18 - 19 - 20) in which you begin your training as a public speaker. I cannot, of course, *compel* you to the kind of practice which I advocate, but I can warn you that this kind of practice is essential. You may have been educated at a university in public speaking, and that is all to the good, but you are to become a Preceptor in *Mentalphysics*; and this is the Mentalphysics way. Therefore, make every evening this week a glorious experience. Do not allow yourself to become in the slightest indifferent, but, as I remarked earlier in this Lesson, "watch and discipline yourself so that your mind is serene and undisturbed. All the day you feel you have before you your imaginary audience. Your hearers anticipate with joy, as you do, being with you tonight." Also: "Having, throughout the day, held yourself in perfect rhythm of thought and feeling, prepare yourself for a week of sublime practice." Now, do not in any way become nervous. This week's subject is simply a sublime subject upon which to talk to interested people—and all to whom you will talk when you appear in public will be interested people. Always remember that! Trust your audience! Never fear an audience! An audience such as you will address will always be delighted when you make good—their interest is always with you, though they may be skeptical or ignorant. Moreover, every evening this week, feel me near you. I am upholding you and directing you, and rejoice in the progress that you are making.

Next week will be an easier week of study and practice for you, so please do not let down this week.

.

PARTICULARLY THIS WEEK, GET THE MOOD! YOU ARE TO SPEAK ON "SILENCE"—THEREFORE, MAINTAIN A DEEP SOLEMNITY OF SPIRIT THROUGHOUT THE DAY, NO MATTER WHAT YOUR WORK MAY BE, SO THAT BY EVENING YOU WILL FEEL YOURSELF QUITE READY—CONFIDENT, HUMBLE, COURAGEOUS!

.

On SUNDAY EVENING: Read and re-read your whole Lesson, inaudibly (as you read, make written notes, only notes or reference marks that you care to). Feel that all that you have learned is true, that you feel that you know it and know that you feel it.

Then meditate:

"I AM GRATEFUL—I FEEL THE RHYTHM OF ALL LIFE IN SILENCE.

"I AM REVERENT—I STAND IN SILENT ADORATION OF GOD AND HIS WORKS.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS!"

(You will not be following this line of study for three more weeks, so you are advised to give your personal practice all your attention during this week. Live in the atmosphere of greatness. You think great thoughts, you feel that you have the right to live among the great. As you will this evening read and re-read your Lesson, live IN it—make it a part of you.)

On MONDAY EVENING: Read over once, inaudibly. Then, as before, imagine that you have before you a small group of people in your own living-room. You then read aloud, feeling more than ever that you are the master of what you are doing—strength, gladness, power . . . complete harmony, inward silence. Read your Lesson the second time, critically, watching inflections of your own voice. Read your Lesson the third time,

word for word, watching that every word is correctly pronounced and feelingly spoken in conversational style.

Then meditate as above.

(You feel a gradually improving power in your voice—this evening is a complete success. You thrill yourself—though remember, humility—and you thrill your imaginary audience. There is no doubt whatever in your mind that you are becoming a speaker of self-control and power.)

On TUESDAY EVENING: Read over twice, inaudibly. Then prepare yourself to deliver a public address. You rise: you imagine a large audience before you: you read aloud, feeling that you are in complete mastery. You answer questions with quiet deliberation, feeling that your answers are final in the matter. You are entirely unafraid. Do this twice.

Then meditate as above.

(This is your most important evening. Follow instructions for Tuesday evening as given in your last Lesson.)

On WEDNESDAY EVENING: Same procedure as Tuesday.

On THURSDAY EVENING: You are now perfectly at home with your subject. Stand and feel glad that you can deliver your message with such confidence. Then sit at your desk, take parts of your Lesson and write in your own words whatever additions you care to. Then read over once,

audibly or inaudibly, the whole Lesson and your own additions.

Then meditate as above.

(As you proceed in your oration, mark [or remember] certain passages in which you feel you could improve. It may be a split sentence, it may be a word over which you stumble—make a note of it, and rectify it next time. If you mispronounce a word, or are doubtful, look it up at once in the dictionary. YOU must discipline yourself as you go along. Do not become indifferent.)

On FRIDAY EVENING: Spend a quiet evening. Do as you please. Meditate before retiring.

On SATURDAY EVENING: Read aloud your whole Lesson in perfectly grand style, facing a mirror if you wish, and feel glad - glad - glad. You thrill your audience and yourself.

Last thing before retiring, meditate.

(When you have finished your evening's work, sit and rest. Imagine what two years of practice will do for you. See yourself as a great orator—you are strong, you are glad, you are grateful, you are reverent. Determine that you will live always in the atmosphere of language, of diction, of expression . . . you *are* advanced as a speaker.)

Conclusion — Be Patient!

Now, my Beloved, this present Lesson, as you know, concludes "Your Whole Duty To Yourself" Series. As I speak to you, be very restful. Feel that you are prepared to listen. Then look within.

What do you feel? I have no doubt that you sincerely feel that though these recent Lessons have been perhaps entrancingly interesting to you, you may feel that, as a student, there is nothing new *for you*. Do you see that that is precisely what is my intention? I repeat again and again that I am teaching you to *teach*.

As a student, you have your Commentaries. They are for you and you only. You will remember that at the top of each Commentary is printed "THIS LESSON IS FOR YOU—IT IS NOT TO BE TOUCHED, IF POSSIBLE, BY ANY OTHER HAND . . . IT IS NOT TO BE SEEN BY ANY OTHER EYE."

This *DING LE MEI PRECEPTOR COURSE NO. 1* is an entirely different thing. Have no fear that you personally will not be led on as far as you are evolutionarily able to go. You see, your Commentaries at the present time are your *alpha and omega*; they are for you. I am to assume that you will find such delight in the study of Mentalphysics that your Commentaries will not be neglected; indeed, they must not be! With your Initiate Group Course and your Commentaries, coupled with a thorough knowledge of this present *DING LE MEI PRECEPTOR COURSE NO. 1*, you will then be ready for oral teaching. When that time fortunately comes for you, you will be definitely led into the way of obtaining this higher teaching. You will reach this sublimely high teaching

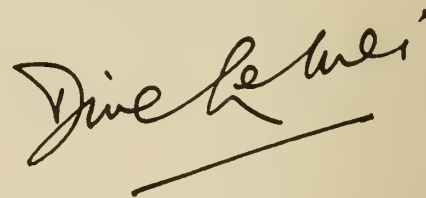
when, having determined to devote your life to the Spreading of the Light, you come out to our own City for ORAL teaching from me.

There is no need at this moment for me to tell you much about this, but you can visualize yourself, in the company of other great souls, sitting in a circle with me as your Teacher in the center. The Chamber will be closed. We shall altogether be At One with God. The Holy Spirit will instruct us . . . that which cannot be put into the written word will flow in the stream of the Wisdom of the Eternal Spirit and enrich us all in a manner that will transcend all objective teaching.

Therefore, my Beloved, be patient . . . be zealous . . . be not slothful . . . renew your zeal each morning and give thanks at night for having done so!

Peace be with you forevermore!

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Twenty — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Third Rung

Lesson Twenty-One

"THE MOST DIFFICULT THING FOR THE AVERAGE STUDENT IS TO FORGET, GET AWAY FROM, RELEASE ENTIRELY THE PERSONALITY—AND YET RETAIN THE PERSONALITY. ONCE WE REALIZE THAT ONENESS WHICH IS SO MUCH TALKED ABOUT, THERE IS NOTHING MORE THAT WE CAN POSSIBLY LEARN—FOR WE KNOW THAT WE ARE THAT! . . . DO NOT FEAR TO LET THE THINGS WHICH THE SELF HAS BUILT UP AND DEPENDS UPON PASS AWAY; FOR THIS IS THE GREATEST EVIDENCE THAT A NEW ORDER OF THINGS IS COMING TO YOU."—D.L.M.

Introduction

This Lesson is your third in Laboratory Technique of the Science of Mentalphysics. Generally it deals with healing.

Anyone who has had experience in meditation knows that meditation exalts the mind above its natural tone. Anyone who truly meditates with regularity so fires his imagination and exalts his ideas generally that healing is the natural result.

Why? Because meditation introduces into consciousness refined and sublime conceptions. Meditation seems to impel the meditator to spiritually annihilate space and intellectuality and reach eternity. It is as natural as sunshine, that in this state, the meditator, whether he be meditating upon what he calls himself or what he calls another person, automatically loses himself in a vibration of perfection—which naturally heals.

During meditation the soul tastes pure delight—this is healing.

During meditation we literally hear the voice of the soul singing in the language of the Eternal Spirit whose essence (which needs no healing, because it is "whole") we become.

As I have many times declared in Mentalphysics: "THOUGHT IS PRIMARY; THE THING IS SECONDARY." . . . "IDEAS ARE FACTUAL, OBJECTS ARE INFERENTIAL." Ideas are factual—they are the facts of Life; objects, very varied, are merely inferential to the ideas. Therefore, you can see that thought directed and held in humility upon what is called health brings about healing as naturally as the sun brings light.

But, in another way, we may say that what manifests in

the material creation is the exact reflection of what exists in the spiritual world.

This, of course, is the basic truth underlying all knowledge of God's visible and invisible kingdoms. Without such knowledge a man is merely driven along willy-nilly through existence, and is not able to make much progress toward mastery. But he who sees this truth—that what manifests in the material creation is the exact reflection of what exists in the spiritual world—and lives according to his highest understanding of this fact, lives a life of healing . . . healing himself, and he will also consciously or unconsciously heal all others who come into contact with him.

As you study this week's Lesson, I hope that you will reach great heights of spiritual rapture. You will, I trust, see how living as unto The Law (God's order) the smallest good deed done by you unselfishly to any other person is more precious than innumerable good deeds done selfishly. Make up your mind that in your developing wisdom and expanding knowledge of God's Way, you will live so that your life is a great healing force . . . that you are a great healer . . . and that each sunrise will never find you where the sunset left you. You, a Noble of the Light, ever press onward in the Path whose stepping stones are good deeds sought and done. All others may sleep—you travel on!

You stand, my Beloved, naked and unafraid in the wind of God's Wisdom, resting in the glory of God's sun of righteousness. Thus you become a healer, but to such a word you make no claim.

The Third Rung — Lesson Twenty-One

This is your third Lesson in the LABORATORY TECHNIQUE IN MENTALPHYSICS (Project No. 3). The two previous Lessons have been No. 7 and No. 14. These Lessons in our definite technique will occur throughout this Course whenever the number is divisible by seven.

In this Lesson you will be shown a way in which you may (a) test yourself as to your confidence in what you have been learning in relation to healing others; (b) develop yourself so that whenever anyone comes to you there will be no doubt whatsoever in your heart that what you do will be effective and beneficial to your "patient."

Laboratory Technique in Mentalphysics

Project No. 3

Purpose of This Project

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT AND SEND IT TO ME WHEN I REQUEST IT.

You notice that I say that "you are to make a final report and send it to me when I request it." Therefore, you should keep a separate Notebook for the recordation of any work that you undertake, make full notes of what you do, keep everything in order so that, whenever I make the request of you to do so, you will have to spend the least time in preparing such a report.

From your Lesson you will learn what is expected of you, and your notes should be kept in an orderly manner, but you must not on any account allow that Notebook to be seen by anyone else. This is most important.

By keeping your Notebooks in proper order, you will in later years find that you have done much more than merely taking notes.

Therefore, enter this week upon what you will learn with more than usual interest. What you will read will be informing and interesting, but it is for you to read much more than appears in what is printed—if, from what you read, you gather any specific idea along the same line, record it at once in your Notebook. Indeed, watch for that which is hidden, and expand your ideas on any special inspiration that may come to you, so that when your final report is requested it will all come back to your mind with absolute clarity and conviction.

A Confidential Word to You!

Now, as your Teacher, I am very jealous that you should develop as a most outstanding individual in your community.

I feel that I am justified in believing that you have so far endeavored to see clearly that, whether you become a properly accredited Preceptor of the Science of Mentalphysics, or merely a great soul who recognizes his or her responsibility to mankind, your duty is clearly to become a sort of spiritual practitioner among your fellow-men. You have learned a great deal. You have learned tolerance—you have learned love for your fellows—you have learned humility. It is my desire that you shall develop into that sort of person of whom everyone whom you know shall speak proudly and kindly, one to whom they shall look for counsel and guidance in a hope that amounts to absolute certainty, one whose word is never disregarded, and one whose spiritual power is something that all who know you respect as something quite remarkable among human beings.

Be An Outstanding Individual!

When people come and talk to you about their troubles and aches and pains, I would that they shall instantaneously feel that they are in the presence of a quite remarkable human being. I cannot emphasize this too much.

To them your words, simply and humbly spoken, shall be as pearls. Your general behavior and attitudes shall be so felt by them that they shall know more Light. When they meet you for the first time their first impressions shall be that here is a great and humble soul, possessed of powers far beyond the ordinary, and having met you they shall never forget you.

I would like to feel that every Noble of the Light who studies this *Ding Le Mei Preceptor Course No. 1* shall develop into a spiritual jewel wherever he finds himself—one worthy of finding his place among the Higher Ones of Life Eternal.

It is in this spirit that I approach my happy task of imparting to you certain secrets that are always withheld from the profane.

In your last Lesson in Laboratory Technique (Lesson Fourteen), you remember that an imaginary picture was painted of you, as a rising Preceptor who was just beginning to entertain people who came for help.

True Meaning of the Word "Healing"

In this present Lesson, I hope to take you further in that direction, the technique of healing. But I wish you to extend in your own mind the generally accepted meaning of the word. It is not confined to physical healing—it is *true* healing, which of course is spiritual. Any honest doctor will tell you that it is not he who heals his patient, and he will tell you, moreover, that unless he gets cooperation from his patient the healing—which Nature will bring about in most cases—is delayed; and delayed up to the time that his patient "snaps out of it." ALL healing is spiritual, of course; though there will be a tremendous number of people who will not understand what we are talking about when we say this.

The time is coming, however, when people will come to know, and until that day arrives people will continue in the consciousness of "dis-ease."

Read This Quotation Carefully

As was remarked in your Seventh Lesson:

"This Mind, of which yours is a part, is *omnipresent* . . . present in all places at one and the same time. It is the Creative Intelligence—God. The thoughts that the practitioner directs to the patient are immediately registered in the patient's mind, whether the latter is in the next room or a thousand miles away. We get the example from the radio. It does not matter whether the patient be immediately in front of you or not. Just like getting Petrograd, or London, or San Francisco on the radio. Distance has no meaning to the Infinite Universal Mind, really does not exist. The practitioner's mind and the patient's mind are ONE. Ideas flash back and forth around the world as readily as they do in your own brain.

"The Creative Intelligence permeating your mind and your patient's is also *omniscient*—It knows all, how to do all. It is *omnipotent*—has the power to do all things. It is unlimited and infinite. Hence, there are no limitations whatever on what can be done. However, you are FREE, as It is. You and your patient, by your thoughts, are free to limit Its activity within your own bodies. Hence arise your imperfections, through the limits you yourself place upon the ever-moving Wisdom of Life which otherwise would keep you perfect."

Miracles Happen Quite Naturally

I could, of course, tell you of literally hundreds of cases where people have come to me and gained benefit on all planes of consciousness. Miracles as great as biblical miracles have happened right under one's eyes.

Our files are also full of testimony from students in the Home Study Division of progress made and healings taken place. Indeed, I would like all of you Nobles of the Light who are taking this *Ding Le Mei Preceptor Course No. 1* to be at headquarters any day and read a cross-section of our correspondence. Many people gratefully think that it is Ding Le Mei who performs all these miracles, but, of course, it is not. I am the Teacher, I disclose the method and the technique by the process of the creation of hope in the patient's mind, thus attracting into consciousness his own God-power; the student does the work. And it is simply amazing how Mentalphysics takes root in the lives of those who faithfully practice its secrets. You older students know, of course, that it is not Ding Le Mei who does the healing—it is God. But, while it is a quite wonderful thing for people, as they endeavor to hold themselves in the right thought, to think that they are healed *in absentia*, so to speak, it is quite another matter for initiated people like us to know how it is done. TO HEAL A PERSON IS A TRUE SERVICE; TO TEACH PEOPLE HOW THEY MAY HEAL THEMSELVES, AND ULTIMATELY TO BECOME THE MEANS OF HEALING OTHERS, IS THE FINALITY.

Method Now Divulged to You

In your Three Experiments, my Beloved, you have the way.

Am I saying that there are no other phases of the healing technique? Not at all. In Mentalphysics, for example, practically every exercise that we are taught and undertake is a means within itself.

What is more efficacious to the earnest student, for instance, than our own Healing Breath . . . the Breath where we silently sit and feel the Divine Force first at the right side of the head, second, at the left side, then the full sweep. That is an

experience that can never be forgotten by anyone who humbly places himself or herself in the attitude of mind necessary to feel the full flow of the divine healing power.

What is more effective than Your Own Spiritual Breath? . . . It is truly a healing breath, for as we "send it out" we feel the same feeling and come into the same realization as when we practice our Three Experiments. Only last evening, at the Inner Chamber at the Institute, as we practiced together the Three Experiments, the vibration in the class was not of earth but of heaven, and every Noble of the Light went away so completely immersed in the feeling as to realize a complete rebaptism in the One Thing. When we learn how consciously to surrender ourselves, we have learned something

We may read all the books in the world and yet know nothing whatever, a fact that the merely intellectual person will deny because he does not understand. But when, in utter simplicity of heart, we endeavor to help and heal, doing what we know to the best of our own knowledge, and when later that person comes to us gratefully to acknowledge benefits, that is real to us, it inspires us, we gain confidence in God within us, we allow ourselves to grow in the magnitude of our expectancy of divine benefits . . . and later, no matter what the problem, no matter how "impossible" it may seem, our past experiences urge us on into more and more intense belief in God's power within us, and it becomes almost an automatic thing for us to help others. We come to the point where there is no doubt in our mind whatever. We EXPECT it . . . we "believe that we have it" . . . we surrender as we speak, and we know that what we say has power, and healing and helping others is as natural to us as breathing.

Helping Others Is Not Difficult or Mysterious

Never think that helping others spiritually is "difficult," or that there is any involved "mystery" about it. There is a "mystery" about it, of course, to those who do not know, just as anything whatever that we do not know is mysterious; but, when we are engaged daily in healing others, it is, as I say, as natural to us as breathing, for we know that God is omniscient, omnipotent and omnipresent.

How many times have I answered the telephone, only to find that someone desired me to come to see them because they were "ill." Invariably I have said something on the spur of the moment that made them feel instantaneously a little better. When I have told them that there is no need for me to come to their home, they have believed it—the first step. Then I have said something like this, "No, there is no need for me physically to come to you—I am there with you NOW!" Asking them if they are in bed or sitting restfully on a chair, or feeling quite warm and comfortable, I have quietly but resolutely and confidently told them that I know that they will be free from their trouble in no time at all. I have given them some directions perhaps, and then engaged them in a little conversation on a high spiritual plane, telling them of how someone else, suffering from what they now suffer, immediately got better because they did such and such—(and I believe that I do not remember a single instance where relief and hope did not come to them right away).

I have on hundreds of occasions ended my conversation something like this: "Now, if you will go immediately and do what I have told you, then rest exactly at such and such a time, you will feel me near you, and you will feel that your trouble has entirely left you. While you are resting say to yourself, and feel that what you say is true, 'I am Whole,

of inestimable value, for never again shall we ourselves be ill or unhappy, and we are well on our way to helping the uninitiated over the rough places that we have already passed beyond, never again to be afraid.

Therefore, my Beloved, though as you read the simple words of explanation and admonition in your Three Experiments, do not be misled. Do not feel that it is all so simple as not to be of the profoundest importance. You can discover the full meaning and power, however, only through your own experimentation, and the more you rightly practice the greater will be your power and wisdom.

So many times I have been told that in Mentalphysics we do what the others talk about; and I am inclined to agree with that statement.

I am Perfect,' and the remainder of our Nine Positives. Then go to sleep, and when you awaken just call me if you can and tell me how things are."

Invariably within a few hours they call me and tell me that it is all over—they feel better and they are grateful.

Remember—HE Doeth the Work!

Can you think that "I" do this? How foolish, if you do. No, it happens simply because, using the technique of our Three Experiments, I feel grateful that I have been called upon, I feel humble as I feel It flowing into me directing the very conversation, grateful that It is overflowing from me to them, grateful that they and I are in the same Great Ocean . . . how can it fail? It cannot; therefore, It does not fail, only if I fail.

Of course, at times it is not quite so easy. Sometimes the patient begins to ask "why." Then it is that you have to call upon your experience, and perhaps tell a little story—or with some people you may have to point out that though they do not know it, their condition has come about through their own thoughtlessness—or something else—the Great Wisdom always directs you what to say and do. At such times you must be very sympathetic and make the patient feel that you see his point of view, but you must be firm and decisive—and it always works. If it does not work, tell them that you are busy right now, but you will call them later, giving you time and them time to think the matter over; later, as they are impressed with your interest in them, they will always listen.

As you know, "healing" is a much debated question. But healing is as natural as prayer. When we SAY something, that something has the knack of coming true in our life or anyone else's life—whether it be "good" or "evil."

Avoid Any Spiritual Misdemeanor!

It is, of course, regrettable that some people engaged in metaphysical work consistently endeavor to selfishly convince their patients that the healing is done by the teacher or the practitioner, which is the furthest from the Truth. When anyone conveys that impression he is guilty of a spiritual misdemeanor, and if he does not himself know it, he knows nothing whatever. I have known some people who, as soon as anything whatever goes awry in their lives, grab the telephone, and call their practitioner in the certain hope that that is all that can be done. For years, perhaps, they have been doing this, enriching the coffers of said practitioner and unconsciously enfeebling themselves. This is altogether wrong. What we have to do—always and in all circumstances—is to endeavor to teach that Man (every man and every woman and child) has the God-power within.

If we do not teach this, we render a disservice.

I admit that sometimes people who come to us believe so implicitly in us, and have no faith whatever in themselves, that it is difficult to teach. On such occasions, however, it is our duty to try to impress them that they will FEEL something when they are still, hoping that that will be the first seed of an expanding consciousness. It is justifiable and right that, with such people, we impress them that we are in possession of greater knowledge than they are aware of or believe, and to tell them that they must believe with all their hearts that we can help them. But to continue such a condition of hypnosis is never kind to the patient or true to ourselves. It is a species of black magic, the bill for which will have to be paid sometime.

"BOY WHO LITERALLY SAVED HIS LIFE!"

Some time before the war, a lady student of mine came to me with a terrible story about a young nephew of hers, who was an "instrument" baby, who could not speak plainly, and whose body was so distorted that it was only with great difficulty that he could get about at all. He was naturally a "mother's boy." His education had, of course, been somewhat neglected, because, though he had been going to school, he had labored under very great difficulties. His aunt asked me frankly, "Can you help him?" Well, I had first to see the boy. I found him to be, as I remember, about fifteen or sixteen. His face was distorted, the whole of one side of his body was semi-paralyzed, one leg had little power and the foot dragged on the ground, his speech was incoherent. It was a very bad case. But I shall never forget that boy's face when I said that I thought that he could gain immeasurable benefit if he would do every moment of the day what he was instructed to do. So we began at once to work. I gave him certain physical exercises. I gave him certain exercises in speech, and of course I gave him breathing exercises—and, taking up Mentalphysics, his spiritual exercises came as a natural course. He was a very wonderful boy, and desired to do all that I told him.

Weeks went by. At first there was little sign of improvement, but he kept up the work that was given him to do. Months went by, and at times I despaired that he would win through. But win through he ultimately did. First his speech showed signs of great improvement; whereas before he could only grunt out his words, his sentences became intelligible, so that almost anyone could understand what he was saying. This pleased him, and he was very industrious in the exercises that I gave him to improve his speech. His face used to light up when I told him that I was very pleased with him. His withered arm gradually began to get stronger. His spine naturally straightened up a bit. He grew taller and was

generally well developed. After a couple of years you would not have recognized him as the same boy. He used to come to class, and did extremely well, and altogether coming into Mentalphysics was the finest investment he could have ever made in and for himself. I have not seen him for a long time now, however, but that, I know, is not his fault. Human beings often forget the well at which they drank, when once their thirst has been quenched. That, however, does not matter—what I am sure of is that this boy will never forget the benefits that he received.

NOTE—Of course, you will find many people who think that you have nothing to do but to wave some magic wand over them, and they will be instantaneously healed. As for themselves, they have not the faith of a grain of mustard seed. If they do not find relief or come into full recovery the next day they think that you are a "fake." But it is beyond all dispute that, when they themselves truly desire to get well, and will work silently and faithfully toward that end under your instructions, "healing" is inevitable. Of course, you, as an advanced student, will know a great deal that I could quite easily incorporate in what I am now writing.

But there is no need for me to enumerate the many aspects of technique that must be followed. What will suit one case will not, of course, suit another, but the spiritual work is one and the same—and you have it all in your *Three Experiments* as outlined briefly in your *Lesson Four of this Ding Le Mei Preceptor Course No. 1* . . . and if you do not yet feel competent within yourself to follow that technique you will be further instructed in it when the time shall have come for you to come out to me.

A REMARKABLE CURE—BUT THE PATIENT DESERVED IT

A good many years ago I received in the mail a remarkable communication, from a young man—an ex-soldier. He was in a Government hospital down in Albuquerque. This, in effect, is what he told me. After World War I, he developed T. B., and knew that his case was pretty hopeless. He spent all his own money, then all the money of his parents, and finally, with no money, threw himself upon the Government. One day—I think it was in 1935; the facts are in our files somewhere—he received a letter from a student of mine back East, recommending him to write to me, to see whether I could be of service to him. But he didn't write. Steadily growing worse, he almost gave up. His doctors told him that they could not do anything more for him. This was about September.

Lying in bed, with severe hemorrhage, he wondered. Day after day, he wondered. Then one evening, getting out of bed to lie in a long chair, he reached for a magazine, and opened the book at the place where the public announcement of the Science of Mentalphysics was printed. He read it. Ah, this was the man that his friend had advised him to communicate with—he would write at once. He did so. He received our usual literature. He enrolled. He told me all about himself, and as I was in practically the same plight when I was eighteen I wrote him at length. He became inspired. He spent all his pocket money on real food—he used to go far out into the compound of the hospital to do his Mentalphysics practices so that his fellow patients would not laugh at him. The time came for him, quite early in the following year, to go up for his medical examination, when the doctors in charge were surprised that, with his history, he was getting better. Another month passed, another examination. This time they were astounded, and told him that if he went

on like that they would have to discharge him as an arrested case. He told them nothing, but in his letters to me he was simply bubbling over with joy. Along around the following Easter, he again was examined, was given permission to leave the hospital, went right over to the bus depot and boarded a bus to come up to Los Angeles to see me. He arrived on a Sunday morning—wind-brown (he used to wrap himself up in a traveling rug, for example, and go out into the grounds of the hospital, so that his “pals” would not laugh at him when he meditated), and looking the picture of health, as people say. I have not space to tell you the whole of his story, but it was a wonderful recovery. He stayed here in Los Angeles and came around constantly to the Institute, doing what he could do to help on the work, and when he left, to go out to become an automobile salesman, we were all sorry to see him go.

NOTE—*In Mentalphysics I have seen a good many T. B. people cure themselves, but I never remember a case such as the one I am telling you about. This man was not only an “arrested” case, but ever since then nothing whatever has recurred. His cure was absolute.*

If ever a miracle were performed, this was one. Mentalphysics was brought to this man in the very nick of time, but, you see, when it was first brought to his attention he was not sufficiently interested to even inquire about it. Usually it is only when we are in extremis that we act for our own good.

HOW A HUSBAND “HEALED” HIS WIFE

About the middle of the morning, on a Monday—always a busy morning—I was called to the telephone to talk to a persistent person who wanted to talk with me. We had never met, though he told me that he had attended our Church once. From the other end of the telephone: “Dr. Dingle, I am in great trouble. My wife is suffering from heart trouble. She is in bed, and has been there for some months. Nothing can be done for her, and I am very distressed. Will you please help her?”

I forthwith asked him if he could come right around to me—he lived only four blocks away. He came, a man of about 65, I should think.

Evil times had come upon him, he told me. His wife had been ill for years, he said; he had spent all his money, but, with a heart (as he said) “nearly worn out,” he did not know what to do. “And I myself,” he went on, “have to stay at home and look after her and do the housework and cooking—and here am I, also suffering from heart trouble.”

I listened to him, sizing up a difficult situation as he talked. “Well,” I said, “I believe that your troubles are at an end if you can succeed in doing what I will tell you. But you must understand that I personally cannot do much for you unless you do the work with your whole heart. You understand?”

It was necessary for me to inform him that I expected him to work, and not to trust to anything that I could do. He acquiesced, and seemed to be grateful and hopeful.

Now here was a case where I could kill two birds with one stone. So I began to talk to him somewhat like this:

“Now, go home, and as you go to your wife, feel that you are all smiles. Be happy, and show that you are happy. Assure her that at last you have found what you have been seeking. Clean up the place a bit, and as you do so talk encouragingly to her and say that, within a very short time, she will be able to do what you are doing, and that she will soon be out of bed and able to go out in the sunshine. Then, make her comfortable in bed, and tell her that you are going to take a little rest also in a chair at her side. Sit on her right side,

if possible. Then, begin to chant”—I told him HOW to chant, being careful to make this clear, for I knew that his own practice would not only have its good effect upon his wife, which was the ostensible thing that he had to do, but would also beneficially affect him also—“and feel as you do so that you are enveloping your wife in Light. Chant for a few minutes, and if you feel a little sleepy, let yourself drop off to sleep, and if you find that your wife drops off, stop chanting and rest. Feel within your own heart that you are doing something infinitely more important than appears.”

I told him a few other things, too. He was definitely inspired, and when I took him to the door to wish him goodbye, tears came into his eyes.

Well, what else is there to say? He did what I told him to do, and I knew that the effect was certain. I must confess that during the next day or two I sent a thought his way, and wished him well. But on the following Friday, I was called to the telephone, and found my friend in quite a happy frame of mind . . . “Is that you, Dr. Dingle? . . . I MUST speak to Dr. Dingle . . .” “Yes,” I replied, “this is he speaking.” “Oh, it’s simply a miracle—a miracle—a miracle!”

He then told me that his wife felt better than she had in months, but what he seemed to be much more interested in was the fact that he also was so much more physically improved and much more happy . . . all he could say, as he did many times, was “it’s a miracle!”

Well, time went on. He got a job and held it. His wife was up and around again, did her own housework, went to the market, began again to visit her friends, and though I have known those people now for several years—right through the war years—they are both well and happy.

NOTE—I have written above in a manner that you will be able to see what I did from the start. First, I put it up to him. Second, I appeared indifferent as to the work to be done. Third, I knew that, as he was so anxious to help his wife, he could not fail to help himself with the chanting. Probably he would not have worked so consistently if he had had to do it only for himself. Yes, it was a miracle, and his friends regarded it as such; but the husband, I fancy, has since then come to see that he had much more to do with the miracle than at that time he thought—of course, it was his opinion that Ding Le Mei “healed” them, but, in fact, Ding Le Mei had little to do with it other than to give instructions.

THE ACTRESS’S DILEMMA DISAPPEARS

Back in 1941 or 1942, quite a well-known Hollywood actress who had been a student of mine for a year or two, made an appointment, and came to see me one Tuesday morning. I knew her to be working under quite a strain, and when she began to tell me that “she was through,” I listened attentively to all that she had to say. She could not memorize her lines, she was at “outs” with other members of the cast, her director was disgusted with her and she with him, she couldn’t sleep . . . she “was through,” she “knew it, knew it, knew it.”

“Yes,” I replied, calling her by name, “maybe you are through. Maybe . . .”

“Well, Ding Le Mei, I certainly am NOT through! I have tremendous opportunities. I am working too hard, but it seems to me that all that I need is a little help. But why is it that I cannot memorize and remember my lines—that is my greatest problem.”

So she rambled on, belittling herself, and I let her “blow off steam.” When she stopped talking, I asked her if she would let me talk, and if she would listen to me. She

consented. Now, here was a very high-strung person. She was tired mentally and emotionally. Her working schedule was much greater than it should have been, and if she went on as she was going she would undoubtedly crack up. Therefore, I approached her in an apparently semi-indifferent attitude, inferring that I took for granted that she knew many things. I flattered her. I appealed to her as a great actress. I treated quite lightly all the troubles that she had recounted, and said that, if she would do what I told her to do, she would smile at herself in a couple of days for taking time out to come and seek my advice.

"But, of course, you are very proud," I said to her, looking her right in the eye, "and you know, right now as I speak, that you will not do as I tell you."

"Ding Le Mei, how *can* you say that," she replied, almost in tears, feeling that I probably did not wish to help her. "What do you mean? I came here particularly because I know that if you cannot help me, no one can. I certainly *will* do what you tell me."

"Is that a promise?"

"Yes," she said, just like a little child, "I promise, I promise, I promise!"

Now, we were all set, so I assumed a rather dictatorial, professorial manner.

"Then," I said, "what have you eaten today?" The answer was, "Nothing but coffee."

"All right," I began. "On your way home take a glass of orange juice. An hour or so later, take a very light lunch. Go then to your own room, do not answer any telephone calls, sit in a comfortable chair, and read your script—once. Then lie on your bed, placing your script under your pillow and sleep for three hours."

She said that she could not do this. I told her that she must.

"Yesterday," I went on, "you say that the weather was steamingly hot. You upset the director to such a degree that, with the whole of the cast waiting for you in your tantrums they 'shot' very little film, and everything that went wrong was due to you. Today, as a matter of fact, they are not 'shooting' because *you* cannot be depended on. Quarrel with everybody, make a failure of yourself, lose your job . . . that is your business, not mine. Therefore, Miss _____ (I always had called her by her first name), you either absolutely carry out what I tell you to do, and let me be of help to you, or you may as well leave me this minute."

By this time she was wiping her eyes, and between her tears she again promised.

"Well, having read your script once only, place it under your pillow. Rest and sleep for three hours. Immediately you awaken, take your script and read the whole thing once again. Drink plenty of water. Then prepare yourself for your evening show (she was in a night show that started at eight). Take more than usual care with your dressing, feel that you are happy. If your lines come into your mind, feel that beyond any doubt you know them perfectly, and as you let them run through your mind feel mentally that your acting is simply superb."

I then told her to take a very light supper, and go to her show.

"And," I added, "after the show 'phone me so that I may know how you get on."

"But the show will not be over till midnight, and I shall not be home till 12:30, Ding Le Mei."

"Never mind what time, 'phone me, and I shall be waiting for your call."

Her 'phone call came about one o'clock. She was much happier. She had had a good rest. Her night show had been more than usually successful. I congratulated her.

"Now," I told her, calling her by her first name, "get ready for bed. Sit in that comfortable chair, read your script once, place it under your pillow, then go to bed. *Lying flat on your back, feel that you know perfectly every line that you have to speak.*" She was thrilled. She was her old self again. She was full of appreciation.

"That's fine," I said. "You, remember, as you are now the master of yourself, nothing can interfere with your success. What time in the morning have you to leave Hollywood for the lot?"

She told me that she had to be ready for the studio bus at six-thirty.

"All right," I said, "rise at five o'clock—you will awaken at that time. Then 'phone me." I wished her goodnight, and rang off. Promptly at five o'clock the next morning she rang me again, assured me that she had had a good sleep and that she "felt like a million."

I then spoke to her like my sister, but with great conviction in my voice.

"Fine! Now you will be ready for the bus. Take your script, but do not read it in the bus on your way to the lot. As you meet the members of the cast, greet them with joy in your voice, and apologize to the director, to the other stars, tell each one, with sincerity in your voice, that the day before yesterday you were 'under the weather,' but that they are all going to have a wonderful day today."

In other words, I said, make them all feel happy, and let them see that you are humble, regret what happened, and are ever so willing to cooperate with even the humblest actor in the crowd—and particularly the director. She was to ring me immediately she arrived at her apartment in the evening, and during the whole of the day, when they were "shooting" she was to think of me and feel that help was coming direct from me to her.

One thing more, I said: "*When you are to begin to speak on the stage, FEEL me near you, and declare to yourself, 'My lines come from me with absolute accuracy. I am free from all fear. My lines are perfect. My acting is superb.'*"

Well, in the evening it was a very happy lady indeed who told me over the telephone that, despite the heat (it was in August), they had all had a most wonderful day. The director particularly was delighted, and told her so many times during the day that he had never seen her act and speak so wonderfully. Other members of the cast came to her and offered their congratulations. They "shot" four times as much as they had the day before yesterday.

From that time to the end of "shooting," there was not an inharmonious note, everyone was at his best, and the making of the picture was a great technical success.

What is more: though this actress had no need to see me again for a very long time after this episode, she told me that she never went on to any stage without first getting the feeling and making the meditation—"My lines come from me with absolute accuracy. I am free from all fear. My lines are perfect. My acting is superb."

NOTE—Now, there is nothing extraordinary in this case. The actress was working against herself. The more she tried, the more she failed. When she came into some sort of spiritual discipline, everything changed. Not only did she become a much more confident and capable actress, but her disposition changed—in other words, she unconsciously let God act through her, and found that her own conceptions became immeasurably clearer, and her acting immeasurably nearer to her own ideals of acting. Moreover, those with whom she worked feared her no longer, and poured out love toward her quite unconsciously.

To surrender to what is God is a blessing indeed.

Conclusion—An Echo of Tibet

My Beloved, concluding this Lesson, I quote an episode from my experience in my Temple in Tibet, which may come to you as a message of peace:

And there, with this great Master whom I was soon to leave, I sat, as Shelley would have said, "on an ocean of dreams without a sound," tuned, as I hoped, to the Principle of Life.

I shall never forget that night, nor what I saw and came to know. I shall never forget the very physical appearance of my Master—his body, clad in his yellow robe, bareheaded, was hardly discernible within that great halo of pure light that entirely enveloped him. For he *was* that Light.

Can you imagine a human being in the middle of a rainbow? Can you imagine the rainbow in all its brilliancy of coloring, formed into a great ball of brilliant gold—thousands of rainbows transmuted within this circle? Can you imagine this circle or sphere of light, composed of countless other little spheres of light, each a little universe—infinitely small—having the power to multiply its light, and no power not to do so, so that its ever-increasing luminosity spread quite beyond itself into all its neighboring little universes of light? . . . all similarly engaged in the same practice, not a pin-point of aught other than light, no vacuum, no vacuity . . . All Light? Then can you imagine what this great ball would look like? I repeat—not a pin-point of aught but light, ALL LIGHT?

If you can imagine this, then you will know what my room in The Temple looked like on that memorable night . . . like a great ball of self-multiplying radiant iridescence, by its effulgence refining and merging all things into the perfect purity of a Great Golden Light.

It seemed as if I had been transported to the highest throne in heaven's great spirit to receive the dictum of those in whose sacred keeping God's Wisdom lies.

And then my Master told me that within a week I would be gone. As I listened to his words, telling me much that for ever must be locked within the inner vaults of my own soul, I went from earth to heaven. I was in rapture, ecstasy, in a transport of delight as my Master unfolded many things that must come to pass ere my journey can be ended. I exulted in his even serenity and quiet justice. He told me that, had I been more wise in all my past, my traveling would now be over, but on and on I must go, never evading nor praying for exemption from that part of "The Book" I myself alone had written. Much he revealed to me to which I must never give expression—and thus, that night, I ploughed through the Slough of my own Despond. I quaffed the bitter cup a thousand times, draining its dregs. I sat on thorns as I listened to him telling me of the might-have-beens, and naturally regretted that I had not been wiser long, long years ago. Yet, when he drew the picture of the glorious potentialities ahead, my heart revived within me, and I chanted the hosannas of the eternal choir of the great Invictus.

"Before thou dost depart, My Son," my Master said to me, my soul entranced, "I must show thee how thou can'st travel wheresoe'er thou dost desire to go. Thy body is the instrument. Thou art its master, not its slave. Thou hast, as the holy Jesus told the people, the power to lay it down and the power to take it up again. This, My Son, is the greatest of all Life's sacred secrets—dominion! Dominion over thine

own self—thy body, thy mind, thy spirit . . . Art ready to learn?"

He paused suddenly. He searched me in the most secret places of my soul. It seemed that he had brought some priceless treasure, and was hesitating to determine whether the recipient was worthy to receive it. I did not answer his question, for I knew that, whatever it was that he would reveal to me, he would know whether I could or could not receive it.

"On the morrow, My Son," my Master said again, "I will seal the bond that thou did'st return to me after thou had'st erstwhile broken it. Thou did'st return, and ne'er again shalt thou have cause for any fear. Tomorrow, ere the sun has come, I will go from thee. Nine days and eight nights I will rest, going wheresoe'er the Higher Ones do beckon me to go; and at the ninth hour of the ninth day the descent will be made again, and I shall be with thee. During that time, My Son, seek thy peace that thou may'st seal all thy future causes."

He explained that at dawn on the following day he would go from his body—the very highest of the divine practices of conquest. It is the state of the supreme "Samadhi," of which you may have read. That he had, by fasting and other holy means, prepared himself for whatever he may be called upon to experience was plainly evident by the great shielding light about him and within him.

"At my return, My Son, I shall again seek speech with thee in thy serenity."

A great silence fell upon me.

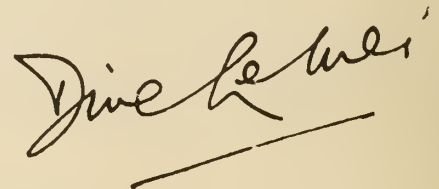
"And now, My Son," he said, "stand before me."

I stood in utter simplicity. In a spirit of deep devotion, I heard my Master say these words:

"And now I imagine a great wall of golden light about us. Nothing can penetrate or pierce that Light as it holds us protectingly in its own essence . . . Above us the Higher Ones in the great hierarchy of Universal Wisdom, holding a gossamer substance about us, which forms a panoply, under which we rest in the Great Peace . . . Within our circle there is Wisdom! . . . Beneath our circle there is Love!"

Then he prepared to depart—truly a superior man. Going to the doorway of my room, he turned and faced me, as I followed him. He placed his right hand upon his own head, then touched me on the forehead, and, bowing very low to me—I being all the time conscious of my own unworthiness—went from me. He took, so it seemed to me, half of my own soul with him.

Peace be with you forevermore!



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Two

"IN THE WAY OF THE SUPERIOR MAN, THERE ARE FOUR THINGS:—TO SERVE MY FATHER AS I WOULD REQUIRE MY SON TO SERVE ME; TO SERVE MY PRINCE AS I WOULD REQUIRE MY MINISTER TO SERVE ME; TO SERVE MY ELDER BROTHER AS I WOULD REQUIRE MY YOUNGER BROTHER TO SERVE ME; AND TO OFFER FIRST TO FRIENDS WHAT ONE REQUIRES OF THEM . . . WHAT YOU DO NOT WANT DONE TO YOURSELF, DO NOT DO TO OTHERS."—CONFUCIUS.

Introduction

"Truth means the fulfillment of our self; and moral law means following the law of our being. Truth is the beginning and end (the substance) of material existence. Without truth there is no material existence. It is for this reason that the moral man values truth.

"Truth is not only the fulfillment of our own being; it is that by which things outside of us have an existence. The fulfillment of our being is moral sense. The fulfillment of the nature of things outside of us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner or subjective and outer or objective use of the power of the mind. Therefore, with truth, everything done is right.

"Thus absolute truth is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent, it is infinite. Being infinite, it is vast and deep. Being vast and deep, it is transcendental and intelligent. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fulfills or perfects all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is the Infinite itself.

"Such being the nature of absolute truth, it manifests itself without being seen; it produces effects without motion; it accomplishes its ends without action."

The Golden Mean of Tsesze.

The Fourth Rung—Lesson Twenty-Two

In this Lesson you commence again a new sub-series—The Fourth Rung of the Ladder. Consult for a moment page 7 of Lesson One, which shows the Mentalphysics Concept of Man and the Cosmos, a Table to which I hope you make very frequent reference. Observe the Fourth Rung which you now commence, reading "Across the Board."

I repeat that you have so far learned the outgrowth of one step (and all steps) into the next higher step (and all higher steps) as you take your journey "Across the Board," thus:

- | | |
|-----------------------|------------------------|
| 1. THE SEVEN RUNGS | 4. THE SEVEN MYSTERIES |
| 2. THE SEVEN KINGDOMS | 5. THE SEVEN WORDS |
| 3. THE SEVEN BREATHS | 6. THE SEVEN ASCENTS |
| 7. THE SEVEN GATES | |
| | |

In the First Rung, which you have studied, this is the synopsis:

- Of the Rungs—The First Rung.
 - Of the Kingdoms—The First Kingdom—
THE ETHEREAL.
 - Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.
 - Of the Mysteries—The First Mystery—
THE CAVE OF THE MOON.
 - Of the Words—The First Word—
JOY, The Urge of Life.
 - Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.
 - Of the Gates—ENTRANCE TO THE FINAL WAY.
-

In the Second Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Second Rung.
- Of the Kingdoms—The Second Kingdom—
THE SIDEREAL.
- Of the Breaths—The Second Breath—
THE REVITALIZING.
- Of the Mysteries—The Second Mystery—
CIRCULATION OF THE LIGHT.
- Of the Words—The Second Word—
GRATITUDE, the Compensation of Life.
- Of the Ascents—The Second Ascent—
RIGHT RESOLUTION.
- Of the Gates—CONTINUING THE FINAL WAY.

In the Third Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Third Rung.
- Of the Kingdoms—The Third Kingdom—
THE MINERAL.
- Of the Breaths—The Third Breath—
THE INSPIRATIONAL.
- Of the Mysteries—The Third Mystery—
BALANCING (CREATIVE) BREATH.
- Of the Words—The Third Word—
REVERENCE, the Order of Life.
- Of the Ascents—The Third Ascent—
RIGHT SPEECH.
- Of the Gates—CONTINUING THE FINAL WAY.

YOUR INSTRUCTION FOR THIS RUNG

In this present Lesson, then—and in your next Lesson—we begin a consideration of The Fourth Rung, thus:

- Of the Rungs—The Fourth Rung.
- Of the Kingdoms—The Fourth Kingdom—
THE VEGETABLE.
- Of the Breaths—The Fourth Breath—
THE PERFECTION.

- Of the Mysteries—The Fourth Mystery—
TRANSMUTATION.
- Of the Words—The Fourth Word—
BREATH, The Mystery of Life.
- Of the Ascents—The Fourth Ascent—
RIGHT CONDUCT.
- Of the Gates—CONTINUING THE FINAL WAY.

The First Step: The Vegetable Kingdom (The First Sacrifice)

As I commence to write today, out in the glorious desert where the sky and the earth seem to meet in kindliness and peace, I send to you thoughts of power, and I embrace you in my love. I am never unmindful that into the hands of you who now read is being entrusted the very soul of Mentalphysics. You may perhaps, in due process of time, be teaching others as I am now teaching you, and I bless the Wisdom of Life for having brought us together. How happy I am to write these Lessons for you! How grateful I am that you are ready to receive them!

Now, our first step in the Fourth Rung of the Ladder is the Vegetable Kingdom, which, in the teaching of Mentalphysics, is the animating Kingdom, and in all high occult circles is the "First Sacrifice." The very word "sacrifice" has a meaning infinitely more beautiful than is generally accepted. I would define the word as follows:

Sacrifice—From the Latin "sacrificium," a rendering sacred. From "sacer," sacred; and "facere," to make. The offering of anything to God or to a deity or divinity; a consecratory rite; that which religiously is presented in the way of thanksgiving,

atonement or conciliation. An oblation, an offering, atonement, expiation, surrender, propitiation. But the foundational meaning of "sacrifice" is to make sacred.

Sacrifice and the Crucifixion

That is the thought I wish us to hold as we consider together—"Sacrifice" to make sacred.

a. The "first sacrifice" is, of course, Man's own regeneration, the crucifixion that leads to the resurrection. This subject is essentially a deep Mentalphysics subject, because in our teaching you learn the awakening of Man, his animation, his quickening into spiritual life; and you learn, as I hope, the reverencing and *making sacred* of every living thing, and the sacrifice by yourself on behalf of all Life; and because you know that only as you give up something, even to giving up your life for the greater good, can all that is yours come unto you. In the Seven Kingdoms of the Universe we have the *secret way* of God. That is clear to any person who can think. No matter where you look, no matter what you read, no matter what you feel, in Truth you see that magic word "seven" and that is interpreted in many ways. When you understand the "one through seven" you know God's *secret way*.

Man has before him, in the unfolding plan of what seems to be the *outer* universe, the example of how he finally must enter upon his own regeneration, how he must finally come into his own true divinity. To the uninitiated mind it is simply ridiculous to say that there is a close association between, we will say, a carrot or a piece of garlic and you and me; but the wise man knows that there is literally no difference at all in the basic meaning—indeed substance—of Life, for the simple reason that the Life that causes the carrot and the garlic to become what they are causes you and me to become what we are—the Life is the One Life of All.

Moreover, to the uninitiated mind, it would be equally ridiculous to believe that the carrot or the garlic in its essential life and destiny, can teach you a lesson as to your own conduct and destiny. Yet this is the living truth.

Man Cannot Progress Without Sacrifice

b. As the *Vegetable Kingdom* in God's great Universe is symbolic of sacrifice (it is clear to see that all vegetable life *sacrifices itself* to all higher animal life), so it teaches Man that he cannot progress or win in the race of Life without sacrifice . . . without the "*making sacred*" of all life forms and life action that combine with what he considers to be his own life.

No man can win Life's race without sacrifice.

Who lives for humanity must be content to lose himself, and, as Shakespeare said, "upon such sacrifices the gods themselves throw incense." "Teach self-denial," wrote Sir Walter Scott in one of his philosophical novels, "and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer." All profound affection, as a matter of fact, admits a sacrifice—even good manners, as I believe Emerson said, are made up of petty sacrifices—the "*making sacred*" and reverencing of all things.

Sacrifice—the Lesson of the Vegetable Kingdom

c. This is the lesson of the *Vegetable Kingdom*, for from the meanest blade of grass supplying a banquet to a myriad of invisible insects to the stateliest grove of redwoods which shelter Man from the midday sun and supply him with his mansions on the earth, or the grandest foods which come free to Man and beast from the mystic vaults of the earth's energy, we read the story of never-ceasing sacrifice.

And in it all we find God's unspeakably holy and irrevocable order.

In its sacrifice the *Vegetable Kingdom* and all that is in it are unceasingly occupied in preparing in most mysterious ways nourishment for the Animal and Human Kingdoms. The foodstuffs required by the Animal Kingdom are composed of elaborate compounds of carbon, oxygen, hydrogen and nitrogen, elements that the plant procures from the air, the soil and water—every molecule of the self-propelling earth having within itself the wisdom which knows how and what to do.

THE VEGETABLE KINGDOM, IN MY OPINION, IS THE WORLD'S GRANDEST TRANSFORMER OF ENERGY, THE GRANDEST CHEMICAL LABORATORY IN THE WORLD—IF WE EXCEPT MAN, ALL THE TRIUMPHS OF WHOSE MODERN CHEMISTRY HAVE THEIR SYMBOLIC ORIGIN IN THE VEGETABLE KINGDOM.

I am sure, my Beloved Noble of the Light, that you will agree with me that Man should bow his head in shame for his ignorance of the earth which is his home. We pay almost no attention whatever to the fascinating mysteries of the Vegetable Kingdom. Yes, we may like flowers . . . to look at them, to idly pluck them off from their original root, and see them die in the vases in our living rooms. Yes, it may go to that degree. We like the Vegetable Kingdom because we like flowers, and like to destroy them and kill them. But think! Year by year the wheat bears its golden grain, the trees their fruits, the vine its grapes, and in a divine medley of infinite profusion Man and beast gather their food from the eternal larder, but to the average man this mystery of God is callously passed by. In no other one of the kingdoms does Life struggle to assert itself as in the Vegetable Kingdom. An incessant urge and struggle everywhere—in ice-bound Alaska as in tropical jungles, at the bottom of seas and lakes, on the frozen banks of glaciers, in hot springs and dark caverns, under blistering suns, wherever there is a pinch of earth the inhabitants of the *Vegetable Kingdom* struggle into hundreds of thousands of different and profoundly interesting forms. And for what purpose? Always for self-sacrifice to Life higher than itself, and in what number?

In botany there are, I believe, no less than 200,000 definite species in the Vegetable Kingdom.

Through Sacrifice Alone Comes Regeneration

d. I like to feel, my Beloved, that the self-sacrifice of the Vegetable Kingdom so evident to whomsoever has eyes to see is the correct lesson that we in Mentalphysics place before ourselves in our relation to our fellow man. Through sacrifice alone—"making all sacred"—can we reach regeneration. To the undeveloped man it is, of course, useless to speak of regeneration. No man, however (and let us all listen), can attain spiritual self-knowledge without being spiritual, because it is not intellectual man that knows the spirit, but divine spirit that attains self-knowledge in Man . . . "*Unless ye become as little children ye cannot enter the kingdom of heaven.*"

And in the Third Chapter of St. John, Jesus again said "*Unless a man is born of the water and spirit, he cannot enter the kingdom of God; for that which is born of the flesh is flesh and that which is born of the spirit is spirit.*"

NOW, MY BELOVED, THAT WHICH IS BORN OF THE SPIRIT IS SACRIFICE, THE REVERENCING AND THE "MAKING SACRED" OF ALL THAT LIFE ITSELF EMBODIES—AND THAT, OF COURSE, IS ALL.

Surely even the worst among us . . . he who feels that he is "up against" Life . . . he who feels that Life is fighting him . . . even he, if there be any such . . . can *imagine a world in which every man and woman "made sacred" every person and everything that touched his life?* What a picture!

WHEN LIVING BECOMES HOLY, THEN MEN WILL NOT ONLY NOT DESECRATE WHAT IS SACRED, BUT WILL CONSECRATE AND

MAKE SACRED WHATEVER IS SECULAR—ALL THINGS GREAT AND SMALL IN BUSINESS AND COMMERCE AND INDUSTRY, IN GOVERNMENTS, TRADE UNIONS AND ALL ELSE—LIVING ALWAYS IN THE RECOGNITION OF A PRESENT AND PRESIDING DEITY AND DIVINITY IN ALL THINGS. THEN WILL HEAVEN TRULY HAVE COME DOWN AND EARTH BE TRANSMUTED INTO HEAVEN.

(Memorize as much of the following as possible.)

THE VEGETABLE KINGDOM—

- (a) Is the origin and eternal symbol of sacrifice.
- (b) Asserts itself always for sacrifice to Life higher than itself.
- (c) Causes you to see that the laws and activity going on in the Vegetable Kingdom are going on in Man's body.
- (d) Shows the eternal struggle of its inhabitants into thousands of different forms for self-sacrifice to forms of Life higher than itself; that which is born of its spirit is symbolical of

sacrifice, the *making sacred* of all that Life Itself embodies. The Vegetable Kingdom is the world's grandest transformer of energy, and the greatest chemical laboratory in the world.

- (e) Is the animating Kingdom—in occult circles it is known as The First Sacrifice.
- (f) Teaches Man to understand the hidden meaning of the First Sacrifice as seen in the Vegetable Kingdom; learning this lesson, Man grows to love every Living Thing with his whole heart fervently.
- (g) Obeys God's Law of growth throughout the Universe.
- (h) Is the carpet of the earth.
- (i) Presents a subtle sensitiveness, an intelligence, a devotion, a divine harmony which in its own being is its own magnetic attraction.
- (j) Is the fourth of the Seven Expressions of God.

The Second Step: The Perfection Breath

At the threshold of our Perfection Breath, we stand, radiant and unafraid, ready to enter into that Perfection which is ours if we will enter it through an understanding of the One Universal Law of Being.

The Perfection Breath is, finally, the Symbol of the Crucifixion.

As we stand upon the threshold of the Perfection Breath, we are supremely conscious of the perfection of a body that is the Instrument within which Perfection is locked up. Through the stirring process we fully awaken the Living Giant within us.

In our advanced teachings we learn the way to perfection through Transmutation.

In the system of Breathing which Mentalphysics teaches, our Perfection Breath, as you know, is the Fourth Breath in the Initiate Group Course. I invite you to think of *Perfection*—the state of "being God."

Breath is LIFE, and Life is one breath after another in the eternal continuum. Nothing could be more simple than Breath. When we *know*, we perceive that our practices lead us through the being or reality of breath into what seems to be the non-being or non-reality of breath, where breath, refined in its motion, in its rhythm, in its beauty, in its

power, in its primordial force, is transmuted and equilibriumized, so that it takes us on to a state that seems to be breathless. To the practitioner, breathlessness is infinitely more beautiful. Its refined state is incomparable, for in breathlessness we finally lead ourselves into the unspeakable state of true Godlikeness.

You remember this Affirmation, do you not?

"And now, relaxing entirely, relaxing the whole body—

"We prepare ourselves to think the Greatest Thought we ever shall be able to think . . .

"WHATEVER THE CREATOR IS, I AM.

"The Creator is right here . . . right in the Heart of Me . . . right in the Substance of Me . . . right in the Mind of Me . . . right in the Being of Me.

"REVEAL THYSELF, O Lord of My Life . . . come, I wait!—I listen!—I look within me!—I am still! . . . and now I will to SEE THE CREATOR AT WORK WITHIN THE TEMPLE, as—giving thanks, feeling happy, ever so gently, without letting myself know it, I take a little breath, and—gently, gently—a long, deep, sweeping, sweeping sigh.

"And now I take another little breath, and a quick sigh . . . and I sit down quietly."

The Third Step: Transmutation

(Linking Reason With Divinity)

As the most highly evolved organism in Nature, Man has the power of assimilating every lower phase of Life, changing it into his own likeness by a mysterious quickening process which is inward, hidden, silent—true Transmutation.

True Transmutation is the cup running over. It is the inner secret of subduing the instrument to the Eternal Harmony.

On the Path of Perfection, Transmutation is the knowledge that the Spirit of us is nothing less than a pure, unmingled

fire, which has grown through many lower forms into the White Elixir which is the origin of all things.

True Transmutation is the melting, mixing and fixing process. The art of Transmutation is the art of Feeling. It is feeling that is the instrumentality of Transmutation.

To transmute is to become One with God. Transmutation teaches us what Life is; what Death is; for Transmutation is the Resurrection. Transmutation teaches us All-Pervasion.

The Transmutation of the Earth into Heaven is the true science of the future.

Transmutation is the fourth of the Seven Mysteries. It were foolish for me to attempt any full definition—again, *we must practice!* As we face Transmutation, we face many paradoxes. You cannot live without Breath, yet—even through

disappointment and pain—you are to learn breathlessness; you are to learn that deep mystic quality of consciousness known as causelessness, before you come to the primordially of God's Eternal Stillness—which is Transmutation. To the one who has come to know, there is no need to speak. Your Breath is the agency in Nature by which you effect your rebirth.

The Fourth Step: Breath

(The Mystery of Life)

You know that Breath is the Great Mystery. You can also see that Breath is totally universal.

(Memorize as much of the following as possible.)

BREATH, THE MYSTERY OF LIFE—

- (a) Is *LIFE*.
- (b) Is Life's great flywheel.
- (c) Is your life, for as you breathe so do you live.
- (d) Is the liberator of harmony; and to live in harmony with the Laws of the Universe, we must know how to breathe correctly and train ourselves to do it.
- (e) Leads you into spiritual consciousness more quickly than any other science.
- (f) Conveys to Man the *LIGHT* of Divine Wisdom.
- (g) Is the punctuation of the Silence; all action depends on Breath. When Breath is Breathless, one gets near to Silence, where Wisdom lives.
- (h) Has the power within itself to purify itself.
- (i) Compels us to come into the knowledge of the Oneness of Life.
- (j) Is eternal—nobody can affect your Breath but yourself, because you live within it.

Most subjects that the human mind is capable of considering are confined to the earth, or the solar system, or time, or space, or any one or more phenomena limited to three-dimensional application or relation. *Breath*, however, (if we understand its transcendental meaning) is unique in its own universality, because all that we can possibly comprehend can be comprehended alone by the originating force of whatever *Breath* is. I mean that, without Breath (if such a condition can be imagined) there could not be any conscious thought force, and consequently no understanding. All the world, all things—namely, the true causes of all our sensations—do not exist except in our consciousness.

Breath Is the Flywheel of Our Consciousness

a. Even if we consider *Breath* only as the atmosphere, we can see how vital it is to all life embodiments.

We obviously owe to the influence of the atmosphere, the gaseous envelope that surrounds the earth, the possibility of all animal and vegetable life, and the most casual thinker could write a thesis on how all life is expressed and sustained by

Through breathing in immateriality, Man may express Truth in materiality.

- (k) Cannot move itself without Joy.
- (l) Is "vitality, being, existence, essence, soul, vital principle."
- (m) Is never more than One—Man's life in One Breath.
- (n) Is the greatest of Life's mysteries, by which we are all linked with God—which means with each other. To become the Holy Breath of Life—immortal, unchangeable, eternal—is the aim of all existence.
- (o) Is the one circulator of the Heavenly Light of Wisdom, of the Universal, Ever-Moving Wisdom of God.
- (p) Is the organizing agent of all our creative, formative powers.
- (q) Is the center in the midst of all conditions, and Man's journey lies ever toward the center.
- (r) Is the equilibrium of Life—the great root from which grow all the human actions of the world.
- (s) Is the substance of the sea of Life.

virtue of the atmosphere, and how, were there no atmosphere, there would be no life embodiments. You may know a great deal about the *weight* of the atmosphere, much about its *form*, much about its *height*, and its *pressure* and so on. You may know that were it not for the perfectly balanced even pressure of the atmosphere that surrounds you, your arms and thigh bones could not be kept in their sockets, and probably every other bone in your body would snap asunder. As I say, you may know a great deal about the air, and the majority of people believe that the air is the chemical substance that you breathe which gives you life—which is true, and yet not true.

The most common of aphorisms is "*Breath is Life*," yet who gives this profoundly significant truth a passing thought?

THAT MEANS THAT LIFE—OUR LIFE—IS BREATH. IT MEANS THAT MEN ARE MEN, AND ALL OTHER LIVING THINGS ARE WHAT THEY ARE, BECAUSE ALL LIFE IS BREATH. A MAN, ANY LIVING THING, IS MERELY BREATH MOVING.

b. Just think of that sentence! What a profundity of

Wisdom there is in the simple Truths and Principles of Life that we so carelessly pass by. The ancients, of course, knew a great deal about Breath. In the Bible there are many references to Breath.

All the world is a stage, and on this great stage for hundreds of millions of years there has been played the drama of Life. The actors have changed in the course of ages—becoming on the whole finer. The stage has changed—becoming in many ways more beautiful. The plot has changed—becoming increasingly intricate. But in spite of all the changes—defeats, retrogressions, degenerations, and everything that organic evolution has brought—there is a sense in which everything has remained the same . . . and that is that "**BREATH IS LIFE.**"

When you try to get a picture of the sublime process of organic evolution, which has no doubt continued for several hundred millions of years, you see the multitudinous production of individualities. The persistence with which every possible haunt of Life has been and is being peopled amazes you . . . from sea to land, from earth to air. On this earth there are over a quarter of a million different kinds of living animals, each itself and no other. Then, think! All of these different species on this earth alone would not be here were it not for *breath*. Without breath *there would be no Life*.

Man's Position in the Cosmos

c. Where does MAN stand amid all this? He stands at the very apex of consciousness.

"It has been calculated," writes Sir J. Arthur Thomson, one of the world's greatest natural historians, "that if we could arrange a great cinema film of the evolution of living creatures, giving proportionate lengths to the successive geological periods and organic dynasties, arranging the whole so that it could be unrolled at uniform rate throughout the day, beginning at nine in the morning, then Man would appear on the film just a few minutes before midnight. Yet Man among all living creatures is aware of the long drama, and even he has but a dim understanding of the plot."

You should endeavor to contemplate that all this has been, is and ever will be the result of *Breath* being *Life*, a staggering thought.

Now, all that I have so far written for you is so elementary that people like you, who have studied Breath in its higher aspects, may wonder why I take the trouble to write as I have. But, though the fact that *Breath IS Life* is so obvious, few people ever give serious thought to the fact that their own life and all that it means to them is the direct reflection of their own breath and the way they breathe. Think of the millions of people—though well informed and highly educated in other directions—who submit themselves to many physical disorders and diseases which are the effect of incomplete and unbalanced breathing. They would laugh in your face if you suggested that their maladies had their origin in disordered breathing—that is, a disorganization and disturbance of the vital universal principle which in its absolute excellence we draw into our bodies and minds when our breathing is correctly carried out, but which, when disorganized, cannot but result in what is called disease.

Correct breathing has for many centuries been regarded as *the* most vital spiritual exercise by the elect in most Oriental countries, and has remained to this day a great occult mystery closely guarded by the few who understand it.

AND IT IS A DEPLORABLE FACT THAT LEARNED AND "SCIENTIFIC MINDS" IN THIS AND OTHER WESTERN COUNTRIES HAVE REJECTED, WITHOUT EXPERIMENTS THAT WOULD DISPEL THEIR INCREDULITY, SYSTEMS OF CORRECT BREATHING WHICH FOR CENTURIES HAVE BEEN KNOWN TO A SELECT FEW IN THE WORLD TO BRING MOST BENEFICIAL RESULTS TO MANKIND.

Breath Is the Universal Current of Life Itself

d. The one truth generally uncomprehended by the masses is that Breath is the universal current of Life, the vital force that pervades all space, and is compounded of atoms, or electrons, which are differentiated by their characteristic motions into five subtle forms of vibrations.

These correspond, roughly, with air, earth, fire, water, and ether.

These are the "five vital airs" or ethers of Oriental philosophy.

How to control these life currents, promoting health, happiness and efficiency, is the primary purpose of all ancient philosophy, so that the heart-throbs of the Eternal Spirit shall pulsate through us. It is in this way that we gradually come to be conscious of actually living, moving and having our being in God and in His Light.

We in Mentalphysics, we are grateful to say, have learned more about our breath than any other group of people in the Western world, and as we learn we discover, alone through our practice, and the results that our practice brings, that a full knowledge of our breath solves the mysteries of the Omniscience, Omnipresence and Omnipotence of God, for there is nothing where He is not. You, as a student, have come by practice to know that to live in tune with the Universe, you must live in harmony with its laws. As breath is the nearest thing to you in the Universe, and the essential of the working of God's Law, a full knowledge of the Breath which IS LIFE gives you the master-key. No study and its practice leads you so swiftly to spiritual consciousness.

The law of Breath reconciles science and religion as nothing else can.

Breath is the one circulator of the heavenly Light of Wisdom, of the universal ever-moving Wisdom of God.

Breath is the organizing agent of all our creative, formative powers.

Breath is the center in the midst of all conditions.

THE EQUILIBRIUM OF BREATH IS THE GREAT ROOT FROM WHICH GROW ALL THE HUMAN ACTIONS OF THE WORLD, AND THIS HARMONY IS THE UNIVERSAL PATH WHICH WE ALL PURSUE, WHETHER WE KNOW IT OR NOT. IN A WORD, **BREATH IS LIFE!**

This, my Beloved, is Life's secret. It is hidden from the minds of the profane, and the beautifully mystic truth of Life's Holy Heart is that, when you grow into understanding of what you are now studying, you truly become free. As the Breath of the Universe is free, so does Man, consciously surrendering in spirit to the Holy Breath, embody Life's freedom. Yea, BREATH IS LIFE!

In the Sanskrit, as you, of course, know, that which we are considering together, which is very barbarically interpreted in our own language as "breath," is called "*Prana*." *Prana* is the Holy Breath; it is the Universal Thing. It is the origin of all forces, it is all forces. It is the origin of all forms, it is all forms. It is the origin of Life, it is all that Life produces. It is the moving of the Spirit, it is the Spirit in motion.

Refresh Your Memory on Prana

e. PRANA, SO FAR AS THE HUMAN BEING IS CONCERNED, EXISTS IN ITS FREEST STATE IN THE AIR THAT WE BREATHE—IN THE ATMOSPHERE. BUT IT IS NOT THE ATMOSPHERE, IT EMBRACES THE ATMOSPHERE. ALL THAT THE ATMOSPHERE IS COMES OUT, SO TO SPEAK, FROM IT; IT IS THE ATMOSPHERE PLUS.

A man once asked me to take a miner's pan, to put some muck in it and to rub the muck over the pan, wash it off, and then put the pan out in the sun. I did so, and very soon

I saw the pan begin to change. In a very few minutes more it looked, not that I had a miner's old tin pan, but that I had a pan made of gold. There was not a part of the pan that was not golden in color. Then this man told me to take a squeegee and rub off all that I could from the pan, and put it into a test tube. "Now put the pan out in the sunlight again," he commanded, and I obeyed. In a few minutes more he said, "Take the pan and clean it again," and I repeated many times what I had done, by which time this pan was a beautiful golden thing. Then he told me to take what was in the test tube and to treat it in the ordinary way with nitric acid, and I recovered a little tiny piece of gold about a quarter of the size of half a split pea. "How do you do it?" "Well," he said, "you have watched me, and you have seen everything with the exception of one thing, and in that one thing is the secret."

So it is with *Prana*—it contains the secret of secrets. Nobody can define it, nobody can describe it, everybody can use it if he wishes to, but to do so he has to *learn the way*.

Useless to Merely Talk of Breath

f. None can talk of the breath. None can talk unless he breathes. It is practice! And to discover the sacred mystery of your own breath, my plea is to begin your own investigation. Contemplate your difficulties at this instant, for they will never be smaller.

The first thing to do is to sit, and if you sit, watching your breath, to the exact degree of your sincerity will you be led. Wise if you find your Teacher—happy beyond all expression if you find your Teacher! Do not think that because you may find a man who will teach you how to puff and blow, that you have found your Teacher. But fortunate, indeed, are you if you find one in whom you can place your whole trust, and he will guide you.

But first sit, and endeavor, by *not* endeavoring, to be still. You will find that something within you will become more coordinated and more smooth. Your breath, as you at first watch it, will be broken and full of jerks, and you will find that it will change according to the thoughts that you register and recognize within your mind; but, after a little practice, you will find that *The Breath*—the *Universal Current*—which is within you as it is within every living thing in the Universe, will coordinate itself, it will refine itself, it will elongate itself, it will balance itself; and, whereas when you started at first to watch it, it was so heavy and dull and broken, it will become softer than running water. And if you be fortunate, and if you have the gift of watchfulness, you will find your breath coming in and going out, coming in and going out, and you will find then that you have discovered your place on the wheel of Life, for *your* breath will have that perfect wheel-like motion. It does not matter what most people tell you or what "they say," or what may happen, or what you may think you see in an outer sense, *nothing* can disturb you. The wheel will revolve in its absolute regularity and balance.

After a while—how long I know not—you will have taught yourself something, and that which will have been taught to you will become expressed by you without your knowing it. Your chest will be freer; you will find that rhythm and balance will be restored to all the forces in your body, which at certain times may have been recognized by you to be disturbed and disjointed and entirely out of balance.

"I Feel Very Nervous!"—How Foolish An Expression!

g. You may have said to yourself, "I feel very nervous"—how foolish to feel nervous! What is feeling nervous? It is merely that you are not breathing rightly. It is because you have not learned the right way to allow *Breath to breathe itself!* Who are you that you can breathe that which is Life?

You must train yourself to watch, and as you watch you will find that you will become so entirely spiritually submissive, and so completely submerged mentally and physically, that you will be merely the watcher who is watching *Breath* coming and going—*watching BREATH, which is Life, breathing itself!*

So, my Beloved, what can we say about this unspeakable secret of secrets—that Breath which is your Life?

WITH A TRUE KNOWLEDGE OF YOUR BREATH, HOWEVER, YOU CAN SEE THAT WE SHALL WALK INCREASINGLY "IN THE FEAR OF THE LORD."

We all must finally come to understand that we are but a breath! What is this thing that you see before you now? A man? A *man* is but a breath! I am grateful to say that I know many things—but all that I know, all that I am, all that I have is but one breath—and never more than one. Then think . . . "My Son, *thou hast been here before, thou hast come back. If thou desirest to learn, I will teach thee.*" I hear those words ringing in my soul—they were spoken to me by my old Master in Tibet. But how foolish I was not to learn more when I had the opportunity in my Temple. (You doubtless have read "Borderlands of Eternity," and will know what my remarks refer to.) I couldn't see; and all of us are like that. Many of us *cannot see*, but if we begin exerting the mystic blessing of our sight, gradually we begin to penetrate the veil. We look first "through a glass darkly," but finally face to face, and then . . . Oh, it is simply wonderful!

I feel that what I have written for you has been quite disjointed perhaps, and not rounded; but if I had within my power to give you the very greatest, highest, holiest, and most glitteringly beautiful gift, what would I give you? Of course, I can give you nothing. All that I can possibly do is, through the Spirit flowing through me, to cause you to reinspire yourself, because all that I would give to thee is now within thyself. We say we are after *mastery*. A metaphysician rises in his weakness and his pride and he says, "I am on the way to mastery," and he fills his mind up with a lot of claptrap generally, and the last book that he has read is the thing that he swallows hook, line and sinker; but he knows not the Truth, unless he has become what his BREATH is—the Eternal, Immoveable, Unchangeable Truth of all truths!

How *can* I say it?

The more you know about your breath, the more you know about what breath is, and that is *your life*. Whose life? "God's Life in me—my life in God. Thy breath in my body—my breath in Thy Body," and so on.

Breath Is the ALL of Life

h. The one thought that I would, if I were you, create within me is that Breath Is Life. It is the *all* of Life. There is nothing necessary beyond breath to cause Life to come into manifestation. *Breath is Life!* Your body would simply fall apart if it were not for the Breath of the Universe. The earth would be inundated instantaneously if the seas themselves did not in their ebb and flow breathe the Breath of Life, and so on eternally.

Let us give thanks that as we think—as we think—the quality of our thinking will be precisely in correspondence with the quality of our breath.

BREATH IS THE STARTING POINT, IT IS THE FINISHING POINT; IT IS THAT WHICH HAS NO BEGINNING, IT IS THAT WHICH HAS NO END.

May the breath of *thy* life awaken thee to greater and greater endeavor of Light and Love and Service and Beauty and Surrender into the true action of Life, which alone we can find in the non-action of our being—the Breath within the Breath.

Your Personal Practice for the Week

On SUNDAY EVENING: Read carefully "The First Step"; feel that you have intellectually mastered the meaning of "the First Sacrifice." Then re-write in your own words, or make your written comment. Then meditate:

"MY LIFE IS ONE SACRIFICE TO ALL THAT LIVES. I FIND MYSELF IN LOSING MYSELF. I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

On MONDAY EVENING: Precisely as on Sunday.

On TUESDAY EVENING: Read carefully "The Second Step"; feel that you have finally not only intellectually mastered "the greatest thought you will ever be able to think," but that you know "Whatever the Creator is, I am." Then meditate, sentence by sentence, upon the Affirmation of The Perfection Breath.

On WEDNESDAY EVENING: Precisely as on Tuesday, adding "The Third Step."

On THURSDAY EVENING: Precisely as on Wednesday, adding "The Fourth Step." Then revise what you wrote on Sunday, add what you may care to write on the subsequent steps. Then meditate:

"I AM GOD IN HUMAN FORM.

"I GIVE THANKS — I GIVE THANKS — I GIVE THANKS."

On FRIDAY EVENING: Precisely as on Thursday evening.

On SATURDAY EVENING: Enter upon a general revision of your whole Lesson; read carefully; then file away. Then meditate.

Conclusion — "Let There Be Light!"

This Twenty-Second Lesson is charged with inspiration. It also contains practical advice, if you can only learn the inner truth, the self-evident truth, that there is only one purpose for our living, one purpose for our being what we are right now. That is to *Let Our Light Shine!*

The one command through all creation is "Let There Be Light!"

It is—or appears to be—unfortunate that when TRUTH is expressed in words, the hearer or the reader may not be able to comprehend fully, for the reason that men can understand only to the degree of their evolutionary ability to understand. The importance of this statement cannot be over-emphasized.

To "impart" means: to bestow upon another a share or portion of anything—to give, grant, or communicate; to make known, as to *impart* a message; to *impart* honor or favor; to give, to confer upon, share, disclose, divulge, communicate, reveal, tell, and so on.

At once, then, we notice that the imparting of Truth, letting his "Light shine," is Man's most important and divine privilege; it is also his greatest responsibility. In Mentalphysics, we believe and teach—would that we could all *live* it—that the greatest blessing that can come to human beings is, first, the receiving of the Truth of Life Itself; and, second, when we are grown in knowledge, the imparting of that knowledge by daily habitude and right living to all who know less than we know. To love TRUTH for Truth's sake, is the kernel of all human perfection. He who seeks the Truth of Life, is above all narrow patriotism, above all creed, above all color, above all superstition in religion. *He attests by his own search his oneness with the Eternal Father of All.* For GOD IS TRUTH—and Man, made in God's Image, is Truth! The established principles of Truth in nature and super-nature comprise the external *example* Man has ever before his vision to *Know* GOD, and, finally, to become *ONE* with God.

In Mentalphysics, the one underlying aim and purpose in all that we do is to impart the principles of that living Truth

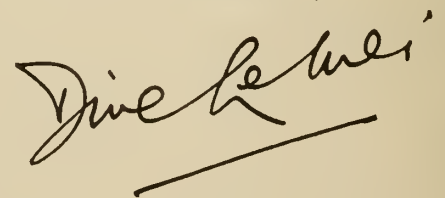
of Life which alone can make Man free. God grant that we may, as time goes on, come nearer in our own life action to the deep and sincere desire of our heart. For to impart to another any knowledge which we ourselves have tested in the crucible of our own experience is the highest and most sacred privilege. It has been said that "The school is the manufactory of humanity." Life is the school: all men are the teacher: all that we can both teach and learn is God's Way, God's expression, Cosmic Law. He who honestly instructs Man honors God. It was Dr. Johnson who said that "You cannot, by all the lecturing in the world, enable a man to make a shoe," indicating, of course, the need of *practice* in what is taught.

Jesus was history's outstanding humble Leader: the Buddha was another: Lao-tze another: Hermes another. They learned that we teach best when we learn most, and no one becomes a true teacher, a true "impartor" unless he wills to learn more than to teach. For the impartor of Truth cannot actually teach a man anything: *one can only help a man to find Truth within himself.*

My Beloved, maintain your zeal. If you are to become a teacher, be a teacher such as mankind has never before known. Let thy Light shine!

I leave you again—and yet I never leave you—in peace and joy forever.

Yours Ever in The Bond,



Written in Faith at the
New City of Mentalphysics, Star Route,
Whitewater, California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Three

"ALL CONSCIOUSNESS IS MATTER PLAYED UPON BY FORCE, THE HIGHER THE LEVEL OF CONSCIOUSNESS THE MORE SUBTLE THE MATTER AND THE MORE REFINED THE VIBRATION. AS ON THE PHYSICAL PLANE, SO ON THE SUPER-PHYSICAL PLANES, WHEN TWO CENTRES, EACH VIBRATING AT A DIFFERENT RATE MEET, A BALANCE IS STRUCK AND A MEAN VIBRATION RESULTS. THE TRUE PHILOSOPHER OR INITIATE IS A HIGHLY DYNAMIC CENTER OF DIVINE CONSCIOUSNESS."—GABALIS.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet thee!

In your last Lesson (in "Conclusion—Let There Be Light!") I remarked that, so far as imparting Truth is concerned, all the Truth one can impart to another is:

First, that Man is a threefold being. (a) His *Spirit* is of God; (b) his soul from constellations of the astral elements; (c) his body from the elements of the terrestrial plane.

Second, Man partakes of the attributes of The Principle from which he has originated. Thus, as a *Spirit*, he ever has been, is, and ever will be immortal; is now, *in Truth*, immortal and in Heaven. As a product of the astral plane, he is subject to conditions that exist therein; and as his mere physical form is of the earth, so it must

again dissolve into the elements from which it came. With whatever of these three states Man identifies himself that will be his own world.

Third, during his life on earth, in any one or all incarnations, he has the power to separate from one world and transmute it to the next higher—by his own will to "do the Will of God"—following not the will of terrestrial Man, but following within himself the Will of God, consequently gravitating into God's Nature within himself—becoming God in Human Form.

.

Now, my Beloved, it is my hope that you are equipping yourself for preceptorship—search thine own heart. May Joy follow thee constantly in thy search! Thus will thine own come to thee!

The Fourth Rung-Lesson Twenty-Three

In your last Lesson, which commenced the Fourth Rung, you were taken once again "Across the Board." As you know, the steps in the Fourth Rung are:

The First Step: The VEGETABLE KINGDOM, the First
Sacrifice
which parallels

The Second Step: The PERFECTION BREATH
which parallels

The Third Step: TRANSMUTATION
which parallels

The Fourth Step: BREATH, THE MYSTERY OF LIFE
which parallels

The Fifth Step: RIGHT CONDUCT

The Sixth Step: CONTINUING THE FINAL WAY

The Fifth Step: Right Conduct (Man's Fourth Cycle of Expression)

It is with Right Conduct that this present Lesson will chiefly deal. If you will turn back to Lesson Sixteen of this *Ding Le Mei Preceptor Course No. 1*, you will read:

"In the consideration of what appears in this Lesson, I am sure you will see why, quite early in Mentalphysics, the student is exhorted to 'Have No Tongue!' When one realizes the true meaning of Right Speech, he knows how much he should know before speaking. Man takes quite a risk when he speaks. If my speech be not right to *you*, I shall be similarly negatively affected. If I be wise, I should pray that the Spirit of Wisdom (which is the Speech of God), the Moving Eternal Spirit of Life Itself, will so direct in its subtle ways the words that come forth from me that, even if the words to *you* be *not* right, by the time they reach your consciousness, so to speak, the *speech will be transmuted into rightness*. In other words, no matter what I say or write, what you and I should pray for is that we each receive precisely according to our own individual need. Then the Speech will be right, and the creation by the Speech will be mathematically exact."

.

And again, further on:

"It may take years for us to become the creative masters of our speech, however. But you are a thinker. You can at once see that Man was created of the earth, and lives by virtue of the air (for, as you know, there is in the air a miraculous food of Life). That is a great secret—indeed, such a simple truth is understood only by a comparatively few people. On a very much more subtle plane, however, we have the identical principle in speech. As air (Breath) is LIFE, so SPEECH is the magic spirit that creates Life's manifestations."

.

If this be true of SPEECH, what of *Conduct*? We can see that the effect of our Speech is immeasurable. When it goes forth from us, it is gone forth forever. It cannot be reclaimed. It is gone—to mingle forever in the created force of the Universe. Do you see how very much more important, however, is Right Conduct?

(Memorize as much of the following as possible)

RIGHT CONDUCT—

- (a) Is a middle point—parent of Right Action; child of Right Understanding.
- (b) Wisdom will reveal Itself as, through you, It becomes manifest by what you do. Its foundation is Humility.
- (c) Is the continuous reflection of God within us, to the degree of our understanding.
- (d) Is the great disciplinarian, sowing seeds of immortality.
- (e) Makes sacred everything that we think and feel and do.
- (f) Becomes right or wrong as the result of our habits; we are capable of judging our own conduct—only. When Man is founded in Right Understanding, Right Resolution, and Right Speech, his Right Conduct becomes an automatic reflection of That Which men call God.
- (g) Allows us, by discipline, to efface the obstruction of self, and let God flow through us.
- (h) Is living, making use of parts of ourselves which give us the feeling of existence; the right use of the Life Principle leads us to feel within the rhythm of Spirit.
- (i) Is true sacrifice; he who gives of material things gives little, but when we give of ourselves we truly give, for then we give of a stream that flows of itself and never gives out.
- (j) Is the regulation of our Life action in accordance with the law of cause and effect.

Right Conduct Is a Great Disciplinarian

a. In a word, Right Conduct *makes sacred* everything that we think and feel and say and do. *Right Conduct* completely surpasses the general conception of mankind that all we can say is that it is at once the most simple and the only way in which Life enduringly expresses itself, yet it is the most subtle and magic thing that can occupy our minds. To say that *Right Conduct* is the reflection of God in Man, and ourselves in God, is merely to state a truism—its “explanation” is not possible. *Right Conduct* is the great disciplinarian, sowing seeds not alone of greatness in this incarnation but seeds of immortality. No books are so legible and understandable as the lives of men, and their conduct deciphers their character. *Nature, you will notice if you think, demands Right Conduct always, and it is through Right Conduct throughout Life Itself that God’s Universe is held immortal.* But I prefer today that we shall be humble and simple in our thinking. What better idea can we present to ourselves than the “making sacred” of everything and everybody whose lives we touch? Can you imagine a world, my Beloved, in which every man and woman lives in the constant desire and practice of making all sacred, of holding all in enduring reverence? When living becomes holy, then men will not only not desecrate what is sacred, but will consecrate and make sacred whatever is secular—all things great and small, from the amoeba to Man—living always in the recognition of an All-Present and Omnipotent Father in all things.

b. Yes, that last sentence is worthy to be repeated: “When living becomes holy, then men will not only not desecrate what is sacred, but will consecrate and make sacred whatever is secular—all things great and small, from the amoeba to Man—living always in the recognition of an All-Present and Omnipotent Father in all things.”

This is God’s Law. This is Right Conduct. I know of no better description of Right Conduct than that given in The Golden Mean or the Doctrine of the Equilibrium:

“(1) What is God-Given is what we call human nature. To fulfill the law of our human nature is what we call the moral law. The cultivation of the moral law is what we call culture.

“The moral law is a law from whose operation we cannot for one instant in our existence escape. A law from which we may escape is not the moral law. Wherefore it is that the moral man (or the superior man) watches diligently over what his eyes cannot see and is in fear and awe of what his ears cannot hear. There is nothing more evident than that which cannot be seen by the eyes and nothing more palpable than that which cannot be perceived by the senses. Wherefore the moral man watches diligently over his secret thoughts.

“When the passions, such as joy, anger, grief, and pleasure have not awakened, that is our *central* self, or moral being (*chung*). When these passions awaken and each and all attain due measure and degree, that is *harmony*, or the moral order (*ho*). Our central self or moral being is the great basis of existence, and *harmony* or moral order is the universal law in the world.

“When our true central self and harmony are realized, the universe then becomes a cosmos and all things attain their full growth and development.”

You Are the Overcomer!

c. My Beloved Noble of the Light, I wonder whether it is as lovely to you as I feel that it is to me to *know what we know!* It does not matter what the storms of Life may bring, nor how many disappointments we may suffer . . . it does not matter WHAT . . . *when we know the Truth, we are free!* What do we know? I hope that you know categorically that Man is God, that there is nothing but God; and as you look outward into Life—or as you look within yourself inward into Life (which is better)—you are finally convinced, and *you feel* that you know, that you are at last on the Path! You know that you are God! You know that Man is Divine, that God is ever-present, that there is nothing outside God, that God and Man are ONE, that the knowledge of God shall cover the earth.

There are many people who *do not* know what we know. There are many people who believe in God, who are very religious, who in their minds are able to conjure up very beautiful thoughts and pictures; and yet, the Truth, that can withstand all, is not yet fully in them. We have been like that, and because we have been like that, and because we have grown to know, and know that we know, we can appreciate it. In that feeling, in that righteous, glorious, unflinchable knowledge, I ask that we come together. I daresay that as you look into your life, and as I look into my life, there is some form of fear or tribulation. You have something that you wish were not there. What does it matter? *We are the over-comers!* So I ask us in that feeling *to come together and remain together.*

Life Only Expresses in Right Conduct

d. Right Conduct, I say again, so surpasses the general conception of mankind that all we can say of it is that it at once is the most simple and the only way in which Life enduringly expresses Itself. Life enduringly expresses Itself only in Right Conduct, in all things from the atom to the sun. Yet it is the most subtle and magic thing that can occupy our minds. To say that Right Conduct is the reflection of God in Man, and ourselves in God, is merely to state a truism—its “explanation” is not possible. At the same time, the silent-minded man will not fail to see that, when a man is founded successfully in the three first cycles of his own divine expression* (or of God’s Expression in and through him), the *fourth* cycle of Right Conduct becomes an almost automatic and unblurred reflection of the living, divine, primordial Force of Life, through Man, of “ALL THAT THERE IS.” Lesser men feel that they are in the presence of the great. That is always so.

As Right Conduct is itself the reward of earlier effort, so it—Right Conduct—demands exactitude always. Right Conduct is demanded everywhere in Nature, you can see that, and is often very stern that it may be kind. And we

*First, Right Understanding; second, Right Resolution; third, Right Speech.

all have to be subjected to the discipline of Right Conduct. Right Conduct, like the bridle in the hands of a good horseman, exercises its influence without, often, appearing to do so, but it is always active. It becomes a support as well as a restraint.

RIGHT CONDUCT OFTEN MAY SEEM TO BE CRUEL, FOR MAN, WHEN STILL IMMERSSED IN WAYWARD THINKING, OBJECTS TO DISCIPLINE AS MUCH AS A DULL AXE OBJECTS TO THE GRINDSTONE IN THE HANDS OF AN EXPERT WORKMAN.

e. But, my Beloved, after speaking many words, we can all see that *Right Conduct*, at its apex, is simply (a) the surrender of ourselves to the One Universal Condition, which people call God; and (b) the watching of and the adaptation of ourselves to the ever-moving creative life of God within us—*within us—and then, what appears to be “our” life is seen simply to be God’s Life expressed through us. And that is, all argument and definition and discussion notwithstanding, the finality of full human living. That is Right Conduct!*

How Can I Control Right Conduct?

f. Upon that last sentence I am sure we shall agree. If God’s Life—silence, creative power, thought, feeling, action—becomes *my* Life, then my conduct simply cannot be other than *right*. While we agree together in this assertion, we similarly agree that our one single problem is *how to do it*. How can I—a human being, my consciousness made up of all sorts and conditions of inconsistencies, inhibitions, incongruities and contradictions, pride and envy and selfishness, and all the evils (as men say) that Man is heir to . . . how can I so order and surrender my Life as to know God and to allow God’s Life—wisdom, love, beauty, peace, unchangingness, light, youth, and all that I know of Good—*how can I allow God’s Life alone to shine through me?*

That is Man’s problem.

How can I cease to be “myself.” Do you even know “yourself”? Do I? Every day of our lives, does not something come up (seemingly within ourselves) that surprises us, that disgusts us, that makes us feel “What’s the use of trying?” None of us is any better than the other. The problem is how—constantly, momentarily, with every breath that we breathe, with every thought that we think, with every word that we say, with everything that we plan and do—can we submerge “our” life that God’s Life may shine through us? That is our sole problem. Shall we see whether we can gain an intellectual conception of its satisfactory solution?

Two Important Thoughts

g. I have two thoughts to pass on to you, though my endeavor will be sincere to reach a solution.

THE FIRST IS: HOW MAN IS ACTUALLY BUILT—IN WHAT HE CALLS HIS “BODY,” IN WHAT HE CALLS HIS “MIND,” IN WHAT HE CALLS HIS “SPIRIT”—MAN IS ACTUALLY BUILT TO DO GOD’S WORK AND TO BECOME GOD.

THE SECOND IS: MAN HAS POWER TO CREATE. WE DO IT ALL THE TIME. WE HAVE THE POWER TO CREATE, AND TO GIVE POWER TO WHAT WE CREATE. HOW OBVIOUSLY NECESSARY IT IS TO CREATE RIGHTLY—AND THAT IS RIGHT CONDUCT.

I personally feel that I need to stand before myself, to arraign myself before the court of my own mind. I am to be my own judge. Now, to begin with, you know very much more than you think you know. It would be necessary, if I could not assume that, to go up through all the alphabet, so to speak, of philosophy and knowledge, and make tedious and loquacious explanations. *You know that there is naught but God!* You know that Man is Divine. You know that that which you can see and sense and touch, all that which is the outer of Life, is somewhat of a chimera; that it is transient; that it passes. You know that even as you touch your own body, that body will pass sooner or later . . . sooner, the less you know . . . later, the more wisdom you grow into. You know that the eternal part of you is that which you cannot touch. You follow it, and you find that it is behind you . . . you look up to it, and you find that it is below you . . . and so on.

h. The *eternal part of you* is . . . what? I cannot tell you. You cannot tell me, and yet, you know. The eternal part of you seems to be That Which finally portrays Itself, purifies Itself, presents Itself in Its purification in what you might call *your thought* . . . in what you might call *your feeling* . . . in what you might call *your Spirit* . . . you may use varying words in your attempt to describe. What you *call* it does not matter, so long as, triumphantly, you know that you know it. You know it alone in love. That being the case, you then can see that we are all built alike. You can see that every human being has been built (builds himself)—has been developed (develops himself)—evolves (is evolved) for one purpose; and that purpose is, putting it simply, to live what seems to be his Life. No matter where we go, we can only with difficulty get out of sight and sound and touch of human beings. They are all over the earth, but “The earth is the Lord’s.” All human beings, of all creeds and faiths and beliefs, all colors and sizes and shapes, are all here on this planet, at this present time, in their present form, for the one purpose of learning, through the *doing of the Will of God*, to know their true divine nature. Now, that is how the philosopher would speak. But the unenlightened person would say, “Well, no! I am a banker, or tinker or tailor, as the case may be, and my life is complete and essential alone to myself. I can see perhaps that there is God, Who rules the Universe—I can see that I am a part of the Universe that is ruled by God; but it is mere waste of time to tell me that I am anything other than a man—how can I possibly be, or even become, what God is?”

But, my Beloved, we in Mentalphysics have grown beyond this unenlightened condition.

We give thanks that we *know!*

Give This Your Close Attention

i. Let us, then, proceed. Why is it that we are all built with our eyes in the front of our bodies, for example? . . . with our nostrils in the front of our bodies? Why is it that I do not turn my back upon you when I speak and talk out of a mouth in the back of my head? Well, it simply is not there. Have you ever noticed that all organs of creative power, all that is

necessary in the human body for the doing of things, for the accomplishment of all work, for the transforming of thought into manifestation, are in the front of the body? And yet, if you know anything about the physical or anatomical body, you know that every force and power expressed through the front of the body is determined in its excellence and its strength and its quality by your spine—from the top of your head to the base of your spine. In a very crude way we may say that Man is what his spine is.

Then you have noticed that the human being has great powers—the power of sight, the power of hearing, the power of touch, the power of speech—and so on.

But, back and beyond all powers which the human being can express, all of which are so self-evident even to the dullard, the philosopher who practices Life's Laws knows that all those powers pale into insignificance when compared with certain more subtle powers that are within—the power of thought, the power of feeling, the power of knowing love, the power of knowing wisdom, all kinds of powers that seem to be synthesized and become literally indescribable and indefinable. *But we know that they exist, and that they exist within ourselves!* If you take a man, as you understand him as a physical being, as a mental being, as a spiritual being (use any word you wish), and you investigate and compare that man in the analysis of your mind, you will see that the more you delve inwardly, the greater the power you discover, the more understandable the power when you consort with it, and finally you come to see that that subtle power is the eternal part of Man. Then we call it, perhaps, God. You see, Beloved, even in the very physical form of his life, in the physical powers of his life, Man has built the instrument that no other instrument could replace for the work it finally has to do.

THUS IT IS CLEAR TO US THAT, TO FINALLY ATTAIN TO OUR FULL EXPRESSION AND REGENERATION, IT IS NECESSARY FOR US TO HAVE THE KIND OF BODIES THAT WE HAVE FOR THE PURPOSE OF OUR BECOMING GOD.

Mystery of the "Inbetweennesses"

j. You will, moreover, notice that, if you put a body on a slab and begin to slice it up and dissect it, you find many "inbetweennesses." There is one in your mouth! There are two more—your eyes, your ears! There are all kinds of "inbetweennesses," as we can readily see, and the more we know about the anatomical structure of the body, we find that all our troubles begin, not perhaps in "my" thumb, but in the "inbetweennesses"—in the joints, in the empty spaces of the thumb's structure. "I have a sore throat." I haven't, but if I had not the "inbetweenness" (the mouth, the empty space of the mouth), I would not have a sore throat. That is easy to see, but it is a little difficult to explain. Can we see it?

What applies to your body, applies to the whole Universe. It is in the "inbetweennesses," in the empty spaces between what seem to be the filled spaces that Wisdom plays in and around. This "inbetweenness" is seen everywhere. Take a picture: The artist leaves spaces between the varying points of his design—the empty spaces make the design. Take a book: the many single letters and single words would simply be unintelligible were it not for the spaces between the words

and sentences. We find it, as I see it, in a million ways in Life that the "solids" of themselves are of little value without the "inbetweennesses" between all the "solids." Your speech would be of no value whatsoever unless it were for the pauses between the phrases and the sentences. You take a book . . . you take a newspaper . . . you may have the most perfect type, A B C right down to Z, but if it were not for the "inbetweennesses," the empty spaces, what a printer calls a "space" or a "quadrat," it would not make sense. You simply would not be able to read it, simply because the letters would follow in confusion, and no definite words would appear. It is the "inbetweennesses" of *Life* that *make sense to Life!*

k. Now, we know a lot about our bodies, do we not? But we gradually come to know that in our own bodies we have not only a distinct exoteric form but also an esoteric form. We have a rather crude form that we can feel and touch and knock around, and we have a finer body—a something within—that causes this outer or exoteric body to do what it does. What is this Something—this esoteric body? Well, we say, "the Spirit . . . It is the Spirit that quickens." The philosopher would say that it is the esoteric body. The esoteric body we cannot touch, we cannot feel; we can only know it, because it is the spiritual body quickening and, if you like, inhabiting the physical and the lower-vibrating material body. Even in the material body, we can see how thought, love, joy, peace, wisdom, beauty, reverence, gratitude, ambition—everything that we can contemplate—arises within and is expressed through the physical body. Take your own spine: You will know that at the sacral-plexus there are anchored, so to say, two great ganglia. Those ganglia come from the base of the spine to the top of the head, and they are held in place by what we call the vertebrae, the vertebrae being formed like a number of "figures eight." The two ganglia come up one on the right and the other on the left like two great cables, being held clear in their ascent up the spine. When you have a crick in the shoulderblades or a pain in the back or something or other, it is always because there is something "wrong" in the spine—a nerve is "pinched," we say, and then the result is pain. I am presenting this as simply as possible so that the least informed shall understand it. Well, then, we find that these ganglia, in their ascent, cross at the base of the brain. Why? Electricians know how the positive and how the negative work together. It is exactly the same principle as electricity. And so, the ganglia coming up the right side of the body, being the positive, crosses and goes into the negative, the left side. The left comes up and crosses at the same place and goes to the right side, and there it meets at what some call the *Atman*, a Sanskrit word. And so we see that from the base to the summit of the spine, all is held intact, and its intactness, its perfectness, is the origin of your thought, and your thought can be no better than the condition I have endeavored to explain. No radio, as you know, can be better than its power to receive. It may be a perfectly beautiful radio, but if its contact is all wrong, it will sputter around and you will hear only static, and though you may desire with all your heart to hear perfectly, imperfect receptivity can only give imperfect results.

The Crucifixion Center

l. Where the two ganglia meet or cross or are connected at the base of the brain is, in most occult philosophies, called the Crucifixion center. Now, what is the crucifixion? "Oh, the crucifixion is a part of the life of Jesus. It is the man Jesus who was carrying His Cross up Calvary, and there they crucified Him." That is true. But the crucifixion of Jesus is within me, and within you.

IF I CANNOT "CARRY MY CROSS" SAFELY AND WITHOUT INJURY TO MYSELF PAST THE CRUCIFIXION CENTER, THEN I CRUCIFY MYSELF.

The Crucifixion center in the human body—an occult secret—exists for a definite purpose, as I will try to explain. We are, as we know, in a great Ocean of Thought. That Great Ocean, undisturbed, undiluted, and unadulterated, that perfectly complete Universe, is ALL of God's works. Behind it, above it, below it, within it is God. Take an infinitesimal grain of matter, take the greatest expression of perfection in the atoms of matter . . . take the infinitely small and the infinitely great . . . the power, the principle is precisely and exactly the same. No matter what you are—you may be a jellyfish or a human being—in this great Ocean of Thought, of Wisdom, of all the words that you care to use, there is ever-movement, there is Omnipresence, there is Omniscience, there is Omnipotence; and That Which embodies *All* is constantly in flux.

m. I get an idea: the idea strikes where? The idea enters, the power to express it travels up these two ganglia, these cables, and the message reaches the Crucifixion center. If I be sufficiently refined through thought, through feeling, through action, then I say, "Thou shalt not pass!" And to every thought and feeling of a negative nature, everything that I know that I have proved to be contrary to what I know to be God, I declare "Thou shalt not pass! Thou shalt not enter the Temple!" Then what? I disperse all negation, all evil, all darkness, and so on, to which we give many words. I will not accept it as my own. But when I know the Truth, which means that I have triumphed over all negation, and the Truth is truly *in me*, it is given full and free entry, and it comes in and in and in eternally. That causes "my cup to run over," and "my cup" can only run over with what is in "my cup." If "my cup" is the pure quintessence of the scintillating beauty of God's Wisdom, nothing but God's Wisdom can overflow. If I am a fool, a vagabond, a murderer, if I am a "wicked man," what will overflow? . . . only that which has been allowed to come in.

The choice, the liberty that is vouchsafed to us by what is called God gives us the power to destroy all negation; you can see that in your mind instantaneously, but I could not, with the use of all the words that I know, explain it . . . you can see that we are given the liberty and the choice to do as we please.

You see, this liberty and choice that we have enables us to *give power*. That is the phrase that I would emphasize and italicize in your mind and in mine. Nobody has any

authority over me. *I myself have the power to give power!* To what? To what I create. If I am a drunkard, a fool, a spendthrift, I give power to my weakness. That is simple to see. Then what happens? Everything multiplies. Power multiplies. Everything is creative and recreative in the Universe. Everything is—beauty, love, wisdom, Light, and so on. All is recreated. All recreates itself. Look into your own heart! Have you some weakness? You have a weakness and you feel, "Oh; land alive, I would like to get rid of this." But, you know, you have played with it so, and it has played with you, and you rather like it, and you have not the power to say, "Get thee behind me, Satan—the only Satan that there is! From this instant, get thee behind and let the dead bury the dead!" Isn't that true of all of us? Why do I want it to get behind me when I know it was I, myself, who at one moment of consciousness gave it power. By absolute mathematical exactitude, it has developed within me by its own inexorable law. The second time I gave it power it was exactly four times as easy to give it power, and four times as difficult not to give it power. It was built up on that formula. It was built up on the exact formula upon which your body was built when those two separate forces met—there were only two—to multiply into four, four into sixteen, and so on—and now there is *you*, with countless, countless, countless numbers of cells in your body that started with those two.

And so, if you look into your mind, and I look into mine, we can see how the mind is composed, what the mind is composed of, how the mind works, mixed up with all kinds of sensations and emotions and feelings and hopes and longings and disappointments, and so on.

None Can Tell Thee, My Beloved

n. MY BELOVED, THAT IS THE GREATEST SECRET OF LIFE, BUT I CANNOT TELL IT TO YOU. I DO NOT KNOW THAT THERE IS A MAN OR WOMAN WHO WILL EVER BE ABLE TO TELL IT TO YOU. THE ONLY ONE WHO WILL BE ABLE TO TELL IT TO YOU IS YOU! WE GIVE POWER, AND THEN THE THING THAT WE GIVE POWER TO RISES UP AND SLAYS US, ANNIHILATES US, CRUSHES US, TAKES US BY THE THROAT. WE CAN SEE IT IN ALL AVENUES OF OUR EXISTENCE. WE CAN SEE IT IN THE INNERMOST PART OF OURSELVES. WE CAN SEE IT IN THE OUTERMOST PART OF OURSELVES. WE CAN SEE IT IN OUR ESOTERIC LIFE—WE CAN SEE IT EXPRESSED IN OUR EXOTERIC LIFE. WE GIVE POWER! HOW INFINITELY CAREFUL ONE MUST BE IN GIVING POWER TO HIS OWN CREATIONS!

I hope we will keep those two thoughts in mind; the Crucifixion center, and the power that we have within ourselves, within the very mechanism of us, to shut off that which shall not pass, which shall not enter; and secondly, the divine choice and liberty, given to us to stand and choose, and with intestinal fortitude continue our journey onward and upward to true self-mastery. And then, I think, when we have fully learned those two simple laws, we shall know, and there will be no need to talk to us about *Right Conduct*.

I hope for myself, and I hope it for you, that my conduct may become increasingly right. I hope, for myself, that I shall learn increasingly to submit, to submerge myself, to

deliberately seek self-effacement, with all my heart to follow humbly after Thee, my God, who art greater than I am, to surrender so that my "me" ever becomes "Thee."

AND IN THE ECHO OF MY SPIRIT I HEAR, "MY SON, THOU ART THE 'THOU' THAT THOU DOST SEEK! HEAVEN IS WITHIN

THEE! THE BELOVED IS WITHIN THEE! WITH ALL THY SELF-PITY, AND ALL THY DISAPPOINTMENT, AND ALL THE DISHARMONY THAT COMES INTO THY MIND, THOU ART AND THOU ALONE ART THE THING THAT THOU DOST SEEK!"

The Sixth Step: The Seven Spiritual Gates

Read over again my remarks under this title in Lesson Sixteen. More upon this step will be given to you as we go along.

This week consider the "emptinesses," as you understand them, with the "inbetweennesses," as referred to in this present Lesson under "Right Conduct."

Your Personal Practice for the Week

REMEMBER—PRACTICE ALONE BRINGS YOU INTO KNOWLEDGE!

On SUNDAY EVENING: Read over your Lesson once, carefully and slowly. Then meditate:

"I SURRENDER INTO RIGHT CONDUCT . . .
I SURRENDER INTO RIGHT CONDUCT . . . I
SURRENDER INTO RIGHT CONDUCT."

On MONDAY EVENING: Read over your Lesson twice—the first time critically, with your mind; the second time with your heart, gratefully. Then meditate as above.

On TUESDAY EVENING: Read over your Lesson twice; then re-write in your own words certain passages that especially appeal to you. Then meditate as above.

On WEDNESDAY EVENING: Read over your

Lesson; read over and improve upon what you wrote last night in your own words. Then, meditate as above (feeling that you are becoming enlightened into true Right Conduct).

On THURSDAY EVENING: Consider what you have yourself written; then turn back to your last Lesson and consider what you were given on the Vegetable Kingdom and how it coincides with Right Conduct. Then meditate as above.

On FRIDAY EVENING: Spend your evening as you desire. Feel, no matter what you do, that you are now completely established in Right Conduct. Be Happy—Give Thanks!

On SATURDAY EVENING: Spend a quiet evening, studying as you wish. Meditation before retiring.

Self is the lord of self; who else could be the lord? With self well subdued, a man finds a lord such as few can find.

The evil done by one's self, self-forgotten, self-bred, crushes the foolish, as a diamond breaks even a precious stone.

He whose wickedness is very great brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds.

Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

The foolish man who scorns the rule of the venerable (Arhat), of the elect (Ariya), of the virtuous, and follows a false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.

By one's self the evil is done, by one's self one suffers; by one's self evil is left undone, by one's self one is purified. The pure and the impure stand and fall by themselves, no one can purify another.

Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

Chapter XII, The Dhammapada.

Conclusion — Pray Without Ceasing!

My Beloved Noble of The Light, you realize now that living is a prayer—Right Conduct is a prayer!

God is so wise as never to be seen until we are awakened. Only humility can awaken us. Humility is a prayer.

Let us pray:

Almighty and Eternal Father-Mother-God, we thank Thee, we praise Thee, we sink within Thy Spirit within us and know that we have cause to exult in Thy Life in us. There is naught else. That which seems to be is of our own making, and as we give it power, so it rises to overpower us. Cause us, we pray Thee, by the true golden mean of Thine Eternal Light, to see that it is Thou and Thou alone that art, that there is naught but Thee. Cause us to see that all our own vain thinking and hoping and wishing and yearning, all essentially of our own activity, are as naught, when in our own recognition Thou dost not exist within us. But when, in recognition, we come humbly, and we see Thy Light, Thy Wisdom, Thy Love, Thy Life, Thy Strength, Thy Youth, Thine Activity, Thy Power to do, Thy Power to think, Thy Power to create, when we see that that and that alone is ourselves, then we pray that we may have confidence to surrender. Grant that we may all surrender our life unto Thee. Not to become poorer, but to become enriched by all the dreams and hopes and all that we can see in that magic mirror within ourselves, the imagination of ourselves; not that we may become poorer, but that we may become rich—"Thy Life in me, my Life in Thee."

Grant, O Father of Light, that as we stumble with words and as our ideas do not become fixed within ourselves, that we may be inclined ever to the stillness . . . to be still and know . . . to seek Thine Own inimitable Nature by coming into Thy Heart within ourselves, by resting in Thee within ourselves, by feeling spiritually that our whole existence is in thy Hands, and that we, of ourselves, are naught, and that Thou art all. May all that we think and feel and say and try

to do, and finally accomplish, instantaneously and always be recognized by us as Thee . . . Thou, the Beloved within me.

O Lord, we give Thee thanks for all that we are, for all that we know, for all that we can hope, for all that we can believe. We give Thee thanks for the courage, as we look back over the hurdles in our life, with which we have overcome. Grant that we may never lose faith and courage in the dark that we have known so beautifully and radiantly in the Light. Grant that we may see that, though there may be many stages of the journey, when one stage of the journey is complete, it is but the commencement of another.

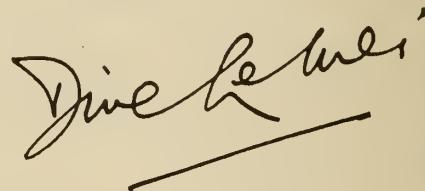
Cause us to know love, to be love, and to express love more and more to all that lives. O Lord, for what we would pray, Thou dost know, and wherein we falter Thou wilt uphold us, not in our failure, but in the true desire and measure of our hearts toward success.

We give Thee thanks for all our blessings, for the numberless people who have made us what we are, for all the kindnesses by the way, for all the little givings.

For all that we have, for all that we are, we give thanks!

It is in that Spirit that I leave you now for one more week. Peace!

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Twenty-Three — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Four

"I LOVE THE MAN THAT CAN SMILE IN TROUBLE, THAT CAN GATHER STRENGTH FROM DISTRESS, AND GROW BRAVE BY REFLECTION. . . . 'TIS THE BUSINESS OF LITTLE MINDS TO SHRINK; BUT HE WHOSE HEART IS FIRM, AND WHOSE CONSCIENCE APPROVES HIS CONDUCT, WILL PURSUE HIS PRINCIPLES UNTO DEATH. . . . THOSE WHO EXPECT TO REAP THE BLESSINGS OF FREEDOM MUST, LIKE MEN, UNDERGO THE FATIGUES OF SUPPORTING IT."—THOMAS PAINE.

Introduction

I once wrote in your Commentaries:

"There are many people, of all shades of thought, who imagine that they could attain the apex of perfection if they could only get rid of their physical body. In the battle between the terrestrial and celestial nature, the latter obviously must be allowed conquest, although the former is ever the aggressor. The idea is expressed in the Bhagavad Gita, where Man is advised to seek to realize that he is one with Krishna, and having realized it he will no longer be a partaker, but merely a spectator, in the battle, which after all does not concern the Divinity in him—his real Self. But not until we become conscious of what kind of a battle is raging can we rest in the warrior. 'Stand aside in the coming battle, and though thou fightest, be not thou the warrior. Look for the warrior, and let him fight in thee.'"

No man can attain spiritual self-knowledge without being spiritual, because it is not the intellectual man that knows THE SPIRIT, but the Divine SPIRIT THAT ATTAINS SELF-KNOWLEDGE IN MAN. *By what means can Man effect the process of his spiritual regeneration?* Only by succeeding in placing himself in perfect accord with the Order of the Universe and the Light of Love. By concentration in meditation upon a given subject, as we have already learned,

and by the *effort* of regular breathing, the inhalation and exhalation being balanced, the mind may be held so that it is not subject to other thought than that pertaining to the object or symbol of expression about which Man desires knowledge. We know that as we pursue this practice we enter into harmonious relationship with the Divinity within, and from that source can gain knowledge which is the result of the soul's own experience while passing through the higher and lower states of matter. *When you concentrate upon the highest, you evoke from within yourself that Solar Force and Power which, if directed upward, will awaken and revitalize those ganglia or organs of perception hitherto withheld from your use.* Man is generally shut out from the knowledge of his true being and estate, until he seeks At-one-ment with his own Life Principle and its evolution and manifestation in him.

All these words are easy to put together. It is all easy enough, my Beloved, to describe. *The question is "How to achieve?"* And that is what we are slowly but surely learning in Mentalphysics. Never fear, if you are practicing you will already know, and you cannot know without practicing.

The Fourth Rung—Lesson Twenty-Four

With this Lesson Twenty-Four, we go along a step further in our training as a public speaker.

Now, you must not take offense at anything I may say.

You see your language and your thinking form the most important relationship in your life. You know that much of the activity of your mind—your thinking—is casual, inconsequential, unexpressed, perhaps without value. Just as we can be physically lazy, so can we be mentally lazy—though, I admit one may be mentally alert and physically lazy.

Your own thinking is individual—it is yours—it is *you!* Your thinking may be concise, clear, even powerful; but, as your Teacher, I do not wish you, as a Preceptor, to discover later, painfully perhaps, that clear thinking does not by any means insure clear expression.

I am interested in causing you clearly to express your clear thought on all subjects in and through Mentalphysics.

Your thought may be clear to you, but when you put it into words, endeavoring to impart the ideas of your clear thinking, your ideas may be obscure to another, because you have failed in your choice of either words or the manner in which you use them. You as a speaker (or writer) have a real responsibility in your choice of vocabulary and allusions.

First, you have learned, I hope, to think clearly. Second, you must impart to others intelligently; to do so, you are to learn to become enough of a dramatist as to anticipate the natural response of those who listen to you . . . as I remarked at the commencement of your Lesson Twenty: "In a word, I would say that success will be yours on the platform and in the classroom *if you develop the gift of feeling what is in other people's hearts.*"

Do not ignore this advice. Follow instructions in both the letter and the spirit!

.

"Let Us Come Together . . . Together!"

Of all subjects that you can ever speak upon, none is more "universal" in its need and appeal than this week's subject.

Every human being is vitally interested in his "health" and his "happiness."

This week you should have simply a grand time!

As you speak, you *know* that you are selling the universally-needed wares of Life.

You, too, can speak from experience. Perhaps you have personally suffered from ill-health or disease of any kind—tell that inquiring audience about it. Let yourself go! Tell them how you were once as so many people are today—tell them what you did not know—tell them how you came into Mentalphysics—tell them your own ideas about the glory of radiant health and its influence upon your happiness.

In your own words, pour out a message that will inspire them. Be their true guide!

.

Of course, it may seem that you have a most prosaic subject, but when you think of it HEALTH is Reality Itself!

Put philosophically, what we call "health" is simply pure perception of pure reality (not of causes and conditions), the "pure reality" being God's eternal quality and nature and essence flowing into our minds and bodies as it never-ceasingly flows into life embodiments.

Obviously that which is changing—whether it be in a human body or any other life form in existence—will continue

to change and pass from its form, but the unchanging (which is God's pure reality) is immortal and cannot change.

The philosopher knows that when he is grown into full divine consciousness, he—that is, his mind, his body and all that he is—will likewise never change, for he will then become in actuality what God is.

.

I hope you will feel me near you this week.

Some of the happiest moments of my life have been on the platform lecturing on "Health": I hope this will be your experience, too.

Always remember that it is part of the cure to wish to be cured. Always in your audiences you have people who wish to be cured!

.

If, in high inspiration, you incline a man or woman or a child to "Go, and Find Out," you have rendered that human being an unspeakable service as you have added to your own knowledge in noticing more truly how God's ever-moving Wisdom enlightens all who place themselves in contact with it. All that we ever can teach and learn is *God's Way*—teach me Thy Way, O Lord!

In the understanding of GOD'S Way, knowledge desires its own increase, for, like fire, knowledge often needs some external kindling, but afterwards can propagate itself. All knowledge, however, is but recorded experience, out of which comes wisdom, and the greatest wisdom is that which imparts

to us the truth that the fear (reverence) of God's Way and God's Law is its own beginning. Socrates was pronounced, by the Oracle of Delphi, the wisest man in Greece, but Socrates, being wise, declared that there could be nothing in him to verify the Oracle, except this, "that he was not wise and knew it, and others were not wise and knew it not." TRUTH is always humble, and is the only substance that can afford to be, and the imparters of Truth must always undergo this first test of a truly great man—*humility*. When we are humble, we are reverent; when we are reverent, we are learning, even though with slow steps, the "abundant harvest of the Law."

So far as imparting Truth is concerned, all the TRUTH one can impart to another is:

First, that Man is a threefold being. (a) His *Spirit* is of God; (b) his soul from constellations of the astral elements; (c) his body from the elements of the terrestrial plane.

Second, Man partakes of the attributes of the principle from which he has originated. Thus, as a *Spirit*, he ever has been, is, and ever will be immortal; is now, *in Truth*, immortal and in Heaven. As a product of the astral plane, he is subject to conditions that exist therein; and as his mere physical form is of the earth, so it must again dissolve into the elements from which it came. With whatever of these three states Man identifies himself that will be his own world.

Third, during his life on earth, in any one or all incarnations, he has the power to separate from one world and transmute it to the next higher—by his own will to "do the Will of God"—following not the will of terrestrial Man, but following within himself the Will of God, consequently gravitating into God's Nature within himself—becoming God in Human Form.

As you enter into preparation for this Lecture, remember that you have invited questions. During this Lecture, there will be more questions from your audience. This is done so that you may learn, on the one hand, how to hold the continuity of your own subject, and how to correlate it to the answers you give to the questioners—in other words, always answer your question deliberately, but keep your answer concise and forthright, then pick up your subject where you left off. Begin with a high vibration:

"Your Health and Your Happiness"

"My Beloved, in Mentalphysics we teach 'perfect mind in a perfect body.' I shall, therefore, not apologize for the prosaic title to my lecture to you this evening, which is 'Your Health and Your Happiness.'

"Health has been said to be the vital principle of bliss, and it is true that health and cheerfulness mutually beget each other. *Health* to the individual's life and expression is like sunshine to a plant—*Health* always assists ambition, and is the greatest of all possessions, for, as the Arabs say, 'He who has health has hope, and he who has hope has everything.' *Health* is called Man's first wealth, yet the healthy know not of their health, but only the sick. There is wisdom in refusing to be ill—we should never tell people that we are ill . . . NEVER . . . and never admit it to ourselves. *Health* is infectious. Infirmary may excite our pity, but desire and pleasure and vigor and virility and full creative action can only be known in *Health*.

"It is true that the word 'health' has a fairly wide meaning, but I suppose most of us would define 'health' as that state of a living organism in which the parts are sound, well-organized and disposed, and in which all the organs perform their natural functions without pain or disease; soundness of

body; a universal good condition of the body. Its derivation is the Anglo-Saxon *hal*, whole.

"Though known to comparatively few, health is ours only for the asking."

Q. For the asking? Do you mean a matter of prayer—asking for health?

A. "We are using probably the same words, but perhaps the meaning in our minds is different. I repeat that health is ours for the asking if we obey the natural *Law of Living*. It is purely a matter of learning the LAW of our own being. Every student in Mentalphysics learns, so that he is able to bring into *expression* in his life, the truth that there is nothing but God, and that God is Absolute Perfection. He learns that MAN lives *IN GOD*, and that Man's life is the outpouring or outpressing of God's Life in him—or Man's life in God. It is self-evident, it seems to me. It is self-evident to any thinker. Now, Friends, think of what I am saying. Is it self-evident—self-evident . . . cannot be confused? It is self-evident to any thinker that Man possesses within himself (by virtue of God being *all that there is*) all the nature and quality and essence of God. *This is what Man IS!* Man is nothing *but* the essence of God.

"The great processes taking place in the *macrocosm* produce corresponding processes on the *microcosmic* plane. We all know that. And that which exists eternally in 'Heaven' (the spiritual plane) seeks to be embodied and represented in terrestrial forms upon the earth. Macrocosmically, Man has

never lost his divine nature; though, microcosmically, he has not attained it perfectly in expression. By what means, then, can a man effect the process of his spiritual regeneration? A man cannot do it with his will, or his intellect, but can do it only by teaching himself to allow the Divine Spirit within himself to express Itself . . . to EXPRESS ITSELF . . . which necessitates, of course, renunciation of what may be called the 'personal' self—by realizing that his life *is* God's Life . . . *his life is God's Life* . . . and by training himself to watchfulness of the way that God's Life *expresses Itself through him*. It is nowhere stated that God is a temple of Man; but all ancient scientific religions declare that Man is the Temple of God. That is what I am looking at now . . . the Temple of God . . . 'the temple, into which the Light shines (of Itself) in the darkness.' God is changeless—and as there is naught *but* God, the Law of Life in all its intricacy and its complexity is itself changeless."

Q. So health, in your opinion, is not so much a physical problem, as most people believe? It is not physical, but spiritual?

A. "This is health, is it not?—'perfect mind in a perfect body?' As I have said, what takes place in the macrocosm produces corresponding processes on the microcosmic plane. *This is HEALTH*—a perfect mind in a perfect body. This is the Royal Secret. This is the sole purport of Man's life on the earth—to *become* what he truly is, *God in Human Form*."

Q. Well, there can be no happiness without health. What is happiness? The great majority of people suffer from poor health in one way or another, so most people must be unhappy!

A. "What is happiness? I think I would define happiness as the 'agreeable sensation which springs from the enjoyment of good; that state of a being, of you and me, in which his desires are gratified by the enjoyment of pleasure without pain; felicity; satisfaction; pleasure; enjoyment; living in concord, etc.'

"In a word, Happiness is the primordial state of Man. It is the primordial state of Man because the primordial state is God! Then, in a word, Happiness is the primordial state of Man disturbed only by Man and his own selfishness. Think it through and see if you agree with me! Happiness and selfishness are as oil and water. *Until we know truly what HAPPINESS is, we cannot know Wisdom*. Degrees of *happiness* vary according to the degrees of wisdom: consequently, he who is most wise is most happy. And he who is most happy cannot but be wise! For the wise man recognizes that *happiness*, as with all the great blessings of mankind, is easily within our reach; but most people, believing that happiness comes to them from without, shut their eyes, and, in the dark which they create, fall foul upon the very thing they search for, without finding it. The common course of things is in favor of *happiness*—happiness is the rule, misery the exception. *And it is a wonderful, undeniable truth that all HAPPINESS—deep and eternal—consists in the resignation of ourselves to*

God's Law. We are bidden to *cultivate* HAPPINESS. That is our first little bit of advice in the Science of Mentalphysics . . . BE HAPPY! But to the wise man, HAPPINESS is the basic substance that shines down upon us from Heaven within ourselves—it is, indeed, the MANNA that cometh down.

"Now, of course, the effect of HAPPINESS is universal. Only as we know HAPPINESS are we acquainted with Life's rules and ways—which is HEALTH. To endeavor to tell a happy man how glorious HAPPINESS is would be as vain as telling a healthy man what health is to him. HEALTH is eternal, and HAPPINESS is what makes it so. HAPPINESS consists not in sudden flashes of Light, but in continuous mild serenity—its example is the Sun."

Q. All this really sounds well. No one would be inclined to deny what you have said, but the question is HOW? . . . the eternal HOW?

A. "No, no one can successfully deny this. Then you ask, HOW? Well, I cannot teach you to be happy nor can you teach me. No! You have to learn for yourself . . . I for myself! But I can tell you *the effect* of Happiness. I reverently wish that every person who is ill by habit and every person who is in the consciousness of any negation of the body could hear these simple things . . . *the effects of Happiness*. BE HAPPY! Never mind if the world collapses—it will not . . . BE HAPPY!

"Then, the effects of Happiness:

"FIRST, the cells of our physical body are charged into energy and feeling by happiness, so that you see that the actual quality of living is high or low, according to our own degrees of understanding of happiness.

"SECOND, the quality of our energy, the actual measure of our power to do, is in exact relation to our sense and feeling of happiness: an unhappy man is rarely an inventor or a creator, or a doer, indeed, of any worth.

"THIRD, happiness is the radiant messenger who leads us into spiritual understanding of God's eternal nature in us.

"Happiness always reveals to us that our path of duty is very near, whereas most people seek for it in what is remote.

"Have you ever thought that? The duties, the ideals, all that people want to do are all far away! How foolish! But that is how most people think. Our very duty is as near as our right hand, but most people think that that which they desire most and that which they believe will help them into the state of radiant happiness and peace and wisdom—health and so on—which intellectually they see is a very good course to follow (and most people seek those things), are always remote and far away. *Happiness*—because it is the foundation of our energy, which is health, shows us always that the work of duty lies in what is easy, whereas most people seek for it in what is difficult. HAPPINESS is the parent of our sincerity, and never has there been one possessed of complete sincerity who did not move others (as, too, there has never been a man who had not sincerity who was able to move others) toward wisdom . . . which assures us health, happiness, peace and all the eternal virtues.

"HAPPINESS to you and to me is as the pupil of the eye. It is said that of all the parts of a man's body there is none so fine as the pupil of the eye—'Look,' says an Oriental proverb, 'at the pupil of the eye as you listen to a man's words! How can a man hide his wickedness if you look into his eye?'"

Q. *If, as you say, health depends upon happiness, I still wonder why there is so much disease and physical disturbance all over the world—so much un-health?*

A. "In reply to your question, I do categorically state that your health and your happiness are indissolubly bound together—one depends upon the other. But, further to elucidate, I will quote to you some comment made by Ding Le Mei on this question, from which I hope you may gain some light:

"Can you think of any two words that affect your life generally on all its planes more than *Health* and *Happiness*? To me, having had some experience with my own body, I feel that *Health is my Happiness!* I have had all sorts of accidents and diseases and chronic things, and so on, but we will not talk about them! I do remember, however, as I look back along the lanes of my memory, that the very first thing that I awakened with in the morning was, 'Now what? Another day! Is my body going to work? How is it going to feel? Does it want to go to the office?' And so on *ad infinitum*. I was absorbed with my body. I was in an almost complete state of physical-mindedness and I think I can say that, though down deep in my Spirit there was an indefinable, almost incongruous sense of complacency and peace and understanding, yet, up above, I was never happy! There was not a moment that I was free from worry or care or disappointment or disharmony or selfishness or jealousy! I do know, you will see, what I am talking about! But what a difference now! Today, I think I truthfully can say that there never enters my mind a single thought that my body will ever again be my master in the sense of being ill. Illness, sickness, disharmony of the body, a sense that my body will not do what I want it to do, has simply been dispelled from my consciousness. You will pardon me for talking about myself, but I should not talk about you—I have not the right! But, every morning when I awake, it is such a glorious dawn compared with what it used to be! There are many people who, immediately they awaken in the morning, feel a deep depression upon their minds. They even do not know whether they are going to have success in the bathroom—they even do not know how to keep their bodies clean! There is a kind of weight, a spiritual depression, about them. Though down deep in their own *souls* (if you wish) they feel fairly happy, as they look out, everything is all dark! 'I do not know whether I shall be able to do a good day's business!' . . . 'I am a salesman, but I wonder whether I shall be able to sign that contract!' . . . 'I am a housewife—I wonder how the children will be! I wonder whether this one is coming down with the measles!' . . . 'That child that went off to school—I wonder whether he was run over by an automo-

bile!' And so it continues, and this is how a very large proportion of people think, though intellectually well informed."

"My Beloved, multiply that idea to suit yourself, and then you will be able to see the effect of such behavior upon human bodies, and you will be able to see very definitely why human bodies are ill. But, you see, that is how human bodies disintegrate. Why? The effect upon the physical cells of the bodies through thought is exactly what electricity is to the light bulb. When you awaken in the morning and see The Light, you simply cannot describe it—*It is Light!* If you could measure it, you would discover that in your body there are millions and trillions of little lamplighters. You know, when you were a boy, you saw a fellow going around in your country town with a pole across his shoulder and he shoved it up into a gas lamp and thus turned on the light. To you, it was a miracle, as you saw the gas lamp come alight! If you will take that simile and think of it in relation to your body, you will easily be able to realize that there are trillions of little lamplighters, made divine, turning on trillions of lamps. Every cell in your body is alive with Light! This is not a mere picture. It is actually what takes place; just as when you put your foot on your starter, you expect your motor to turn over; just as when you turn on a switch you expect to get the light! So, that is exactly what takes place within your body, the Temple of God. Think health, and do not break the thought, and Health and Happiness are yours!"

Q. *I do not wish to be rude, but what you are saying, while true, is abstract. It is not practical. HOW am I, for example, to "not break my thought." I agree that if I can constantly hold my thought, as you say, health and happiness are mine—but HOW?*

A. "That, of course, is the secret, and that is precisely what Mentalphysics teaches. I am aware that you say, 'I know all that!' But how do we know—where do we know it? We know it in our brain, our intellect, our reasoning apparatus. *But we do not know it in our hearts.* No, it is *the Spirit that quickeneth!* When you awaken in the morning, you 'turn on the switch' with your very first thought . . . **THE LIGHT SHINES OF ITSELF!** That is the Truth of Life! So many metaphysicians think they can 'demonstrate' the Light; that they can 'raise' the Light; that they can 'turn on' the current! They can do nothing of the kind! All they have to do and must finally learn is to watch and wait and surrender—and then see that *God reveals Itself!* Your mind, at the present moment, seems to be a great sea of spiritual gold, though you cannot reduce it to words. But, thank God, you can feel it. Why? Because you can feel every cell in your own body reacting, being rejuvenated, being regenerated, and shining! The Light shines of Itself!

"Health, my Beloved, is the simplest thing! It is the primordial state! It is the reality! It is the Truth! It is Light, not darkness! It is a fact, not a sham! It is a reality, and not an appearance! Do you believe it? Do you really believe it? Then, go out and *be It!* Let it shine! *Let It shine!* Would

that I could get up on the top of the highest steeple of any church in the world and shout forth that all mankind should hear these words—*'Let It Shine! It Shines of Itself! It reveals Itself! It shows you! You do not have to show It! You are the Temple of the Living God, but God is not the temple of Man!'*

"Now, my Beloved, can you with those ideas get an inkling of how majestic a man is? . . . a human being?

"Therefore, as I look at things, it seems to me that right down the ages, Man has been on the wrong track. He has been in the active sense, when he should have been in the passive sense. He has been trying to do things, when he should have watched the Doer doing the eternal, everlasting, irrevocable Will—what Will? . . . God's Will! He has been so completely immersed and fascinated with the idea of being Man . . . Man, the majestic thing that reveals and discovers, as he says, all new inventions, and so on. How foolish! He should be engaged in watching and gradually becoming God. Instead of being outside the bars of a teller's window in a bank and just getting a few notes at a time, he should be inside the bank, free to take his constant fill. Instead of sitting down on a pavement, of a hot day, waiting for a single drink, he should 'get into the ocean.'"

Q. Yes, all must agree with you. Yet HOW . . . that is the question—HOW?

A. "THE 'HOW' I CANNOT EXPLAIN OR TEACH IN A PUBLIC ADDRESS. YOU MUST LEARN HOW! BUT I CLAIM THAT HEALTH OF BODY IS A THING EXTREMELY DIFFICULT FOR ANY MAN TO ESCAPE FROM! IT IS AN EXTREMELY DIFFICULT THING FOR ANY MAN TO ESCAPE FROM HEALTH! BUT, WHEN ONCE HE BEGINS, THE ESCAPE IS A TOBOGGAN! HE GOES DOWNHILL LIKE THE DEVIL HIMSELF! IT IS VERY DIFFICULT TO STOP. WE SHOULD, THEREFORE, START. 'CONTEMPLATE,' HIS MASTER IN TIBET SAID TO DING LE MEI ON NUMEROUS OCCASIONS, 'A DIFFICULTY WHEN IT IS SMALL!'

"And if you be conscious of any disability or disharmony or lack in the body, then I pray of you, do not listen to me, but listen to yourself! *Listen to yourself—your Self!* Go within yourself and think upon and feel into that which I am trying to say! But, do not think me unsympathetic or hardhearted toward the man who does not know. That would be foolish. There was a very long period of time when I did not know. For millions of years—very likely, through many lifetimes, I did not know. But *now* I do know! And now I am through! I do not condemn or criticize anyone who does not know, but rather advise them to think on these things! The very act or the very principle of thinking on these things turns on the Light. Instead of 'you' inhabiting your body, thinking your man-made ideas, instantaneously when you think on these things, you are thinking of God; and, as you think upon God, you gradually realize God within you, instead of constantly holding on to the idea that 'you' are important to The Thing! And the simple fact that you think upon God causes Light and Wisdom to shine to its full capacity within your Temple of God . . . just that! But in the millions and trillions of cells that may not immediately

fully take place. Why? Because, you know, much 'shorting' has been done, and the wires have worn out a little bit, and the channels have become clogged, and the gutters want to be cleaned, and the little inbetweennesses (students—take note!) have to be clarified. 'Contemplate a difficulty when it is small!' The difficulty will never be smaller than it is at this present moment. Therefore, begin!"

And Now "Your Happiness!"

(If you prefer, you may go back over this part of your address several times; you may then feel that you know it "letter perfect." Or you may continue, making the two subjects one continuous address. If you do so, throw away your strictly "health" attitude, and take on a "happiness" attitude—lighter, finer, more smiles, a little more action, expressing forthright joy. Your voice should be resonant, but very fine; you are sharing something; your voice is more musical. But remember: sincerity, humility and love!)

"Now, my Beloved, let's talk of *Happiness!* Well, I think that if a man cannot be happy, he is just crazy. I mean crazy in the sense that the very apparatus of his own thinking is all awry. It is utter idiocy for any man not to be happy . . . or any woman, either. When we, in a million ways each day, can see the effect of unhappiness in our bodies, in our minds, in our disposition, in our general attitudes, in our habits—in a million ways—then it is the silliest thing on earth not to be happy.

"Who wants to be unhappy?"

Q. Yes, who wants to be unhappy?—yet the great majority of people are not happy. You ask who wants to be unhappy, but is it not possible for people to love un-happiness?

A. "Why, yes! With a certain class of people, negation is their life-blood, so to speak. But I do not think I have to spend much time in talking *about* Happiness, for Happiness is . . . well, exactly what the sun is. When the sun shines upon us, we know light, and when the sun does not shine (as people say) we feel the need of it. We feel the need of what? We feel the need of light.

"Ding Le Mei tells the following story that may be apropos:

"While I was traveling as a geographer in China for many years, I repeated *ad infinitum* this little experiment: In the early days I could not speak Chinese very well (at the start, the Chinese are usually rather suspicious of any white man—that is, in the far interior where I was) and so, I thought, 'Well, I have to talk somehow with these people.' I, therefore,

learned certain sentences and phrases and words, but the more I used them, the wider the Chinese opened his mouth as if to say, 'What on earth is he talking about?' So I gave that up! Then I thought, 'Well, now, I have noticed that whenever a Chinese comes in from the highway, carrying an extremely heavy load, sweating and puffing and exhausted, he introduces himself with smiles and affability, as if to say, 'I have made it!' So, I thought, 'That is the best thing for me to do. I will make friends with them by smiling.' So I always laughed no matter what the circumstances. Never in my experience, even in the tightest corners—and I should have lost my life

in China a dozen times—but never in my life have I found a smile among the Chinese to bring anything but its counterpart. Therefore, smile! Laugh and the world laughs with you! The sheer common sense of being happy! 'But how can I be happy?' Well, think it through! No matter what takes place, it could well be worse—so, be happy in all conditions.'

"And, as you will be aware, Your Health is Your Happiness—as your *happiness* insures your health. I hope we may profit by what we have considered together, but, in closing, I repeat . . . *you must learn the Royal Art!* May you all be led constantly and reverently, in the Science of Mentalphysics."

Your Personal Practice for the Week

I remember, years ago in New York, I often dismissed my classes with the thought that the ensuing week was to be our week of "youth," our week of "power and plenty," our week of "joy," and so on. They were wonderful days, for both Teacher and students benefitted by living these special weeks in the spirit which the words indicated. Well, this is "Your Health" week. This is "Your Happiness" week—*live in health, live in happiness, and know naught else.* Each moment . . . **NO MATTER HOW CONTRARY OUTER CONDITIONS MAY APPEAR**—feel yourself carried upward on the wings of Joy, revelling in the feeling of perfect physical equilibrium. This is most important for you, because when you take your practice each evening you are to radiate health and happiness to that widening, imaginary audience. This week you truly are the master. Give thanks every minute, with every breath, with every hope, with every action . . . indeed, you ARE the master, for GOD doeth all things through you.

On SUNDAY EVENING: (a) Commence your practice at exactly seven o'clock if possible; (b) Read your Lesson once only—very critically; (c) Rise, face a mirror, bow to your audience, and deliver your message, as it is written, in the best style and with a feeling of mastery, seeing exactly how long it takes you.

(Be very sympathetic this week. Give yourself at least one hour and a half for the study of your Lesson and the delivery of your Lecture. Be conscious every moment that you ARE health and you ARE happiness. Love it, and glory in the feeling all the week.)

On MONDAY EVENING: (a) Repeat the exact procedure of Sunday, checking your time; (b) Then go through your Lesson and mark in pencil at the side passages which you consider worthy of being emphasized, or modified, or changed in any way.

Meditation: At least half an hour—on your own health and happiness.

(No matter how hard the day may have been, enter with joy upon your practice. Keep yourself upon a very high level—you FEEL healthy, your whole body pulsates with life and beauty; you FEEL happy, and ALL is well. Do not fear to change my wording, or even the ideas in your Lesson.)

On TUESDAY EVENING: (a) Take your Lesson, and re-write any passages you feel you can improve upon, giving particular attention to those sections of your address which you marked last evening; (b) Re-arrange certain parts of your talk, according to your idea of sequence and importance. (Optional: Full procedure for Monday.)

(In re-arranging any parts of your talk, do not go beyond Mentalphysics ideas—do not drag in too much about physiology or biology or any other science of the body, though a

little is always entertaining. Feel that Wisdom is directing your pen and your tongue.)

On WEDNESDAY EVENING: (a) Follow procedure outlined for Monday, except that, if you have done any re-writing, be sure that you have improved your talk. (b) Then, before a mirror, *without notes*, give your talk extemporaneously. (Optional: Full procedure for Monday evening.)

(This is to be a great evening, for this is the first time you are to experiment in extemporaneous speaking. Do not be embarrassed in the slightest. Let yourself go! See how much you really KNOW about imparting knowledge to others.)

On THURSDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(In following last evening's procedure, improve upon what you did then. Watch your voice particularly. Be persuasive and kind in your talk. Use illustrations if you wish, tell a story, make your imaginary audience laugh. As for you—confidence, but not arrogance or conceit; rely upon your Inner Self . . . be happy!)

On FRIDAY EVENING: (a) Take your talk on "Your Health," and extend it, writing a complete address as *you* would give it. Then read it *once* inaudibly, checking time taken and noting the speed of your speech.

(This evening is to be a real test. You should not shrink from your task. Feel that I am there with you, sympathetically watching you and helping you. Do not, above everything else, use words with which you are not familiar.)

On SATURDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

Conclusion—The Secret of Custodianship

My Beloved, if it were possible to determine the actual origin of all that Man has achieved, it would be found that the actual inventors and artists and writers and engineers and teachers and preachers would never have done what they did, had it not been for inspiration given and knowledge imparted by others. *AND HERE IS OUR CHANCE—YOURS AND MINE.* WE have found THE SOURCE, so we rest IN IT. Now it remains for us to give out, and give out, and give out unendingly to others that the hope of our minds and the sincerity of our hearts in desiring HEAVEN ON EARTH may be achieved. Individually we cannot do it: but what are *we*? *It is the Father that doeth the works*—we are the Father in human form, taking to ourselves the protection, the inspiration, the guidance of all human beings who come into contact with us.

When we think of all the progress that Man has made, we find that, though he has discovered much, we have scarcely begun to touch the fringe of God's Nature here on earth. *Think what it WILL be when all men are working as Custodians of Humanity! When ALL men are—in all that they do and think and feel and know—continuously giving out inspiration to others. When that time comes, NEGATION of whatever nature will have been annihilated, and Heaven will have come down to this earth.*

But Man has always been hostile to assuming Custodianship of Humanity—in the mass, even today, Man is as hostile to anything new as he has ever been.

When Harvey discovered and demonstrated the circulation of the blood he was called a fool, and his doctrine declared to be "dangerous." The first railroad was fought in the British Parliament, and the introduction of steam power into the British navy was greatly delayed because of prejudice. Boston doctors, up to 1845, declared bathing to be injurious to health, therefore a municipal ordinance at that time made bathtubs unlawful except on medical advice. And so on, and so on.

When I was a boy I accepted candles and oil lamps as marvelous instruments of light—there were no matches even until as recent as 1872. The streets were lighted with gas, but very few houses had gas—there were no electric lights, no washing machines, no radios, no vacuum cleaners, no refrigerators—none of the conveniences that the average home now possesses—and if we wanted hot water for a bath we heated it on the stove. Even in our homes we can see what tremendous improvements the discoveries of Man have brought to us, but when we go out into a wider field, if we THINK on these things, we are astounded by what has been done during the last fifty years . . . and literally stand in wonder at what will be accomplished in the next fifty—*IF . . . If Man does not bring about his own ruin by the things that he makes.*

It was only in 1870 that steam succeeded water power, only 138 years ago that the first steam engine was put into a canal tug, and it was in 1829 that Stevenson's first locomotive came. In 1878 Edison brought out the first incandescent bulb—today the United States alone uses some 300 million bulbs every day. It was in 1882 that the first electric power-house was established, but today there are over 4000 central stations which serve some 25 million customers in the United States. Then the telephone: it is hard to believe that only as short a time ago as 1892 New York became greatly excited because two men spoke to each other from New York to Chicago. San Franciscans had to wait until 1915 until they could talk direct to New York. We go to the telephone today and cable and talk around the world—progress indeed since the first trans-Atlantic cable was laid in 1858. More marvelous still—the airplane. In 1903, the Wright brothers flew over the sand dunes of North Carolina, but only for twelve seconds, but in doing so they PROVED that Man can fly, finalizing the hope that many men in several countries had entertained for more than half a century before that date. And when, in 1910, they flew down the Hudson from Albany to New York, it was the wonder of wonders. Yet today Man flies at seven hundred miles an hour, and airplanes travel probably about four hundred million miles a year.

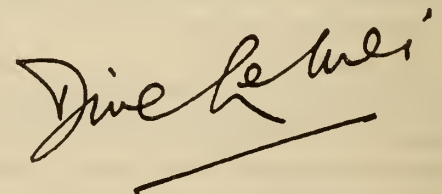
What would Galileo think if he were here today—or Roger Bacon, or any of the many other great souls who, in their day, did their part in transforming this fair earth into a happier and more magic place for Man to dwell upon? What we are doing today would be the "impossible" to them.

One could go on and on to show how marvelous are the works of Man—proving that this thing called Man, born of and living in a single breath, may, if he will, bring the Wisdom of Life into manifestation in any direction that he wishes—if he will learn *The Way*.

We are learning *The Way*—we will to learn *The Way*!

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Five

"THE UNREAL HATH NO BEING; THE REAL NEVER CEASES TO BE; THE TRUTH ABOUT BOTH HATH BEEN PERCEIVED BY THE SEERS OF THE ESSENCE OF THINGS. . . . KNOW THAT TO BE INDESTRUCTIBLE BY WHOM ALL THIS IS PERVADED. NOR CAN ANY WORK THE DESTRUCTION OF THAT IMPERISHABLE ONE. . . . THESE BODIES OF THE EMBODIED ONE, WHO IS ETERNAL, INDESTRUCTIBLE AND IMMEASURABLE, ARE KNOWN AS FINITE. THEREFORE FIGHT, O BHARATA!"—BHAGAVAD GITA.

Introduction

My Beloved, to the degree of the sincerity of your knocking has the door been opened to you in Mentalphysics. Despite wars and rumors of wars, politics and politicians, chaos and negation in much of Life roundabout us, we can stand and declare that we have found God and God's Way in Mentalphysics. We pray, of course, that as we have found, so may all men find, for we know that Mentalphysics is the answer to Humanity's searching.

Meditatively read this:

How great has been our reward . . . *but how great and deep our responsibility!*

How great our *hope*—where there is hope, we find the cradle of high endeavor always!

How great our *faith*—all enterprise begins, and takes its first step in faith! (These are simple practices and precepts of Mentalphysics.)

How great our *joy*—in joy we leave the years

behind, for joy propels the waters of Life onward toward the eternal ocean of bliss!

How great our *love*—love is the sweetness of all Life's holy flowers, and has no words; her eloquence is heard alone in sacrifice!

How great our *reverence*—the most ennobling of all emotions!

How great our *victory*—the smile of what men call God is Man's final victory!

How great our *knowledge*—in Mentalphysics we come to know, despite all that we may learn, that there is only one thing that we can finally learn—*that Man is God!*

How great our *wisdom*—yea, how great in Mentalphysics is our wisdom, a mighty bulwark that holds us free . . . a wise man's day is worth a fool's whole life!

The Fourth Rung—Lesson Twenty-Five

In the Conclusion to your last Lesson, I remarked that what men are doing today in a practical everyday world would have been “impossible” to Galileo, Roger Bacon and other great souls who, in their day, did their part in transforming this fair earth into a happier and more magic place for Man to dwell upon. Miracles have taken place in the life of mankind that were always considered the “impossible.”

Is it any different in your life or in mine?

When you began to advance in spiritual unfoldment, you probably never imagined that, in this year of grace, you would be undertaking a course of study to fit you to become, if you wish, an uplifter of mankind. Had you thought of such a thing, even perhaps ten years ago, you would have pooh-poohed the idea.

Today, however, you are happy that this is so. You may not be overwhelmingly enthusiastic at the present moment, of course. You may think that to teach in public is quite beyond you, but I fancy that there is a sort of secret glow in your heart as you imagine that for you such a thing may be possible. I fancy that, after all has been considered, you are grateful that you have come into the *Ding Le Mei Preceptor Course No. 1*. That there may be lingering doubts in your mind as to how you may “make out” as a teacher is all to the good. If you have any fear in your heart, you have been taught how to transfer that fear into courage and be a much better teacher than you would be if you merely took things for granted.

Therefore, my Beloved Noble of the Light, learn all you can. Do all you can to transmute your previously ordinary consciousness of living into inner heavenly understanding, so that all that you say and think and feel shall be purified and strengthened into that glorious moving wisdom that directs and uplifts you continually.

Never allow doubt to enter your mind.

You are training yourself to become a teacher—you shall become the kind of teacher that *you* desire: of that never have any fear.

And I promise you that, if you are faithfully studying and practicing your present instruction, complete success will be yours.

This week, as you learn something about “Your Hopes,” and train yourself later to teach it, have a week of increasingly sustained happiness—you know that you are definitely on your way: you are working in absolute rhythm with the force that propels the Universe. Be Happy; Give Thanks!

.

“Let Us Come Together . . . Together!”

(You are now making definite progress. Though you have not yet begun to address public gatherings, you are feeling the thrill that conquest on the platform engenders. Above everything, this week, cultivate the mood! Be quite nonchalant in your feeling; though not indifferent. You are sure of yourself. You fear nothing because you know there is nothing to fear. You are radiantly happy, and you make that imaginary assembly happy. Each evening this week, feel in your heart that God is not only directing the words for you, but, so complete is your feeling of surrender into your own Divinity, that you feel and hear your Higher Self speaking. Begin with overwhelming confidence; but remember: humility, sincerity, and love.)

May you be radiantly hopeful as you commence:

"Your Hopes!"

"My Beloved, last week I spoke to you on your 'health' and your 'happiness' in what in Mentalphysics we know as 'Your Personal Problem' series. I hope that we then learned something together, for without health there is never complete happiness, and without happiness (which is the primordial state of Man because it is the primordial state of God), there can be no true health.

.

"As I commence, will you allow me to read to you the Beatitudes—you remember so well that immortal passage from the fifth chapter of St. Matthew . . .

"1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

"2. And he opened his mouth, and taught them, saying,

"3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"4. Blessed are they that mourn: for they shall be comforted.

"5. Blessed are the meek: for they shall inherit the earth.

"6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"7. Blessed are the merciful: for they shall obtain mercy.

"8. Blessed are the pure in heart: for they shall see God.

"9. Blessed are the peacemakers: for they shall be called the children of God.

"10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

.

"In that which I have just read to you, you can almost feel the traditional ideas that you learned from those words when you were children. But those words do not mean what we have always thought. 'Blessed are the meek . . .' Who wants to be meek? And so on. It does not seem to make sense, but it is one of the grandest allegories that I know.

"Let us, my Beloved, be as little children. When you see a little child, and you have eyes to see, the thing that strikes you most of all is its *Hope*! A little child falls down, scuffs its knee and completely upsets its world, it sheds tears . . . but look! . . . and it is all gone! *Hope* within the mind of a child certainly is eternal, and rises eternally.

"Let us be as little children, and with all that we have gone through during the last few awful years, *what have we left but Hope*? What is there in the world today but *Hope*? Has anybody even a plan? Certainly, no one has a guarantee; all that we have is *Hope*!

"My subject is one which is the basis of all psychology. The title is '*Your Hopes*,' the second in 'Your Personal Problem' series, in which I hope that we may all learn a little more as to how to stimulate our mastery of both mind and body, for *Hope* is the herald of all human action.

"In review, I may say that in these talks I have endeavored to unfold the structure of what is by Man believed to be the

'outer' universe, leading on gradually to what we are learning to be the 'inner' universe. We have, I believe, informed ourselves *how* we may *be*—how we may *live* fully what we actually *are*. Everyone in Mentalphysics has learned that Man is infinitely greater than he *seems* to be. We students have all experienced moments of unutterable hope—inspiration, optimism, anticipation, assurance, desire, faith, and upliftment—as to compel us to *know* (because we *feel*) that within us there is what I would call a 'spirit-man,' from which all hope eternally springs. *Hope*, of which this 'spirit-man' is the creator, is the choicest of our riches, for nothing so enlarges our courage and beckons us on to victory, absolute victory; whereas, without hope, we are already dead.

"I was sitting in my foxhole or my trench, and I thought of those at home and roundabout me every evidence that I could bring up into my mind was against my ever coming home. But I *hoped*! And then, I came.' . . . And so it is, without *Hope*, we are dead!

"We have seen this in our own life: We have seen this in the lives of nations. The pages of history are filled with this one profound truth which is so eminently simple."

Q. Yes, the pages of history are filled with hope! Today we hope that the United States, Britain and Russia will at last so organize and direct international conduct among the nations that our boys and girls may never have to go to war again. But is it not a vain hope?

A. "It is not my desire to say whether this is a vain hope or not. We all *hope* that the youth of our country will never again be compelled to take to arms to insure the possibility of peaceful living on this earth. It is true that little can be seen as a guarantee of Man's universal desire in this direction, yet I feel that the *hope* of mankind is universal. Without this *hope*, he would not—and could not—exert himself to manifest his desires.

"Hope is the first light in the mind of a little child; it is the last lingering light in the human heart . . . *take hope from a man, and you extinguish all light, and leave him in cheerless and impenetrable darkness*. And let us notice this—*hope*, as man's natural leader and inspirer, *always breaks loose from temporal imperishable things, from things to which Man has become accustomed, with inspiration towards things unseen and eternal in their nature*.

"MAN, INDEED, HAS NAUGHT IF HE HAS NO HOPE. HIS LIFE IS BASED ON HOPE. HIS WORLD IS HIS HOME OF HOPE, HIS TESTING GROUND. TO THE DEGREE THAT HE CLINGS TO HOPE, NO MATTER WHAT THE CIRCUMSTANCES, DOES HE PROVE HIMSELF TO BE DIVINE.

"In speaking on health and happiness, I remarked that happiness is the motivating substance of your life—happiness is the motivating substance of your life—*hope is the seed of your happiness*, as it is the herald of your faith and the main-spring of your action. This mystic 'spirit-man' of hope constantly envisions your future triumphs.

"Hope compels you to contemplate worthy objectives.

"Hope, moreover, creates within you all worthy endeavor, intrigues you to rise to your own evolutionary pinnacle of achievement, makes you an enthusiast and victor in your doing, and, above all, constantly recreates your energies.

"Hope does much more—*Hope magnetizes Wisdom*.

"Hope is the magnet that draws Wisdom to us. A man of faith always hopes, and always has cause for hope, for he knows the mutability and the unreliability of human affairs, and how slight a circumstance can change the whole course of events between success and failure.

"HOPE IS THE APPRENTICE'S FIRST TOOL IN LIFE'S GREAT WORKSHOP, AS IT IS THE GUARANTOR OF KNOWLEDGE WHICH LEADS MAN SWIFTLY INTO CONQUEST.

"IF THE HOPEFUL MAN BE WISE, HE GRAVITATES, NATURALLY, STRAIGHT TO THE HEART OF GOD.

"In an analysis of virtue, or an analysis of the net result of all that your life means, we have seen that JOY propels your action. It seems, for example, that in health, in happiness, we reach the zenith of living, which is true."

Q. *It is true that hope ever inspires us, but so few people act on their high inspirations. Why is that?*

A. "It depends upon the person, obviously. But all true perception is due to the fact that behind is HOPE, lovingly urging us on at all times. With every breath that we breathe, Hope is always urging us on, and telling us we can do better. Thus we recognize that *Hope* is the elder child of the Creative Spirit, the messenger of our imagination, ever ready to deliver Imagination's messages. And that is important to see, when we know that *Hope* stands constantly ready to deliver messages. Without the messages, you cannot depend upon your own Imagination. But with Hope delivering the messages to us, the delivery is assured. And that is simply all that Hope can do. Imagination is the link between what we, as individuals, seem to be, and God, the Eternal Creator and Mover and Quickener. Imagination gives us the pictures of our own vast possibilities—this is all that she can do and does do. She issues the blueprints of the Eternal Creator to us. *Reason* either endorses or cancels the blueprints, but she never does so, she never can do so, until *Hope* has come in to talk it over, or Hope has abandoned the enterprise."

Q. *What do you mean—"Hope has abandoned the enterprise"?*

A. "Well, you see your *Reason* may declare a certain picture of what Imagination has brought in to be impractical, impossible, and, as a consequence, we may be inclined peremptorily to discard the idea, but before we can do so *Hope must always have her say*, even if we be disinclined to listen. Hope never begrudges us her time. Have you ever noticed that! *Hope* also always brings Wisdom along as her counsellor. She waits upon us when we are still, argues with us and endeavors to teach us when we are weary, consoles us and gives us sympathy to inspire us, reviews the blueprints and assures us of our own power and the practicability of the adventure, and never leaves our presence unless we turn our back upon her or slam the door in her face. *And Hope is always regretful when she has to leave us.*

"IN A WORD, HOPE IS GOD'S UNIVERSAL SALES REPRESENTATIVE, SELLING US THE IMPERISHABLE GOODS OF THE ETERNAL SPIRIT AND ALL THAT SHE HAS TO SELL IS GOD'S WAY AND GOD'S WILL, OF WHICH WISDOM IS THE GREAT VICE-REGENT.

"So, it seems to me, my Beloved, we can together see that if all were to be taken from us, well might we pray that the Light of Hope be left behind, for through Hope's eternal beacon true knowledge of Life's Eternal Law would again glimmer into consciousness, beckoning us to enjoy again its pristine brilliance; and then, Hope makes a wise man grateful on his path to wisdom, for fear and worry and despair, gloom and ill-health and discord of the Spirit can never be Hope's companions.

"*And Hope, my Beloved, springs eternal. How grand that is. She is always accompanied by Light, these twain singing in harmony the sublime jubilate of human achievement,*

compelling a man to do his best, knowing, when he has done all that he can do, God must do the rest. Let us then in Mentalphysics take heed. If one heedeth not his HOPE, he resembles a man who returneth empty-handed from a land rich in precious gems; and this is a grievous failure. To dwell with HOPE and to remain in ignorance is to be like a man dying of thirst on the shore of a lake."

(Up to now you have given to your imaginary audience some rather "heavy" material. You should now change your manner a little. Let your audience feel that you are not necessarily down at their level, but that you come off your orator's pedestal. You assume a conversational attitude: you are conscious of a task already well done: you do not any longer orate—you speak, quietly, logically, with your heart rather than with your head. You feel more like one of your audience—you show that you desire truly to help them . . . you naturally assume that they are vitally interested . . . you are a success. In this spirit, continue:)

"Now, my Beloved, I wonder whether I have so far said much to you?

"I am sure that everyone of us, as we live our own individual lives, can find, in what I have just said to you, something that fits us. Our whole life is based on *hope*. When we go beyond our own individual lives, we can see, when we link our hope to *another's* hope, there is, instantaneously, a common boon to both of us. There is—my hope, your hope! We sit down and we talk about a thing. We may, sometimes, not necessarily be compelled to talk about the thing, but the thought I am trying to express is that your thought becomes my idea, and my idea, great and strong as it seemed to me to be, being confirmed by you, is *doubly strong*. Carry out that idea right through the human race and you can see that what you, as an individual, feel and believe and hope for and long for—that something which within you is transformed by the Spirit into a vision of such transcendental glory that you know that it is what the world is waiting for, is similarly true of every other living, thinking person. We thus see how all human ideas are strengthened by the universal force of Hope. Thus we can see that *Hope* is always a messenger. Hope is always a guide that leads us to those who can help us and whom we can help, to those whose minds think and work in the same way as our minds think and work.

"And then, some man comes along and he uncovers a truth to us, and he says, for example, 'There is unity in strength! There is unity in numbers!' Both he and I are stronger in our unity created by Hope.

"And so, we see, if we grasp this simplest thought about this virtue within us which we call our *hope*, that when a great number of people get together on a similar *hope*, then ninety-nine per cent of the achievement is accomplished."

Q. *Do you mean that my hope can direct me 'to the devil'—if you will excuse me for that expression—just exactly as rapidly as it can direct us to Heaven?*

A. "Why, yes! We can go to hell quite as quickly through the wrongly-directed force that comes from our hope as we can climb the legendary 'golden stairs to Heaven.' We look around the world today and, no matter how loose our thinking may be, no matter how much of an unthinking

optimist we may be, we can see that the whole human race is in a fearful mess. We *hope* that it is not in quite so much of a mess as it was a year or two or three or four or five years ago. But wherever we look, among all nations, no matter what their color, and no matter what continent they occupy, the *whole human race* faces an enormous problem. Now, there are great numbers of people, recognizing this problem, who feel within themselves this hope, this 'spirit-man,' rising to such a degree that they for themselves, can most easily see that all the troubles of humanity can disappear *if . . .* Man argues, and he reasons, and he says, 'It should not be beyond the realm of human possibility to put the whole activities of mankind everywhere into such an orderly condition that in his life, within his own home, on this earth, he should be able to have everything that it is possible for him to get.' And he will analyze and he will put Peace and Health and Success and Joy and Courage, and many other things, into the great pattern or tapestry of beauty and blessing that he sees within his own mind perfectly clearly that Man can attain to.

"You see this as a truth, as a possibility. Everyone of us here sees it clearly. I have no doubt that you could write a treatise upon this pattern, and you could so order your ideas that it would be, to you, absolutely categorical—it would be final. If the whole human race would do as 'you' say and as 'you' outline . . . then the whole of human life on this planet would be ordered and *in Light!* It would be your *hope* at work."

Q. *Hope springs eternal. Well, if, as you have said—or as I said—hope can direct me "to the devil" or "to Heaven," how am I to recognize the right hope?*

A. "I think we are getting perhaps off our track a little. In the heart of a man who feels that he is tuned to Life's eternal symphony of unfoldment, Hope not only springs eternal, but is the mother of his faith—brightest and most powerful when it rises from fear. 'Mighty Hopes,' wrote Longfellow, 'make us men'—always urging us on and telling us tomorrow will be better . . .

"AND HOPE, IN ITS BROADEST POWER, PROVES MAN IS DIVINE, FOR HOPE ALWAYS BREAKS LOOSE FROM THE TEMPORAL PERISHABLE THINGS WITH INSPIRATION TOWARDS THINGS UNSEEN AND ETERNAL IN THEIR NATURE. NO MATTER WHAT HIS HEIGHT OF THOUGHT AND ASPIRATION, MAN, AS I HAVE SAID, HAS NOTHING BUT HOPE . . . HIS LIFE IS BASED ON HOPE . . . AND HIS WORLD IS PROPERLY HIS PLACE OF HOPE, HIS TESTING GROUND. HOPE IS THE FIRST LIGHT IN THE MIND OF A LITTLE CHILD; IT IS THE LAST LINGERING LIGHT IN THE HUMAN HEART . . . WHEN IT IS EXTINGUISHED, THERE IS DARKNESS, CHEERLESS AND IMPENETRABLE.

"I am sure that you will go further with me and see quite clearly that you are individually (if you can for a moment isolate the idea in your mind as to see yourself as an individual) a part of the great eternal sum-totality of the Cosmos, the sum-totality of that which caused the Cosmos to be—the greatest word perhaps that we can think of being—'God.' You will agree with me, will you not, that we are a part of God? It will not, then, be very difficult for us further to agree together that we are all *hooked up*, if you like, that we are all contacted in a manner that each cell in our physical body is contacted with every other cell; in a manner that one electric light in your home is contacted with probably millions of other electric lights that are again each individually contacted with the great central power plant in your

city. You can see that when I am speaking, so far as the power of speaking is concerned, *it is not I who speak*. I am speaking by virtue of the fact that I am linked up with, contacted to the Word of Life, whatever your idea of the Word of Life may be.

"You can see that when I walk across this platform it is true that this single, differentiated unit that we call a person is walking across the platform; but you can also see that Man of himself is unable to walk across the platform. The person walks across the platform by virtue of the fact that whatever the power is, that is necessary to walk across the platform, is in this body, is contacted, as it seems, with Something outside. This 'Something' is apparently not complete, final, eternal in this body; because we can see that it would take only a very few degrees of heat to cause this body to literally be melted—though the 'Something' which causes it to be would not be changed or destroyed. It is the 'Something'—and men call it God—which causes Man to be what he is; and Man of himself can do nothing, and the more Man rests and feels in himself this 'Something' the better he can do what he does, and be better *what he is*. If you can see what I am driving at—and I believe you can—you may multiply that idea *ad infinitum*, and as you do so you will never err. If you see it, you can *use* it as a *key*, and you will never err in your search nor will your discovery ever be withheld from you."

Q. *I am sure we all agree with you in relation to Life—powerful, indivisible, unchangeable—universality everywhere. But where are you leading us in relation to HOPE?*

A. "Be patient! We are leading ourselves back only to our Hope. Having in mind this idea of universality, uninterruptedness, this completeness of Life Itself, it will not be difficult for us to imagine a great ocean. Let us imagine that we have a great circular ocean. Imagine a sphere so that you can turn it about like a ball. Now, in this sphere is *All That There Is*. You call it God? That's good! You don't like the word? That's good also. You have your own word, you have your own idea, and—you agree with me on the idea. On phraseology I shall not quarrel. Now, imagine in this sphere absolute tranquility, peace, repose, harmony, equilibrium. Imagine in this sphere, which is true, that there is not one pin point of vacuum or vacuity anywhere—that cannot be. Were there to be the slightest vacuum the substance, as we visualize it, being water, would flow and fill the gap.

"Now, you and I are in that sphere. That sphere would not be complete without you and me. We are of the substance of the sphere, we are not there as visitors or strangers. We are actually of the substance and that completeness, that wholeness, that universality of all within the sphere depends absolutely upon me as upon the greatest human being that ever trod this planet, who is also in the sphere; it depends upon you as much as upon any other living, breathing thing that you can comprehend. In other words, you and I are imbued with, are embodied in, have vouchsafed to us, *All That There Is*; we cannot have more."

Q. *If, then, there is not the slightest pin point of vacuum in this sphere, then how is there movement in every possible molecule within the sphere?*

A. "In answering your question, let me give you an illustration: I know a chemist who is a great authority on mercury. You know that when mercury, quick-silver, moves it rolls, doesn't it? You cannot pick it up. It is great fun trying to. You probably tried to play with a piece of quick-

silver when you were a child. It runs, it seems to have life, it seems to know exactly what you are going to think. You go over there and it is over here, you go there and it is somewhere else; you cannot pick it up. You know that mercury is that agent that miners use to capture their gold. You know how it is done. Every miner will tell you that he loses much more gold than he recovers. Why? Because some of that gold is so *infinitely fine*, you cannot see it. It is extremely difficult for it to coordinate itself with other gold, whereas free gold is easy to coordinate itself through the agency of mercury with other gold. But this is the *fine gold* you read about in the Bible. Wherever you go in Tibet, or not *wherever* you go, but wherever they want it, they have gold. You never see them mining, for they know how to capture this *extremely fine gold*. They have the secret of being able to capture that which the *chemist calls colloidal gold*. This chemist friend of mine says, 'Ding Le Mei, if only I could work out the way, the method, I could make gold *grow*.' And, my Beloved Noble of the Light, he is right. In his experimentation he has developed a certain solution that breaks, so to speak, what seems to be the surface of mercury. It gets right into the mercury so that the mercury has a thousand times more force of attraction.

"Well, we will leave him to his work. But if he can teach us, through his experimentation, how to *go more deeply into ourselves* and break down the crusts within ourselves of superstition, of negation, of all sorts of mental darkness and jealousies, and all the petty nonsensicalities of life, then indeed he will be able to do us some good because within *you* there is gold! The *light of you is pure gold*, the *pure gold* is the *light of you*.

"Now, let us get back. How does the *action* start within this sphere? How does the action start within mercury, quicksilver? Frankly, I don't know. I know that as a boy I used to get very angry at a piece of quicksilver when I used to try to capture it, but simply *couldn't* capture it. I think that in much the same way (if we use that as an illustration) we are able to see that in God's Universe, God's Life is *within everything*. I have no words—you must use your imagination to see that everything moves *within itself*."

Q. *Do you mean that everything moves within itself by virtue of God's Life within everything?*

A. "Yes—that is well expressed. I, and you, move within ourselves. Have you noticed that everything that you can think of, whether it be a jelly-fish or whether it be the sun, moves *within itself*? This 'Something' expresses its own life through what seems to be itself. This 'Something' expresses life, which you cannot see (on a three dimensional plane anyway), but this 'Something' expresses Its Life through substance. When I am speaking to you, you are probably not looking and saying 'What sort of clothes is he or she wearing?' or 'What is the color of his or her eyes?' When I am speaking to you, you are lost as I am lost, and we seem to break down, as the chemist breaks down the mercury, and we get further *into* ourselves. The further as individuals we get into each other, the more mutual correspondence we experience. Is that not so? You see, God's way is *to work within everything*.

"How does God begin to work within you, within me? I hear, I see . . . It *comes to me*, does it not? *What* comes to me? An idea comes to me, a thought comes to me, a sensation comes to me, a little piece of knowledge comes to me. It comes of itself! If 'I' am busy, it cannot come. If I am relaxed, peaceful, still, the more it is able to contact itself, for within me there is no effort of repulsion. How then does it begin? I get an idea, and my imagination—what I call 'my imagination' is fired. I get this idea, and before my mind comes a

picture. Where is the picture? It is *within me*. I know the picture because *I feel it*. And so the imagination causes me, to the degree that I am tuned to this 'Something,' to the degree that I am lost (that I may find), to the degree that I give (that I may receive), to the degree that I cease to be myself (that I may become something greater), to that degree my imagination holds the idea, and then I *feel it to be true*! And then what comes? Oh, in the household of the Spirit there is great activity going on, and all the agents of my mind ('in the Father's house are many mansions'), all the great regents of Universal Wisdom are very busy, and when imagination has given the idea, *Hope comes along*! Hope says, 'Come, we will do it together.' Immediately she has spoken to me, I find that *Courage* is hers too, and then *Courage* speaks, and then all the others come around, *Beauty*, *Power*, *Energy*, and *Inspiration* and *Aspiration* and all the glorious regents of the Universal Wisdom of Life.

"And, to the degree that I am able to be still, and concentrate my attention on what *Hope* is saying, I find that I am surrounded by a galaxy of the higher virtues of Life—there is *Energy*, and *Substance*, and *Peace*, and *Plenty*, and *Power*, and *Beauty*, and *Love*, and *Charity*, and *Mercy*, and *Glory*, and *Light*, all ushering me into the scintillating presence of Truth—Truth, than which there is naught greater.

"WHEN WE CONSIDER THIS INDOMITABLE POWER WITHIN ALL MEN THAT WE CALL HOPE, WE CAN SEE THAT, WITHOUT HOPE, WE ARE ALREADY DEAD, BUT WITH HOPE WE MAY RAISE OURSELVES TO THE HIGHEST HEIGHTS. WE MAY FLY ON THE WINGS OF THAT WHICH HOPE CREATES, THE WINGS OF FAITH. ON THE WINGS OF FAITH AT OUR HIGHER ALTITUDE OF THE ETERNAL SPIRIT, WE CAN LOOK DOWN AND SEE THE PICTURE WHICH HAS COME TO US OF THAT WHICH WE HAVE TO ACHIEVE WITH MUCH GREATER CLARITY. AND THEN WE FIND, LIKE BIRDS OF PARADISE RISING FROM THE EARTH, ALL THE GLORIOUS ATTRIBUTES OF AN AFFIRMATORY NATURE OF LIFE, COMING TO OUR ASSISTANCE. AND HOPE MAKES US DO GREATER THAN WE KNOW! HOPE MAKES US INFINITELY HIGHER THAN WE ARE! HOPE PROVES TO BE GOD'S MESSENGER OF WISDOM."

"As in water face answereth to face, so the heart of man to man."

One of the greatest joys of my life has been the experience of being "At-One" with my old Master in Tibet. On certain occasions I have felt his loving, guiding presence, and have been inspired to do greater than otherwise would have been the case.

As you and I continue on together, growing ever closer in the All-Embracing Love of the Wisdom of Life, may we, too, enjoy these intervals of "At-One-Ment." May you consistently carry out the practices set forth in these Lessons so that wherever you may be—at home, in the office, on the street—all that you think and do will coincide with the training that you are undergoing.

The Secret of Life is that we are always growing, always in the process of *becoming*. Mankind, in general, tries so hard to understand the material, to understand *the thing* alone; but I counsel you to an understanding of That which causes the thing to be; to devote yourself to meditation in the temple day and night; to understand the Spirit; then, in your spiritual knowledge you shall quicken the material. Man has but falteringly followed his knowledge, has brought himself almost into conquest of the material universe, but has not yet made himself the complete master.

Be ye the complete master—and be "At-One" with God!

Your Personal Practice for the Week

This will, I am sure, be a week of great joy for you . . . you will *enjoy* your practice. You and I know, as we look into our own hearts and minds, how incongruous as individuals we are. We know how "weak," hypocritical, dilatory we are. Other people are just the same. But the people whom you are now learning to address are filled with hopes and plans and intentions and aspirations as you are. As you grow to know yourself, so do you grow to know human beings.

Your life, however, is to be given to mankind. For you, there is no other way. People like us have to lay down our lives for our ideals. Even to gain Life for ourselves, we have

to lose our life to find it; and there is no other way—it is fundamentally and eternally true—inescapable—we cannot get away from it.

Therefore, feel this week that you are fulfilling your own ideals and answering continuously the urges of your own Higher Self. Our ideals are something like a great magnet, magnetizing God's Wisdom into our consciousness. You find hope constantly coming, so to speak, between God's Eternal Mind and the little "you."

In very few words Jesus gave us the message of hope . . . "*Greater things than these shall ye do!*"

On SUNDAY EVENING: (a) Commence your practice at exactly seven o'clock if possible; (b) Read your Lesson once only—very critically; (c) Rise, face a mirror, bow to your audience, and deliver your message, as it is written, in the best style and a feeling of mastery, seeing exactly how long it takes you.

(You will have been thinking much about your subject for this week. There is much "meat" in the Lesson, and you are to be careful every evening to mark passages which particularly appeal to you. Be of *good* courage this first evening. Be cautious, but confident. Be sure of your health.)

On MONDAY EVENING: (a) Repeat the exact procedure of Sunday, checking your time; (b) Then go through your Lesson and mark in pencil at the side passages which you consider worthy of being emphasized, or modified, or changed in any way.

Meditation: At least half an hour—on your own health and happiness.

(I emphasize once more the importance of your marking favorite passages. This whole Lesson was given extemporaneously by me—you are to test yourself this week to see if you can write a real treatise from an impromptu speech. During tomorrow, think much upon tomorrow evening's work.)

On TUESDAY EVENING: (a) Take your Lesson, and re-write any passages you feel you can improve upon, giving particular attention to those sections of your address which you marked last evening; (b) Re-arrange certain parts of your talk, according to your idea of sequence and importance. (Optional: Full procedure for Monday.)

(This is to be an evening of real work. Do not allow yourself to become indifferent. Take your Lesson and make it orderly—deal with it as if you are a college professor, writing a true treatise for your class. Make your own additions.)

On WEDNESDAY EVENING: (a) Follow procedure outlined for Monday, except that, if you have done any re-writing, you are sure that you have improved your talk. (b) Then, before a mirror, *without notes*, give your talk extemporaneously. (Optional: Full procedure for Monday evening.)

(Continue last evening's procedure in writing. This is to be your first evening of speaking without notes. Do not falter. Just have a good time with yourself. You will do well, though you may break your heart in feeling that you will never become a public speaker.)

On THURSDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(As you again talk extemporaneously, notice the improvement over last evening. Notice how one idea will persist, and become a favorite approach. Do not worry at all if you are "stumped" and cannot go on speaking for long at a time, without reference to your Lesson.)

On FRIDAY EVENING: (a) Take your talk on "Your Health," and extend it, writing a complete address as you would give it. Then read it *once* inaudibly, checking time taken and noting the speed of your speech.

(Your *own* address should now be ready and complete. It is not your Teacher's address. You have made so many changes and additions that it is *yours*. Be happy and grateful—then stand before a mirror and "deliver" it if you wish.)

On SATURDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(Spend an evening of thanksgiving—it has been a truly wonderful week for you, no matter how signally you may seem, to yourself, to have failed.)

Conclusion — Let Us Give Thanks!

Almighty and Eternal Father-Mother-God, we give thanks that our hearts are so uplifted and our minds are made crystallly clear in Thy Light, as upon our hearts we feel, this very instant, Thy Loving-Kindness towards us.

O Lord Our God, Thou Who art within us, Thou Who art us, Thou Who art alone, Thou than Whom there is naught else, we declare, using the words of our own hope, that in our day and generation, we, in receiving Thy scintillating ideas, may work Thy Will, but for Thy Glory . . . we merely giving thanks for each breath that we breathe that Thou dost vouchsafe unto us, which is Thine Own Enlightenment.

O Lord Our God, we pray Thee that we in Mentalphysics, here and throughout the world, may be used to bring to this earth Thy Moving Wisdom. And may we see that when we feel that Thy Moving Wisdom moves us, we may open our hearts to Love! May we love one another. May we, directed by Thy Love, feel that we are the least among Thy servants, and constantly give of ourselves to other people! May we worship Thee and bring Thy Light unto humanity!

Grant, O Heavenly Father, that the work of our hands, the thought of our minds, the inspiration of our hearts shall be continuous in glorious unity. Grant that we may consider ourselves as children that we may, knowing what discipline means, discipline ourselves. Not one of us can give expression to or even begin to compute Thy Wondrous Blessings unto us.

O Lord Our God, how manifest among us all is Thy Loving-Kindness in Its Unchanging Eternality.

We pray, O Father, for this place . . . that in this place, there shall arise worthy and holy men and women to go forth, in utter self-effacement, to take the choicest of our spiritual foods and offer food and drink to those who are spiritually hungry and thirsty.

Grant, O Heavenly Father, that all that we do may bear the impress of Thy Holy Approval. Grant, we pray Thee, at this particular time, that all that is necessary for us to begin the actual building of Thy Holy City shall come to our hands. Grant, O Lord Our God, that there shall be not one tittle of selfishness or self-importance, but that we all may vie, one with the other, to be the humblest of all Thy servants.

For all that we have, for all that we are, for all that we can hope and imagine and believe, for all that we can feel in the deepest depths of our souls, bring it all into manifestation, we pray Thee, in Thy Light. For all among us who are grateful we pray that that mystic quality of our Spirit may so engender us into self-sacrifice that from this instant we shall renew our zeal to do all that we can do, knowing that when truthfully we can make such a humble declaration, Thou, in Thy Might, must do the rest.

For ourselves, we know peace; we know Thy Heaven on earth; we know Thy Light in the darkness; we know all the beauty and glory of Thy Truth. Grant that every living, breathing human being may likewise learn, and may we all be inspired likewise to do Thy Holy Will.

For all that we are, for all that we have, we give Thee thanks, O Lord Our God!

WE GIVE THANKS WE GIVE THANKS WE GIVE THANKS

Peace be with you always!

Yours forever in The Bond,

Five letters

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Twenty-Five — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Six

"MEN FIGHT, TO LOSE THE BATTLE; AND THE THING THEY FOUGHT FOR COMES ABOUT IN SPITE OF THEIR DEFEAT. WHEN IT COMES IT TURNS OUT TO BE NOT WHAT THEY MEANT, AND OTHER MEN HAVE TO FIGHT FOR WHAT THEY MEANT UNDER ANOTHER NAME."—WILLIAM MORRIS.

Introduction

"The Light of the Wisdom of Life Itself, My Son, comes in three ways to us," he said. "The light of the senses, the light of the reason, and the light of the illumination of the Eternal Spirit within us. Thus do we come to read the Book:

"FIRST: AND FOREVER, THERE IS 'GOD,' beginningless, endless,—the True One, the Great One . . . Alone is God. All but God is changing day by day. God's Word said, 'We make Man in Our Own Image.'

"SECOND: THERE IS LOVE, the first quality. God is Love, and Love is everything. When we know Love, we know God through His Moving Spirit in us. Love finds out all ways, as thou hast discovered by thy journey here, and Love is the mother of Wisdom. Without Love, thy life is less than nothing; with Love pouring through thy heart, through right reactions, Life lacks nothing of the light of Wisdom. What the sun is to the earth, Love is to Man's moral nature. Riches take wings, comforts vanish, hope withers, courage falters, but Love stays forever . . . then riches are eternal, comforts overwhelm, hope rises—and we know that we are Life. But, My Son, Love—being of God—never reasons, but profoundly gives . . . the purity of its flame ennobles thy heart!

"THIRD: THERE IS LIGHT—God's Moving Life in thee. It is the symbol of Truth in thee . . . once kindled, it spreads till all within thee and without is luminous. 'Let there be Light.' Light is thine, as I've told thee, in thy senses; in thy reason; in thine illumined Spirit. Thus—God the Absolute; Love, the first quality of God; Light, God's expression in and through all Life, whose essentiality is Truth.

"FOURTH: THERE IS HOLY TRUTH—the essentiality of Life. Truth is established in God's established LAW. Truth

alone is the herald of all freedom—it is ever-present, impossible of besmirchment or change by any outward touch, as is the sunbeam. Truth never turns to rebuke falsehood of no matter what kind, for one is eternal and of God, the other temporal and of the darkness Man brings upon himself.

"FIFTH: THERE IS WISDOM—the silent director of the energy of The Law, abides ever and is found elsewhithen never than in Truth. Wisdom is Life's science—the science of all sciences, and the only science of itself. Happy the man that findeth Wisdom!

"SIXTH: THERE IS ENERGY—that which is universal and unchangeable, that is Life's only motivating principle. The universal energy of Life comes to thee in three ways—first, thou dost think; second, thou dost feel; third, thou dost act; these are the three redeemers of human life. Energy is never detached, and can never be separated, from Life, and as Life is self-manifesting and self-perpetuating, so Energy multiplies itself by using itself . . . just as the Light shines of itself.

"SEVENTH: THERE IS MANIFESTATION—which is the culmination of the works of God, visible and invisible. Manifestation in thy life and mine is Truth Made Visible . . . Heaven on earth . . . love made seeable . . . God seen in human form. Manifestation is that which enables thee to see, if thou hast eyes to see, the Truth of Truths—that Man is God in human form. Everything that exists is the seed of that which will be.

"These, My Son, are the seven eternal chapters of Great Life Itself. I leave thee now to read the Book. Rise in thy might . . . Thou wilt be here again tomorrow."

—From "Borderlands of Eternity," by Ding Le Mei.

The Fourth Rung—Lesson Twenty-Six

You had a grand subject in your last Lesson, but you have a still better subject in this Lesson Twenty-Six. Life is a Path. Man is constantly going along the Path, constantly making the ascent—what we should do is to enjoy the vista and register it entirely in our consciousness so that we should never again go below that high point.

This is one of *your* secrets as a teacher, but though it is simple to see, it is not so simple to achieve. *You*, in your life as a teacher, must always be at the summit. In your work as a teacher, you will find much that will tend continually to drag you down from the summit. As a teacher, you will have people come to you with many problems—you cannot now imagine how diverse the difficulties. You will find yourself with negation of every kind presented to you. But as for *you*, it will be essential that you remain at the summit—you dare not come down. Whatever the problem presented, there can be only one solution; that is a spiritual solution. As soon as you mingle with the public, you will, if you do not observe extreme care, discover how mundane is human life generally. People will impose upon you if you will let them. They will crucify you if you will let them.

Therefore, as a teacher you must *never* forsake your own ideals. Moreover, when you feel that your heart will break because of the inconsistency and sheer cruelty of human beings—and this will come—there is *nothing else* that can sustain your own peace of mind and heart other than your own spiritual strength.

When, however, you come to the point where your mind without interruption dwells upon Life from the essential spiritual point of view, no negation of any kind can disturb you, for then you will be ever watchful. Now, my Beloved, there is a sort of “trick” to this. Easy?—by no means! Difficult?—yes, but not too difficult. You will learn it, and, thanks be, you have already begun to learn. All will be well, so be happy constantly and give thanks always.

“Let Us Come Together . . . Together!”

Francis Bacon wrote: “Reading maketh a full man; conference a ready man; and writing an exact man.” The reason that you are being exhorted to read aloud (the first step in your progress toward becoming a public speaker) is that reading broadens your outlook. The reason you are to adopt at the present time a conversational manner with your imaginary audience is because conversations sharpen your power of debate. And the reason that you are to re-write as much as you wish of the material in these Lessons is because writing makes your thinking more exact.

Now, you have made up your mind to improve your manner of speaking both in public and in private. But do not think that orators are born overnight.

You should by now have begun to extend your vocabulary: that is simple.

You should by now have developed a certain natural manner that has brought you confidence in yourself.

You should now prayerfully realize what a wonderful asset your voice is—therefore, voice culture and enunciation are essential.

Therefore, this week, as you stand before your invisible audience, practice carefully the precise enunciation of syllables—do not clip the end sounds of words—practice emphasis and inflection, so that you bring out the full meaning of what you are saying.

Never hurry—if you stumble over a sentence, go back over the

sentence, and do not leave it until you have delivered it correctly and with the proper emphasis (mark it on your Lesson, so that next time you shall not stumble).

(Practice chanting as much as you can. Why? Because that will improve your voice immeasurably, relaxing your throat, improving your breathing, giving you resonance and proper depth of tone. You see, I want you to be a real orator when the proper time comes. You must develop a voice, not one that is thin and high-pitched and weak, but a voice rich and resounding, vibrant and resonant, which pleases and thrills your audience and that gives you a command over your audience in all circumstances.)

And then, finally, DEVELOP THE MOOD!

“Your Talents and Your Wealth”

This week your subject is outstandingly a *human* subject. It affects everyone. You must present it in a human, sympathetic manner. Love speaks through you. Get the *mood* of Love and Hope and Assurance as you speak. Begin with confidence, speak slowly and deliberately:

“We are still considering together ‘Your Personal Problem’ series. At our last meeting I spoke on ‘Your Hopes’—this evening we are to consider together ‘Your Talents and Your Wealth’. We can all see that we are leading ourselves from the consideration of great Cosmic Truths gradually down to the practical proposition that, without an intellectual understanding of the Universe as a whole, we cannot begin to understand what Man is and the part it is intended by the Almighty Creator that he shall play in the beautifully ordered scheme of things which will eventually reveal God’s Plan in all its beauty and glory.

“In speaking of ‘Your Talents,’ we should first, I think, define what we are talking about. I would define ‘*talent*’ as:

“A gift which we possess by our nature, which we reveal without knowing it; some power within us which is reflected unconsciously through us and by us.”

“Only according to your talents *can you do*, as (if you agree with my definition) your talents are your very essence. Therefore, bearing in mind the cardinal teaching of Mental-physics that ‘Man is God in human form,’ Man is God to the degree that he has developed his own natural talents. When you live in God’s Way to the very height of your talents, you have reached the highest point of your evolutionary development, and are on your way to absolute divinity. The world always awaits a man with superior talent, rather than the genius.

“*Talent* depends on faithful application and industry.

“*Talent* gives you a natural superiority far more agreeable than that which proceeds from riches, birth, fame or any external thing. And in the nature of every man there is concealed, as in the bottom of his mind, talents and abilities of which he is unaware. It may be ‘difficult’ for you to develop them, but when you do you acquire all that Life can offer to you, then your realization of this is bliss—your bliss being in exact degree to your knowledge of God and God’s

Way—put more simply, using your talents, knowing that you are GOD. What we call ‘difficulty’ is the parent of Talent, for in difficult things genius often gives birth to talents we had not previously dreamed of.

“‘YOUR TALENTS’ ARE DEVELOPED IN FREEDOM; THEY STULTIFY IN SLAVERY. WHAT HAS MADE AMERICA GREAT HAS ALONE BEEN THE RIGHT USE OF THE TALENTS OF HER SONS AND DAUGHTERS, AND THESE WILL MAKE HER GREATER STILL.”

Q. *You infer that Talent is the servant of Life itself much more than genius. Can you explain this further?*

A. “Yes. Talent is everybody’s servant. So is genius. But everyone has certain talents, whereas it is not true that everyone is a genius. *Talent* always patiently waits for your demand to action, so that one may say that a man’s talents call out his self-faith, which makes him recognize himself—naturally making him recognize God within him. When *Talent* is used, there naturally is *faith*. Faith springs from within, and faith alone *saves* a man—it causes God’s Wisdom to be made more clear and plain, and it saves him to the degree that he sees it. Read all the philosophers, read all the teachers, and you will find that, when all their advice to human beings has been sifted, what remains preeminently is ‘Man, Know Thyself!’ . . . which, of course, merely means ‘Man, develop Thy Talents!’

“It is self-evident that, while you and I are endowed with natural talents, which may differ almost entirely in one man from another, we each must *use* our talents to protect them. Else they atrophy. We can all see clearly that our talents are God’s Power and Life in us, and our very first duty is to exercise and develop those talents. Doing so, the first effect we see in our life is joy—we are happy because we feel that we are doing what we desire to do and should do. Intense satisfaction of both heart and mind follows. Gradually, as we learn that our whole life—all that we imagine, believe, think, feel, say and do—is God’s Life reflected in and through us, we feel that our talents are actually God’s attributes. Those who possess in highest degree the attributes of God do not, however, seek conspicuously to show them; indeed, it is the reverse.”

Q. *It is clear to me that one’s talent is God’s expression, but just as most human beings do not know much about God’s expression, so do few people know how to transfer their talents into*

wealth. But is it not true that one's talents, and their talents alone, represent one's true wealth?

A. "It is self-evident that talents and wealth are completely interrelated—one's wealth is the reflection of one's talents.

"Wealth has been greatly abused—mostly, I find, by those who have never been able to possess it—but, after all is said, WEALTH does much to order human life. It makes a man free, if he commands it, and does not allow it to command him; it makes a man poor if he devotes his wealth to selfish ambitions; it makes a man contented if, by right use, his wealth brings him wisdom. Wealth keeps a man contented if, free from craving for worldly possessions merely for wealth's sake, he uses his wealth to benefit his fellowman.

"It is no greater sin for a wealthy man to crave more wealth than it is for an enlightened man to apply himself to mere worldly sciences rather than seeking the chosen secret teaching of the Masters. For a religious devotee to be like a miser and hoard up riches, instead of dedicating them to the spreading of the Light of Wisdom, is a sin far greater, in my opinion, than that of the wealthy man who aspires selfishly to become more wealthy. The wealthy man who realizes that wealth is a fundamental reality of Life Itself sees himself as a custodian of Life's abundance, and grows in wisdom as he uses it aright, seeing it automatically multiplying. *One wise wealthy man is more precious than multitudes of vulgar, worldly-minded people.* There are instances where men of vast material wealth gain to themselves even a kingdom, but *no wealthy man can hold the kingdom without benevolence, no matter how great his wealth.* Great wealth without high principles eventually atrophies. To the wise man, wealth is the movement of his heart which embraces in benevolence his fellowmen, and, in the final analysis, *all wise men are wealthy, and the opportunity presented to the wealthy to be wise is greater than to the poor.*

"WHEN WEALTH IS RULED BY LOVE, ALL PEOPLE WHO CONTACT A WEALTHY MAN ARE AWARE OF HIS WEALTH, BECAUSE IT FLOWS TO THEM THROUGH LOVE'S WIDE CHANNEL AND CHEERS THEIR HEARTS, FOR THE WISE WEALTHY MAN, THOUGH SEEMING TO BE WRAPPED UP IN HIMSELF, SEES THAT HIS BENEVOLENCE IS UNIVERSAL.

"Bear in mind, however, that it does not follow that because a man is naturally endowed with many talents, and has much wealth, that he becomes a wise man. Many men, possessing to quite an intense degree a certain talent, act as fools. A man can act as a fool though being possessed consciously or unconsciously of great talents. You see, therefore, the difference between genius and talent. I would say that genius is like a spring; talent is like a cistern. Genius springs entirely beyond our own thought; talent is that which, faithfully and industriously used, leads on to genius. Wealth follows as night the day. A man of *talent*, if he be wise, recognizes this divine bestowal of some Power within him, which, when he uses it, reflects in his own life by itself—it orders his life; he thinks of nothing else; he constantly goes ahead, eyes in one direction, concentratedly following the one path of his talent. And when you see a man who, by daily habitude, lives in that lofty conception of consciousness, there you find a man certainly of great power, a man of deep and abiding joy, a man serene in heart, a man clear in his vision, a man humble in what he does . . . because industriously using our talents, we constantly surpass ourselves. We constantly do greater things than we have ever done."

Q. *I agree that most people grow into the consciousness that they are greater than they*

formerly believed themselves to be, but there are very few wealthy people in the world. Brains can be bought for ten cents on the dollar. Therefore, talent does not actually bring wealth.

A. "No; not necessarily. If a man, however, uses his talents aright, wealth is bound to come to him, though what is wealth to one man is not necessarily wealth to another. Let us talk a little about wealth as most people regard it—material wealth.

"We remember, of course, that in ancient times, all commerce was managed by way of barter. There was always a necessity, however, for a sort of common measure (which all nations are still discussing today) by which to estimate the values of commodities and services. The first inhabitants of the earth were almost all shepherds—they, therefore, made that common measure to consist of a portion of their flocks, and a commodity was said to be worth so many sheep, so many cattle, and so on. Then, as barter grew, there came bits of leather as the economic measure, which by their marks showed the number of beasts they were worth—exactly the same as the difference between pieces of paper today, one piece is worth a dollar, others are worth twenty, fifty, a hundred, and so on. These crude leather straps were really the first money and the origin of all coins.

"Julius Caesar was the first whose head was stamped upon money. The first money regularly minted, and properly so called, was in the time of Judas Maccabeus, who coined money of his own in Judea. And it took hundreds of years to find minted coins adopted and in use in all countries. ('Even in my time, before dollars were minted in the interior of China,' writes Ding Le Mei, 'I carried my own silver scales to weigh out sycee, silver—that metal for money in China, and it was not until 30 years or so ago that all provinces in China adopted minted coins.')

"So the history of even coined money is fascinatingly interesting, though extremely disputatious; naturally so, because ninety-nine people out of a hundred measure their wealth by their money. And let us never forget that, in a strictly outer sense, money will play an enormously important part in the federation of the world—for *when we accept money from a man we admit our faith in him.*

"Wealth has been greatly abused—mostly by those who have never been able to possess it—but, after all is said, WEALTH

"—does much to order human life;

"—makes a man free, if he commands it, and does not allow it to command him;

"—makes a man poor if he devotes his wealth to selfish ambitions;

"—makes a man contented if, by right use, his wealth brings him wisdom;

"—keeps a man contented if, free from craving for worldly possessions merely for wealth's sake, he uses his wealth to benefit his fellow man.

"But *wealth*, you see, is universal. The substances that we can touch, that we can see, no matter where they come from, they are *ours*. Now, we can see that."

Q. *Yes, but wealth is tragically misdistributed. One man can so easily make a fortune, and another, endeavoring always with all his might, does not . . . Why?*

A. "Well, that is true. Some men even do not wish to make money, yet cannot help doing so. Some men slide pre-

capitously to wealth. It is clear to me, and I hope it is clear to you, to see that men attain what they, with all their mind and heart, pursue. But what is wealth—there is a very fine difference between *doing* and *having*.

"Wherever we look in the Universe, we see that we have no control over rewards . . . that is God's business! We are schooled, we are taught, we feel it inherently within us as being right (when we are awakened), to do *what we have to do* and, as we grow in wisdom and as, through experience, we grow in the proficiency of doing, we automatically desire to do better and better that which we do. It seems to me that the wise man is he who accepts the *doing* as the reward. But commonly today (and it is always the same after great human upheavals anywhere in the world), we find so many people unthinkingly obsessed with the idea of *having*! 'I must have so much as wages!' 'Yes,' says the employer, 'and what will you *do* for it?' 'That is quite another matter; I must *have* so much!' Though it does not always seem to be so, all of us receive more for what we do than we should receive; moreover, we receive also for what we do *not* do—for it is done for us!

"Now, you see, we are speaking of our *Talents* . . . our *Talents*! They are the sacred reward in themselves! Shall I debase them? Do I desire and do I sink so low as to merely sell my *Talents*? No! I am the divine worker who is 'building God's cathedral'; the other fellow is the man who is merely 'chipping stones'!

"So, you see, our *Talents*, when we allow our minds to rest in this way upon them, cannot but become the emerging Divinity within us. That is the Divine part of our Life . . . the Divine part of Life Itself which we unconsciously build into our Life! With genius, that is quite another matter! We find prodigies—musical prodigies and others at five or six or ten years of age—who do not know how they are prodigies, but they are geniuses. Give me a man, however, who will say, 'This is the path that I have to tread. I realize that I am the only one who can tread it! Give to me, O Lord, all that is entailed and I, in Thee, will do my part.' Then, he grows through the use and the development of his *Talents* to be a master, whereas the genius merely waits (he has to wait!) for some spiritual inspiration to cause him to do something. I am not decrying genius because I am not one, but to *use our Talents* is the very glory of a man. 'Well, yes, it is all very fine for you to talk, but I have no talents!' No, if you talk like that they will wither and atrophy and surely you will not have any talents, as you can see! In the heart of every human being, however, there is the desire to out-press, to express, to bring out, to allow to come into manifestation something that he knows is within himself. He does not know, perhaps, what it is, but by the use, the right use, of his imagination, his mind, his heart, and constantly kneeling before the Eternal Wisdom of Life in gratitude, then his *Talents reveal themselves unto him*."

Q. I see; in the right use of his Talents, his achievements are assured! In the right use of his Talents, his Wealth is assured! Is that not so?

A. "That is well expressed! And it is true. You see, our wealth is actually anchored in our thought. All that you have is *credit*, all that exists between you and me is *faith*. If you have no faith in me, you wouldn't dream of doing any business with me; nor would I with you.

"But back behind is *what we think*—and that determines all. Therefore, is there anything, anybody, any force, any phase of Life's action whatever, that can rob you of your *wealth*? You are as *wealthy as you think*!

"'Oh, that is fine, then I am a millionaire!' No, you may make yourself a lunatic if you go only thus far—I don't mean that, but as you *think* and *feel* and *act*, so you become. If you think in two by fours, you will never live in a house or home but a two by four affair. But have you ever noticed—you must have noticed it on countless occasions—that when you begin to think more courageously, why, *it happens*; as people say, it 'happens.' Well, how does it happen? It happens exactly along the line of natural wealth. Nature, God, never makes a mistake. The Laws are absolute. When you *think* you are wealthy—you cannot measure it unless it be esoterically within yourself—but when you think that you are wealthy (this is an extremely important and profound statement that I am making) . . . when you *think that you are wealthy, when that thought comes centrally in your mind and you hold it there, and you let nothing disturb it, it becomes anchored as a center; well, then, from that center to the exact degree of the force that you believe it, everything in the Universe is set magnetically into motion*.

"Now I know you have read this in books on psychology and so on, but *our thought is foundationally, primarily, and completely functionally the force that we use when we create our wealth, when we acknowledge our wealth, when we magnetize our wealth, when we realize our wealth*.

"Seek, and as you seek you find—what? You can only find your talents! You can only find things which you can *best* do."

(By this time you have fully "warmed up" to your subject. Control your VOICE: see that you speak in deep resonant tones. Control your BREATHING: see that you do not break a sentence with a breath. Watch your PAUSES: remember that your pauses add amazingly to the dramatic effect of your speech. ACT as if you are a real practiced, capable orator. You are not "talking down" to your audience; you are uplifting your listeners to your own very high vibration. Then, WATCH WHAT YOU FEEL, so that on any future occasion you will be able to bring that feeling and mood back at a moment's notice.)

"My Beloved, our *Talents* are resident within us. It is just exactly the same as you may say that your blood is within your veins. Our *Talents*—perhaps I had better say the divine power to develop our talents—are within us! If you have ever seen a child born who had difficulty in breathing, you know what the obstetrician does. But, when the child begins to breathe, how relieved is the mother! Now, in exactly the same way, our *Talents* are within us! Our *Talents* are our life! Our *Talents* are our very essence! We must develop them! The very beauty, however, of the justice and the balance and the mercy and the unspeakable wisdom of Life Itself is that we always know what our *Talents* are! I do not know how I know what my *Talents* are, and you do not know perhaps how you know what your *Talents* are, but, you see, we go along and we like 'this' and we do not like 'that,' we return to that which we like and we develop naturally that which we like. Never work at anything that you do not like! That is true failure! But something that has come through all the long path of our previous lives is resident within us, is established

within us! It has been crucibilized and remains within us. It is a part of us! It is our very Being! We know, when we are using our *Talents*, whether we are happy in the work that we are using our *Talents* for. Gradually, through experience and the *doing* of the thing, we come to see that that is what we like to do. Thus, we develop our *Talents*!

"Speaking on this subject, Ding Le Mei once said that he heard a young fellow say, 'I would not do anything but drive a truck!' Driving a truck would 'drive me crazy,' Ding Le Mei said, 'I would probably ruin the truck and injure myself . . . I do not know!'

"He also told the story of another boy who, in his opinion, should be in college. He had what it takes. But, no, he wanted to be on a farm! He wanted to be cutting corn and hauling hay! But, you see, my Beloved, we find that what we do brings us into that which we should do and, if we do what we *should do* . . . (now, what am I saying? I am speaking in a deeper sense than the words convey) . . . if we do what we *should*—and that means that all the experience and the Wisdom and the cumulative Love and Light of Life Itself is showing us what we should do—well, if we do what we should do, we are happy, are we not? You remember that when your *health* is established, your *happiness* is also established; then, when we are doing what we should do, why, we love the work. 'I can become the greatest writer that ever lived!' 'I can become the greatest musician that ever lived!' 'I can become the greatest singer that ever lived!' Why not? When a man knows, through the right use of his *Talents*, that he has arrived at the knowledge of doing in Life what he should do, then the battle is won."

Q. But how can one definitely know when he is doing what he SHOULD do? How many men and women, however, are 'square pegs in round holes'?

A. "I cannot tell you how, but when you are doing what you should do, you will, I assure you, know it with all your heart. It is a tragedy how many people are, as you remark, 'square pegs in round holes,' but I hope we shall see the comedy of it all later! I am sure that human conditions throughout the world will get better, as people say. But, at the present time, it seems that the great majority of people are doing something that they do not like to do—as they believe, Life forces them to do it.

"I do not wish to get into a political discussion or to hurt anybody's feelings, but looking out on industry today, it seems to me that many men, though they may not say it in words, are saying to themselves, 'I want as much as I can get, but I want to give as little as possible!' Now, just think what fools they are! How can they in that way develop their *Talents*? Very definitely and wantonly, in my opinion, they refuse to allow the Divinity of themselves to become expressed! I would hire myself out to anybody for nothing, no pay at all, if I were absolutely sure that were the thing that I should do! Do you think that by doing the thing I *should* do that God, Who knows all, is going to allow me to go uncompensated? Why, nonsense! If I did the thing that I should do, that would be the first time in my life that I would make a *true fortune*!

"So, you see, my Beloved, the importance of people like ourselves understanding what Life is all about. The importance of seeing *where* we are . . . not merely taking a job. Never take a job! Make a job! Be in dominion! Use your *Talents*!

"I feel, however, that I can do no better than to quote from

an address on this deep subject given by our Teacher, Ding Le Mei:

"'I will say something to you people who would employ me. I will never work for any man! Never! I only worked a short time in my life for any person, and I will never work for another man! Why? Excuse me for talking about myself, but why? Because I have always felt from little boyhood that I Am What I Am! I do not know what I am, but I am trying to find out! Other people may call me a hypocrite, a liar, a thief, a vagabond . . . I do not know *what* I am, but I *Am* What I Am, and I can only know what I *am* by what I *do*! It is necessary for us as individuals to *do* so that we come to know *what we are*; and then, when we come to know what we are, others looking upon us, seeing our works, not merely listening to our words, will know what sort of people we are! If they are awakened they see God in us, for, in rightly using what seem to be 'our' talents, we use this talent of God within us.

"'Everyone of us has a mind, as we say, that is stored with the power of a thousand minds. That power that is resident within you and me is infinitely above anything that we can even imagine. Have you ever 'been in a pinch'? Have you ever been 'broke' and had to 'raise the wind' quickly? I have! Why, instantaneously, I found, in a situation like that, that I could do a *million* things to earn a dollar! The other fellow simply gives up and never tries! But our *Talents* are the divinity, the nature, the quality, the substance of God. We therefore see the wisdom of being on the alert never to do that which would be the wrong thing, but always to do in every way possible that which we know to be the right thing. Then, what follows? Could you be 'broke'? Never! How could you be 'broke'?

"'I am reminded of two boys whom I knew many years ago. One was an accountant . . . and he was a most capable accountant! He was a Scotsman—a good, affable, red-headed Scotsman, and his beautiful speech used to roll out over his tongue like music. He was very clever. These two boys arrived at a certain place together. They had come, as we say, to make their fortunes. This redheaded lad saved every cent that he could save and he came to the other boy one day and said, 'I have my first thousand dollars.' And I have to admit to you that I was not that boy, but I was the boy to whom he spoke! I said, 'A thousand dollars!' That was a lot of money in those days. Here was I . . . I had a horse; I had 'this' and 'that'; I was having a pretty good time; but I did not have a thousand dollars! Well, time passed. I could not help it, but I could not earn money as he could and in a few years he made a million dollars. Pretty soon afterward, however, he died! I have never made a million dollars, but I am still here, you see. Looking back over my own life—and I invite you to do the same thing as you listen to me—my life has been wonderful. I do not know what I should have done if it had not been for human beings. I would probably have gone straight to the Devil (wherever that is!), if it had not been for human beings just coming in the nick of time and saving me. Human beings have given me of their substance, of their love, of their wisdom, far, far beyond what I shall ever deserve.'

"It is self-evident that, my Beloved Noble of the Light, while you and I are endowed with natural talents, which may differ almost entirely in one man from another, we each must use our talents to protect them. Else they atrophy.

"WE CAN ALL SEE CLEARLY THAT OUR TALENTS ARE GOD'S POWER AND LIFE IN US, AND OUR VERY FIRST DUTY IS TO EXERCISE AND DEVELOP THOSE TALENTS. DOING SO, THE

FIRST EFFECT WE SEE IN OUR LIFE IS JOY—WE ARE HAPPY BECAUSE WE FEEL THAT WE ARE DOING WHAT WE DESIRE TO DO AND SHOULD DO. INTENSE SATISFACTION OF BOTH HEART AND MIND FOLLOWS. GRADUALLY, AS WE LEARN THAT OUR WHOLE LIFE—ALL THAT WE IMAGINE, BELIEVE, THINK, FEEL, SAY AND DO—IS GOD'S LIFE REFLECTED IN AND THROUGH US, WE FEEL THAT OUR TALENTS ARE ACTUALLY GOD'S ATTRIBUTES. THOSE WHO POSSESS IN HIGHEST DEGREE THE ATTRIBUTES OF GOD DO NOT, HOWEVER, SEEK CONSPICUOUSLY TO SHOW THEM; INDEED, IT IS THE REVERSE.

"That is why the human race is benefitted most by inconspicuous men much more than by the vainglorious, who wish to blazon abroad how clever they are. An Oriental saying

puts it: '*The great man abides in what is solid, and eschews what is flimsy: dwells with the fruit, not with the flower.*' Hence it is that the true man of true talent is ever humble and unselfish: he regards his talents as a gift from and in God. He devotes his work to the benefit of other less evolved human beings.

"Hence great men become orphans and homeless brothers, and in considering themselves mean and humble are ever acknowledged in dignity and reverence by highly evolved mortals, but they are always rewarded by Heaven. The true expression of our talents shows forth our measure of Divinity—there is no other yardstick. Happy is he who learns his freedom in Life to express that which becomes his own!"

Your Personal Practice for the Week

How patient you must be right at this present juncture of your study. I cannot over-emphasize the need of your *developing patience*.

As you know, I have impressed upon you the fact that you are now training yourself to be a public speaker. That is true. But you are a very long way from mastery in speech relating to Mentalphysics. Ahead of you there is a very beautiful highway, winding through all kinds of differing scenery in the countryside, but it is essential that The Journey be completed by you—and by you alone. At the present time, you are training yourself to become a master of purity of speech. You clearly recognize, of course, the need for a complete mastery of English expression, and you are willing to subject yourself to a systematic program that clearly indicates weaknesses and errors, and a way to correct these defects. Now this requires patience. It cannot be done overnight. Even when you feel that you are a master of English expression it does not necessarily mean that you are either a perfect speaker in public or one who has the power of expressing his ideas in perfectly written English. You have to combine these two.

Therefore, I say—again and again and again—Be Patient!

On SUNDAY EVENING: (a) Commence your practice at exactly seven o'clock if possible; (b) Read your Lesson once only—very critically; (c) Rise, face a mirror, bow to your audience, and deliver your message, as it is written, in the best style and a feeling of mastery, seeing exactly how long it takes you. (This week your attention is to be centered upon purity and mastery in your speaking. You are "all personality" these days! Do all that you can to advance your skill in the use of words. Make a list of any words you are in doubt about. Live in a world of words.)

On MONDAY EVENING: (a) Repeat the exact procedure of Sunday, checking your time; (b) Then go through your Lesson and mark in pencil at the side passages which you consider worthy of being emphasized, or modified, or changed in any way.

Meditation: At least half an hour—on your own talents and your own wealth. (As you carry out your practice this evening, make comparisons with last Monday. Also are you more workmanlike in re-writing any passages and rearranging certain parts? Do you feel that you know exactly *how* to do this, and are quite at home with your subjects? Analyze yourself to see if you have any fear in these matters.)

Your language expresses your thinking. Your language and your thinking are linked in an unbreakable bond. Your language and your thinking emerge in an indivisible partnership. Therefore, patiently pursue your way each week feeling that you are nearer to your goal as a master of both the spoken and written word.

You must remember, however, that, at the *present* time, all you are doing in these Lessons is to learn the art of dramatic reading. Thus you acquire expert control of your voice so that you are able to express many individual tones, inflections and reflections. You are learning the creative process in oral reading. By this time you should understand the different appeals—such as the intellectual appeal, the emotional appeal, the sensory appeal, the aesthetic appeal, and the spiritual appeal. I merely mention these things so that you will realize how vitally important it is for you to practice with great carefulness and enthusiasm what you are now being taught. Do not, I pray of you, think that by merely reading your Lessons that you will learn what they hold for you; only in following out in the letter and the spirit the instructions as set forth herein will you become the master.

On TUESDAY EVENING: (a) Take your Lesson, and re-write any passages you feel you can improve upon, giving particular attention to those sections of your address which you marked last evening; (b) Rearrange certain parts of your talk, according to your idea of sequence and importance. (Optional: Full procedure for Monday.)

(If you feel in the least fearful, dispel the idea from your mind, and feel confident that you know completely all that you are advised to do. Proceed in a forthright manner with what you do, and if there is any fear in your mind that you will not succeed, *practice success* tomorrow! Every moment of the day, declare to yourself, "All power is mine! I am success! I am success! I am success!")

On WEDNESDAY EVENING: (a) Follow procedure outlined for Monday, except that, if you have done any re-writing, you are sure that you have improved your talk. (b) Then, before a mirror, without notes, give your talk extemporaneously. (Optional: Full procedure for Monday evening.)

(This is an important evening's work. In speaking, be sure that you do not refer to your notes, and if you stumble,

feeling that you do not remember, carry on with the expression of the ideas in your own language. Be humorous about it—do not be at all serious with yourself! You may surpass yourself if you forget the language in your Lesson, and substitute your own.)

On THURSDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(No matter how ill or well you succeeded last evening, carry on in perfect confidence this evening. You are improving. You are making progress as a speaker! Do not worry—work!)

On FRIDAY EVENING: (a) Take your talk on "Your Talents and Your Wealth," and extend it, writing a complete address as you would give it. Then read it once inaudibly, checking time taken and noting the speed of your speech.

(See small-type paragraph under last Friday's instruction.)

On SATURDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(Be happy tonight! "I am being shown the way! The doors of my mind are now open that I may see the way!")

Conclusion—The Oldest Rule of Conduct

I have the feeling, my Beloved Noble of the Light, that this Lesson Twenty-Six will be more than usually inspiring to you. Your TALENTS are beyond all power of ordinary computation. To understand and *use* your talents means that you are the master of the Golden Rule.

Down through the ages, from the earliest records left by mankind, whether chiseled in hieroglyphics on the tombs of Egypt or lettered on the skins of goats in the temples of ancient India—down to those later days when the gentle Nazarene taught and ministered in Judea—has been transmitted to us from the lips of sages of every age and clime the supreme maxim of human conduct—the Golden Rule. Few, even among Christians, realize the antiquity and universality of this immortal precept. True, it has been variously phrased, and some for good reasons will prefer one version to another, but through all of them runs a golden thread of divine inspiration.

In the Egyptian *Book of the Dead* it was written, "He sought for others the good he desired for himself. Let him pass on."

The sacred scriptures of the Hindus declared: "The true rule of life is to guard and do by the things of others as one would by his own."

The Chinese version is: "What you would not wish done to yourself, do not do unto others."

And the Persian: "Do as you would be done by."

"Do not that to a neighbor which you would take ill from him," advised the wise men of Greece.

"The law imprinted on the hearts of all men," said the Romans, "is to love the members of society as themselves."

Gautama Buddha taught that "One should seek for others the happiness one desires for one's self."

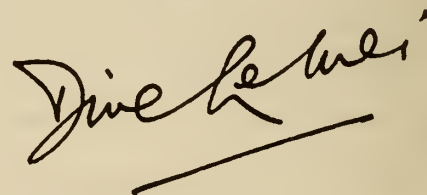
And Mohammed said: "Let none of you treat his brother in a way he himself would dislike to be treated."

While the saying of Jesus is surely familiar to all students: "All things whatsoever ye would that men should do to you, do ye even so to them."

This is how you live—and God's blessing is upon thee.

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Twenty-Six — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung

Lesson Twenty-Seven

"HAVE PATIENCE, CANDIDATE, AS ONE WHO FEARS NO FAILURE, COURTS NO SUCCESS. FIX THY SOUL'S GAZE UPON THE STAR WHOSE RAY THOU ART, THE FLAMING STAR THAT SHINES WITHIN THE LIGHTLESS DEPTHS OF EVER-BEING, THE BOUNDLESS FIELDS OF THE UNKNOWN."

Introduction

I daresay that by this time you are aware that others speak occasionally to you about Mentalphysics. Do not speak to them, however, unless you have something convincing to say. I append these paragraphs, which you should read frequently—they are condensations of our Nine Positives:

(a) *I AM WHOLE*—In a state of relaxation, with the mind crystally clear, think of the word "Whole." Into the mind there will come doubtless a sensation of roundness—you will think outwards from the mind, so to speak, and the more you concentrate the more you will sense this ever-enlarging roundness. *FEEL this sensation of roundness and wholeness—lose yourself* within it, so that thought, as thought, ceases, and you *FEEL YOURSELF IN THIS BLISSFUL STATE OF WHOLENESS*.

(b) *I AM PERFECT*—When you are thinking of the word "Perfect" the sensation in the mind is different from that when you are thinking of "Whole." Notice the difference in your meditation. Whatever the *FEELING* that contemplation of the word brings, *register* the feeling, so that you will be able to bring back the *FEELING* at any time that you so desire.

(c) *I AM STRONG*—You will get my meaning a little more clearly by illustration: When this writer was in the Far East, as a geographer, with illness and accidents and disease dogging his footsteps all the time, he once found himself so ill that he could not get back his strength. My old Master told me to wait and watch what came into the mind when thinking of "STRENGTH." So I sat and meditated, and soon there came a movement at the left side of my head, in what seemed to be the left side of the arena of my mind; then I saw movement—I watched—then this picture: Down the hill I saw a movement in the long jungle grass—the moon high overhead—then the movement came nearer—then from out the long pampas grass I saw an ELEPHANT come along, with a man riding on his head; then the elephant (which is after these many years MY elephant, because I can bring him back into my mind any time) passed in front of my mind over into the positive side (the right side), and began piling teak wood, as I have seen it done in Burmah and India many

times. Thus I derived my idea of STRENGTH . . . Get your own symbol.

(d) *I AM POWERFUL*—The same thing here. Feel what power is, and then wait for the symbol to enter the mind which you can use at any time thereafter. My own symbol of "POWER" is Niagara. It came to me immediately I saw Niagara for the first time.

(e) *I AM LOVING*—Think of love, of its changelessness, of its essence in whatever form it may be presented to your mind. See whether you understand what "The Love of God" truly means.

(f) *I AM HARMONIOUS*—Think of Harmony, Rhythm, Balance, Equilibrium, POISE—of the whole Universe. Think of it in the *Order* of the Universe. But you must not let it rest only in the MIND—it must pass out of the mind into the FEELINGS, and the FEELING must be so deeply registered that it is yours to do whatever you like with at any time.

(g) *I AM RICH*—Think of the unfailing SUPPLY of the Universe. You ARE rich, but if in this meditation it does not come to you as clearly and as positively as you would like you may be advised to write to The Institute for a Lesson which is devoted entirely to the ever-present question of Supply.

(h) *I AM YOUNG*—Imagine that the body is wholly liquid, as if it is in a liquid state from head to foot. Imagine that thousands of innumerable streams of living light are flowing DOWNWARD, so clearly can you see them—*because you are so still*—that you FEEL this stream of light flowing all down through you, not missing one cell in the body.

(i) *I AM HAPPY*—If we understand the INNER meaning, the HIDDEN meaning of these words, there is nothing else to learn. Imagine that you are looking UPWARD to the top of the head, as if you are concentrating, and so forcing your own thoughts up through the top of your head. Then, thoroughly relax the mind, as you have the body, and imagine that every cell in the body is being charged with JOY, which is the vital fluid that propels the forces of the very Universe.

The Fourth Rung: Lesson Twenty-Seven

This week concludes the series of lectures in the present Rung of the Ladder which you have been learning. If you were a singer, it would be incumbent upon you to learn a complete repertoire of songs and oratorios, so that, in the future, no matter where or what you were called upon to sing (in as many languages as possible), you would never be at a loss. This is precisely what you, as a student preparing yourself for preceptorship, are doing now. I hope that you are so perfectly familiar with the lectures you have studied that, even now, so early in your training, you feel that you would be able to deliver any one of these lectures to an interested audience at any time.

So far you have had presented to you a good working knowledge of the whole of Mentalphysics. As a *student*, you are by now well grounded in its aims and purposes, and to some extent, I hope far greater than you realize, you are the master of its secrets, laws, practices and principles.

At this present time in your progress, you are doing two things: first, extending your knowledge essentially as a student; second, preparing yourself so that, in public or in private, that knowledge shall flow out from you to others. Never forget this. As a student, your education is not by any means completed; as a Preceptor, you have not yet actually begun. You, therefore, owe two duties to yourself. The more proficient you make yourself as a student, the easier will your self-appointed task become when you emerge as a Preceptor.

Of course, that time is not yet; but it is not too far ahead for you not to enjoy its anticipation right now. When I was a boy I was apprenticed for seven years to printing and kindred trades. I remember, as a tiny little fellow of 13, it seemed an eternity to look forward to. To me, it seemed that those years would never end. I felt that I was, in a way, condemned to slavery—forever! But when I began to mix among and talk with the older apprentices, I found that there was only one thought in their minds, and that was the anticipation of the day when they would be “out of their time” as indentured apprentices. Gradually I became inspired

with the same thought. In my mind I divided up this eternity of seven years into one-year periods (I was, however, indentured to my trade for six years instead of seven, because I was an orphan), and it was astounding how, being definitely interested in learning, these years slipped by. The same with you. However, it will not require seven years! The length of time it will take for you to become a full-fledged Preceptor will depend upon you, upon the assiduity and perseverance with which you pursue your studies. What is required of you *now* is the pursuit, with all your heart and mind, of what you are now engaged upon—the *Ding Le Mei Preceptor Course No. 1*.

You must live with it—you must live it. Certainly you must study, remembering, as Cicero said, there are more men ennobled by study than by nature. The beauty about the study of Mentalphysics is that it is capable of delighting us the more we apply it. As your Teacher, having great hopes for you when you become a Preceptor, I know this initial teaching course, well studied, practiced and well digested, will nourish your understanding, give you courage, make you kind and compassionate, and so inspire your soul that you will develop that spirit of human cooperation thereby more than in any other way.

You are a particularly blessed person. If you devote your time to study, you will avoid all the things that are irksome to this life. You will never become a burden to yourself. This study will inspire you to strive, while improving your talents, to enrich your whole Life's capital as a man. And, evaluating this study merely as literary study, you will increasingly discover that what may first be an exercise will later become an entertainment. Whether you become a public Preceptor or not, this study will adorn your character in prosperity, and comfort you, and become a refuge to you in adversity; you will discover that you have acquired an intimate who will accompany you at all times into a fairyland of the Spirit. And, above all, immeasurable joy will come as you achieve mastery of your own living and a deepening knowledge of God in you.

"Let Us Come Together . . . Together!"

(Just as, last week, your subject was one that appeals to all people—principally, perhaps, from an economic angle—so this week you have a subject which no thinking person should ignore. It is the deepest philosophical subject that you could choose. Therefore, approach it in a deeply reverent attitude. Be particularly careful of your delivery—true, deep, melodious tones; create an atmosphere of spirituality; when you pause, do so with masterful deliberation . . . no indecisiveness or wavering; you are in perfect control of yourself; you know exactly what you want to say and how to say it—and your hearers have every confidence in you.)

And now you commence: remember—confidence, simplicity, humility and LOVE:

"Your Life in God — God's Life in You"

"My Beloved, we reach this evening the climax of "Your Personal Problem" series. The title of my subject is 'Your Life in God' . . . (and better still) 'God's Life in You.' Shall we endeavor to so acknowledge this truth within our hearts as to know that it is categorically true? That would, of course, presuppose that we are not in a building—we are in each other's hearts . . . presuppose that we are not on earth—we are in Heaven . . . presuppose that we are not individuals—we are completely permeated with Divine Love which, in our hearts, *through our feeling*, causes us to know that we are in Heaven, that *God is in us, that we are in God.*

"My Beloved, may I read to you those immortal words from the Thirteenth Chapter of First Corinthians? Let us enjoy this passage together.

1. Though I *speak* with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.
5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9. For we know in part, and we prophesy in part.
10. *But when that which is perfect is come, then that which is in part shall be done away.*
11. *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.*
12. For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known.
13. And so abideth faith, hope, charity, these three; but the greatest of these is charity.

"My Beloved, I feel very humble, I feel meek, as I am about to talk to you. I say that I feel meek, because there was a time in my life when I did not know what we know today—that Man Is God—and there was a time in your life, perhaps, when you did not know what we know and what we are going to endeavor to exemplify, one toward the other, forevermore. When we know the Truth, we become free, but, as we grow into the Truth, our growing knowledge of Man being God so exalts us in humility that it simply will not allow us to disturb the Law of God's Eternal Silence within us. And so, today, it does not matter what 'I' say! I hope that we shall be able to draw nigh, one to the other . . . one into the other . . . so that we shall be able to see that the problems of the whole world are not upon human shoulders at all. The troubles of 'my' life are not 'mine'—you share

them! And as you may drop a tiny pebble into the exact center of a crystal pool, so you are sure that the graduating wavelets, going out from the center to the circumference, will cause all troubles and cares and perplexities to pass away. So, let us be as little children. Let us feel that we have no troubles at all. Eliminate the word from our vocabulary and cut it from our dictionary! Let it never enter our vocabulary! **WE ARE GOD!**

"Today, we are to speak together on '*Your Life in God—God's Life in You.*' As I previously remarked, we come to the climax of this '*Personal Problem*' series, which we have been considering together.

"We may at once admit that this subject is, and ever has been, Life's greatest secret.

"Breaking away from elementary anthropomorphic ideas, it is not at all difficult for reasonably-minded people to see that *Man lives in God*, that Man's life is in *God's Life*, that Man cannot live apart from God, and so on, because, to the thinker, the fact is self-evident that *there is nothing but God*. But to tell the average person that he has no life of his own—no thought of his own—that his thought is the pulsation of Universal Consciousness to the degree of his own understanding and growth, that what appears to be HIS OWN life is entirely a misnomer and a fallacy—that '*his own*' life is undeniably and unchangeably GOD'S LIFE, would be to invite that person's scorn. He would regard you immediately as either a heretic or a fool."

Q. I agree with you. How can I convince a man that he is God? A man may admit that he understands that his life is in God; it is quite a different conception to him that God's Life is in him.

A. "Of course, God's Life in Man is the final secret! God's Life in Man is the final secret. God is *silent*. He who has passed all the shibboleths of Life's forms and phenomena knows that *What Is* (God) is *what he himself is*. Even when we reach the intellectual eminence of knowing that ALL IS GOD, the next step is a hard one. The next step is the emancipation of *my* self in the complete consciousness of God and God Alone. That is the secret of secrets—to discountenance my '*own*' self and to realize that I . . . my life, my thought, my energy, my action, my being . . . am actually GOD. To the wise man, this self-knowledge is God-knowledge. He sees himself as the Light by which he grows into his true God-being—not the knowledge by which he increases his information and his intellectual riches; it is not scientific or psychological or philosophic or ethical or aesthetic or worldly and practical knowledge. These forms of knowledge undoubtedly help him to grow, but only in what I would call the *becoming* or the *unfolding*, not at all the *being* . . . the BEING is established, rooted, eternal.

"Our being is God's Reality and God's Life Within Us.

"Man seldom thinks of what he has; always of what he lacks—he knows no gratitude.

"This sense of being something we are not, and of not being what we are, naturally gives a man insufficient self-confidence in a sphere where he has little power, and he is rarely ready, therefore, to make a great venture . . . he will, on the one hand, not even learn how to use the little power that he has, and, on the other, in a sphere in which he would at least be able to achieve something, there is a lamentable absence of effort. Watch the man, however, who finally comes to the glorious knowledge that *his life is in God*—that '*I and my Father are One*' (and the same thing)—and you witness the most wonderful transformation possible on this earth. There is nothing greater than that . . . *Man realizing that he is God in human form, and knowing that the power he has and uses is actually the power of God.*

"HE COMES TO SEE THAT WHAT APPEARS TO BE HIS LIFE, HIS RESPONSIBILITIES, HIS BURDENS, HIS TROUBLES, AND SO FORTH, ARE ACTUALLY THE WORK OF GOD AND THE WISDOM AND THE LAW OF GOD UNFOLDING IN HIS LIFE—GOD EXPRESSING THROUGH HIM; AND, AT THE SAME TIME, HE LEARNS FROM EXPERIENCE OF DOING THAT, NO MATTER WHAT HE HIMSELF MAY CONCEIVE IN HIS OWN MIND AND DESIRE TO DO, IT IS POSSIBLE TO HIM, BECAUSE HE CAN AT ONCE CALL UPON GOD, SO TO SPEAK, WITHIN HIM, AND ALLOW GOD, WHICH HAS BEEN SPEAKING TO HIM THROUGH HIS IMAGINATION, IN HIS EVERMOVING WISDOM, TO DO EVERYTHING THROUGH MAN AS THE DIVINE AGENT."

Q. How rare in the world is this man. How very rare! For in spite of humanity's painful progress toward freedom and democracy, the world today is rapidly moving back into social slavery.

A. "Yes, it does seem that way. Whole nations are submitting themselves to dictatorships and autocratic governments. Great populations are giving up their intellectual, economic and moral freedom. The state is becoming supreme, and even religion and the churches are made instruments of the state when they are not actually destroyed.

"Such slavery does not just happen—it is the result of Man's fear to recognize that his life is in God, and that he himself as an individual is a part of God's full quality and nature.

"UNTIL MAN COMES TO KNOW THIS, AND LIVE IN THE TRUTH, NOT TO COME TO KNOW IT INTELLECTUALLY, BUT TO LIVE IT—UNTIL HE COMES TO LIVE GOD'S LIFE IN THE TRUTH, HE WILL, OF COURSE, NEVER BE ABLE TO GET AWAY FROM HIS OWN BONDAGE. UNTIL THEN HE IS NO LONGER A FREE BEING, BUT A COG IN A HEARTLESS MACHINE THAT HE HAS MADE—AND WHICH FINALLY EXISTS ONLY IN HIS OWN MIND.

"Remember that! No government can make you free. It is we who should make our government free! Do you see that? When we become free, the world is free! Trust not to politicians, presidents, parties! I do not care whether you are

a Democrat or a Republican or anything else! You . . . you alone . . . are the author of your freedom. You are free!

"You have but to recognize your freedom, and you live in the freedom of God!"

"My Beloved, in the search for Truth, and you again will have your own idea of what Truth is, there is much that is immaterial. We live in what is called the scientific age, and it is a wonderful age. Every age has been a wonderful age to those who have lived at that time. Now, presupposing as I do that every one of us here is not only willing but anxious to get to know how to make our lives abundantly rich, how to have more abundant lives, I am to assume, as I do, that we are looking for something that we have either not found at all or found only partially—or we feel we have met it—or we have experimented with it—or we have used it, and we are learning now the way to rest in it. We are different kinds of human beings all in different places along The Path, but all of us are waiting for the Golden Age; we are believing in and hope to achieve Heaven on earth; we are all on the path to the Elysian fields; we are on our way from earth to Heaven, and so on, according to our belief and according to our religious trend. But, as you look into your life and I look into my life, and we are honest, we see that we make mistakes when we do not intend to make mistakes. We see that we do not do that which we fully, completely, with our whole hearts believe that we *can* do and *intend* to do."

Q. Everyone must admit this, but WHY is this so?

A. "Why is this so? Is it not simply and finally because Man has not discovered that GOD is in him, that Man is merely the agent moving, thinking, feeling, doing on this earth what GOD desires to do?"

"Once he discovers this Truth, he finds that his life is a reflection of what God actually is, and that is *All*. He finds that he is a reflection of That . . . of God. He does not have to struggle for It. It shines of Itself. It reflects Itself. And that, my Beloved, I have found to be amazingly important for me to recognize. I do not have to struggle! It is final! It is established, rooted. And I AM IT! It shines of Itself, through me, for me, in me, as the sun shines of itself."

Q. How, then, can Man find out that he is God?

A. "First, be patient! What a world this will be when Man finds out that he is God! Think of it! There is nothing that can take the place of that!"

"The philosopher declares that God Himself is ever telling forth this sublime Truth to Man. But *how*? How is God telling forth this story to Man?"

"Well, suppose that *you* were this Great Voice, the Voice of God, the Voice of Wisdom, the Voice of the Logos.

"Suppose that you were elected by the Higher Ones to be

the Great Voice on this earth to give forth the message to Man that 'Man Is God in Human Form'. What would *you* do?—what would you say? Would you write a book? What would you say? Could you put it into words? Could you? You could not! Could you *say* it? If you could not put it into words, obviously you could not say it. Well, then, what? What do the Higher Ones today do? They do *what God does*. God is Silent. The Light and Life of God moves *of Itself*. God's essence is shown *of Itself*. If ever *you* try to show what you are, what God is within you, you fail. But many people think they are 'somebody'! They think they know 'something'! But we are only *watchers*! Because God will show that that is God's business, and God's spontaneity is absolute. It will always *show Itself*. If *you* try, even knowing that you are God—to *show* that you are—you will fail.

"Now, do you see that, my Beloved? God has no need to show off. God has no need to make explanations. God has no need, by logic, or reason, or any of the lower forms of Man's capacity in God, to demonstrate Itself. God simply IS, silent, everlasting, eternal. If *you* were elected to be that Voice, all that you could do would be to be simple as Truth Itself is simple—your voice, too, would be the Voice of the Silence and your message would be heard in your *doing* of God's Will."

Q. This is, of course, a subject that goes beyond our ordinary intellect. To "do God's will"—how do we know?

A. "Yes, my Beloved, this is an amazingly beautiful subject. Let us not be in the slightest degree disturbed or perturbed. I am speaking, it is true, and you are, as we say, listening. But have you not noticed that at certain moments you have been disinclined to any movement? You were divinely, serenely, bent to a peculiar fluidic feeling within yourself, which, when you *surrendered* to it, was absolute bliss. My Beloved, carry that thought on, right through the whole of your life. Do you not see that it is only when we clear our minds and consciousness of what the Chinese call the 'ten thousand things' of life . . . your home, your car, your wife, your children, your 'millions of things' that you have to look after, and so on . . . it is only when we are able and do, by great good fortune, experience this complete surrender to It that our mind becomes so entirely emancipated that we realize within our feeling *Something* quite beyond description? You cannot tell me what it is; I cannot tell you what it is.

"The great probability is that the nearest that any of us can get to it is when we look upon what we may say is the 'beloved.' I look upon my 'beloved' and, well, what is there? . . . 'I love you!' If I say to my 'beloved,' 'I love you,' there is no spontaneous argument about it! I do not have to hustle and add a lot of footnotes to what I have said to prove that I love my 'beloved'! I simply know. And the more I know, the more I am completely undone! My 'beloved'! . . . my full devotion! . . . my adoration! And then, do you think that the 'beloved' has to read a book to understand? If, as

we say, the love is returned, there is no necessity for explanation. Have you ever noticed that if you try to give an explanation, or to enter into any verbal expression, that you make a most unholy mess of it? *Love needs no talk!* Indeed, love has no talk! And, in the manner that Man understands talk, God has no talk! *We only know to the degree that we feel!*

"That, to students of Mentalphysics, is the very simplest statement to make, but if all metaphysicians and quasi-metaphysicians were to truly and fully understand those simple words, that which is called metaphysics would be simply transmogrified overnight into the full essence of what Man would come to know as the Only Living God! There are so many people who, because they read a book or because they hear some other fellow talk, think, 'Well, now, I am a metaphysician! I can make my 'demonstration'!

"Now, what is 'your' demonstration?

"'Well, Ding Le Mei, I had a stomach-ache, and instantaneously, I thought, 'I do not have a stomach-ache' and, similarly instantaneously, I did not have a stomach-ache! That is my 'demonstration'!"

"Well, you see, those are the words and thoughts and feelings of a little child. When we come to the translucence of the simple Truth of *being* . . . God's Being . . . Universal Being . . . All That There Is Everywhere . . . then we see that *What Is, We are!* God is *all*: we are God in the form in which we are now.

"As I speak to you, I see this Truth so completely clearly in my mind that I wonder why I am not a 'better man.' Seeing it so clearly, indisputably, inexorably unchangeable, I wonder why, claiming to be able to see it, my life is not more productive of what I think and feel and do . . . why it is not more productive of the complete reflection of God? *Why* is it? I would rather say these things about myself than have you say them about me, but, you see, we are all *on our way*—learning, watching, practicing, *becoming God!* Man has lost his birthright. Man began, being a fool led by other fools, to imagine that he of himself was something, could do something, could become something separate and apart from What Is! Now, you see, that is what we have to get back to. To go about blatantly braying like 'asses in the wilderness' that we are God would be simply to mark us as fools. But, *to rest in the Lord, and wait patiently, and watch continually, and dare to break through the veil of our own darkness, is our right!*

"I SAY TO YOU THAT NO ONE, AT ANY TIME, ANYWHERE, HAS TRUTHFULLY, TO THE DEGREE THAT HE KNOWS TRUTH, ENTERED INTO THE SILENCE OF HIS OWN SPIRIT, BUT WHAT HE HAS BEEN ENRICHED, BUT WHAT HE HAS GROWN GREATER, BUT WHAT HIS BEING HAS BEEN MORE PURIFIED!"

Q. *Life is a great paradox to me. I find myself in a maze when I think of my TRUE being. I agree, yet I cannot continue to feel it as you expound it.*

A. "Of course, we are facing many paradoxes.

"Things . . . THINGS are never what they seem to be. We can look at anything and can imagine through two distinct channels. We imagine that we can see a flower. I can see merely a flower, and know it is very beautiful. Why is it beautiful? Well, it is beautiful because That Which enables me to see it, which is in my mind, is Itself beautiful. If That Which is in me were not beautiful, I should not see the beauty of that flower.

"That is one way of looking at that flower.

"The other way of looking at that flower is to say, 'I see God! I see the infinitude of God's Wisdom . . . God's Substance . . . God's Energy . . . God's Life . . . in that flower! I can go, in an instant in my mind, back through that stem . . . to the bulb, to the earth, to what we might call all the chemical constituents of the earth in which it grew. I can see the effect that rain has upon the earth. I can see the effect of what we call sunshine upon the earth. I can see all kinds and conditions of things or ideas in a moment through that simple flower! I can see the whole chemical economy of this earth, the planet third in order from the sun. I can go further. I understand a little better Mercury and Venus, which are nearer to the sun. I understand the principles of astronomy—I see the earth in all its motion and eternal principle rotating on its axis once in twenty-four hours. I see the earth revolving about the sun, following the sun in its travels at an estimated annual rate of 150 million miles.' It is true that all I see is this simple flower, growing upon the surface of the earth, composed of only a few chemical substances. But it leads me on to see animals feeding upon the plants of this earth—and animals are but chemical compounds wrought in nature's laboratory by that mysterious process called Life. I understand more clearly how the plant takes in oxygen from the air and carbonic acid gas through the breathing pores of its leaves. I see, indeed, the whole chemistry of God's Love—and, back behind, *I see God in His Great Will and Way!*

"Now, my Beloved, *that is all that Life is!*

"*God's Life is in us!* How grand, how unspeakable it is to know that *We Are That!* 'Oh, well, good day, I am That!' Oh, no! Not at all! When you recognize that *You Are That*, then you begin, and you *become* what you *do*—in ennobling humility, in perfect peace of the Spirit.

"We see a man. I do not know what his trade is, but we will say that he is a printer—he is a carpenter—he is a painter—he is anything. There was a time when he was not a printer or a carpenter or a painter, or even a banker (a lot of them are not bankers even yet!), but, you see, we *become* what we do. We are constantly in a state of *becoming—what?* . . . all that we can become . . . God! We cannot *become* anything else. Do you think that, if I am a painter, I can become more like God if I just 'work for my living'? 'Oh, I am not interested. I get so much an hour!' Do you think, my Beloved, that a man can become God in that spirit? We have to *do* with all our hearts, with all our minds, with all our souls, everything that we feel that we should do, by

virtue of the fact that we have picked up that idea from God—not from the foreman, not from the superintendent, necessarily so, but from God. Then all is well, for God, through us, doeth all *things* well!

"Now, the first thing we must develop, it seems to me, is the *recognition*, within our own heart (not our mind—your mind will lead you astray many times) of God within us! I know some fools right around here who think that they have great minds, yet, wishing to be wealthy, do not have a couple of nickels to rub together! It does not work—our 'intellect' is merely a guide. We have to *recognize* and *feel* in our heart that *We Are God!* That is the only place that we can know that *We Are God!* You can sit down and write many books about Man being God, and may, at the conclusion of the writing of the books, know no more about God than a cow does about a holiday! Friends, first recognize in your heart that You Are God; and then, *feel* that You Are God. 'Well, I am going away tomorrow and I wonder whether I shall have a flat tire!' That is how a lot of people think continually. They are going on a journey, but they do not

know whether or not they are going to reach their destination! They are filled with fear and darkness!

"But you, my Beloved, are the ruler of your life. *You* are the ruler to the extent that you are the *vice-regent of God*, and upon the Throne of God within you, *you* sit and reign, and none other has, can, or ever will! *You* are God! For others to know that You Are God, it is necessary for you to do what is called the Will of God. Do not feel too pious about it—I am not a very pious man myself, but I do desire to do the Will of God, and who is more 'practical' than God? People like us should be downright ashamed of ourselves, because there are sufficient people like ourselves in the world—who think and know and feel as we do—to transform this world! But we do not do it! Why? 'Fear not,' said Jesus the Christ. But we are full of fear! Even in our own lives, in our own homes, in our own offices, and round-about with our most intimate friends, we do not express very much of God.

"How to do it? Well, Mentalphysics teaches us: we each must learn the way."

Your Personal Practice for the Week

On SUNDAY EVENING: (a) Commence your practice at exactly seven o'clock if possible; (b) Read your Lesson once only—very critically; (c) Rise, face a mirror, bow to your audience, and deliver your message, as it is written, in the best style and with a feeling of mastery, seeing exactly how long it takes you. (This week your attention is to be centered upon purity and mastery in your speaking. You are "all personality" these days! Do all that you can to advance your skill in the use of words. Make a list of any words you are in doubt about. Live in a world of words.)

On MONDAY EVENING: (a) Repeat the exact procedure of Monday, checking your time; (b) Then go through your Lesson and mark in pencil at the side passages which you consider worthy of being emphasized, or modified, or changed in any way.

Meditation: At least half an hour—on your own talents and your own wealth. (As you carry out your practice this evening, make comparisons with last Monday. Also are you more workmanlike in re-writing any passages and re-arranging certain parts? Do you feel that you know exactly *how* to do this, and are quite at home with your subjects? Analyze yourself to see if you have any fear in these matters.)

On TUESDAY EVENING: (a) Take your Lesson, and re-write any passages you feel you can improve upon, giving particular attention to those sections of your address which you marked last evening; (b) Re-arrange certain parts of your talk, according to your idea of sequence and importance. (Optional: Full procedure for Monday.)

(If you feel in the least fearful, dispel the idea from your mind, and feel confident that you know completely all that you are advised to do. Proceed in a forthright manner with what you do, and if there is any fear in your mind that you will not succeed, *practice success* tomorrow! Every moment

of the day, declare to yourself, "All power is mine! I am success! I am success! I am success!")

On WEDNESDAY EVENING: (a) Follow procedure outlined for Monday, except that, if you have done any re-writing, you are sure that you have improved your talk. (b) Then, before a mirror, without notes, give your talk extemporaneously. (Optional: Full procedure for Monday evening.)

(This is an important evening's work. In speaking, be sure that you do not refer to your notes, and if you stumble, feeling that you do not remember, carry on with the expression of the ideas in your own language. Be humorous about it—do not be at all serious with yourself! You may surpass yourself if you forget the language in your Lesson, and substitute your own.)

On THURSDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(No matter how ill or well you succeeded last evening, carry on in perfect confidence this evening. You are improving. You are making progress as a speaker! Do not worry—work!)

On FRIDAY EVENING: (a) Take your talk on "Your Life in God—God's Life in You," and extend it, writing a complete address as you would give it. Then read it once inaudibly, checking time taken and noting the speed of your speech. (See small-type paragraph under last Friday's instruction.)

On SATURDAY EVENING: Follow procedure of last evening. (Optional: Full procedure for Monday evening.)

(Be happy tonight! "I am being shown the way! The doors of my mind are now open that I may see the way!")

Conclusion—To Thine Own Self Be True!

My Beloved, I feel very near to you as I conclude this Lesson. I do not know that I have anything more to say to you, for what appears in this present Lesson is profound indeed. Therefore, I say to you again what I said to you at the end of your Twenty-Fifth Lesson in the Initiative Group Course, which today seems so far away:

"I confess that my hands tremble as I set out to inquire of the student who has come thus far whether he or she can truthfully assert that they are making progress. For twenty-four weeks—if you have been faithful—you have been traveling a road you did not know before. You should be on the road to Spiritual Consciousness, and a gleam of light of the Eternal Illumination should be yours. But I know how hard this Path is to tread, for to travel along this Path of Attainment one has to discard many of the old ideas, old friends often, old and sometimes well-beloved negations of life—for on this Journey we must not be overladen with worthless impedimenta.

"And what should the student by this time feel—he who is earnest? *HE HAS BUT STARTED—WHAT SHOULD BE HIS IMPRESSIONS, HIS FEELING, HIS REALIZATION?*

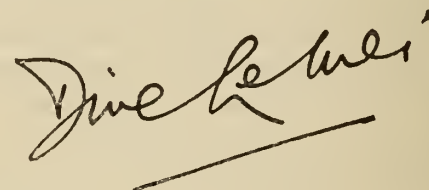
"First, you should be conscious of having entered into some unknown land. The scene will scarcely be recognized, though the prospect is fully pleasing. There are no familiar landmarks. You realize that there is a great distance between yourself and your friends whom you have left at the foot of the hill. They regard you perhaps as having started out to lose yourself, and they may perhaps frantically wave their arms to warn you. But you have a new-found courage, you have entered into the true Spiritual Consciousness, and as you have gained the knowledge and felt the Truth of '*Whatever the Creator is I am*' you have been taken

possession of by a fierce joy. YOU MAY FEEL THAT, *WHATEVER HAPPENS, 'I WILL PRESS ON'—EVEN DEATH ITSELF, WHICH WE NOW KNOW DOES NOT EXIST, CANNOT TURN ME BACK FROM THE MARK OF MY HIGH CALLING.*

"If you have this feeling, give thanks. Create more and more courage within your own mind. Trust the Spirit within—which YOU ARE. The light of the Spirit is always a safe guide, but very few of us have the confidence and trust which will allow us wholly to be guided by it. Though the object of the early teaching of Mentalphysics is to teach primarily Health, Rejuvenation, Success and the Art of Living, the student who has entered the Spiritual Consciousness will find that everywhere, every day, he will find his 'Magnet' drawing to him those things and those people which will lead him on higher and higher up the spiral Path of Light.

—"Know, O Disciple, that those who have passed through the Silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the Disciple will always find his Master."

Yours in The Bond forevermore,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Twenty-Seven — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fourth Rung
Lesson Twenty-Eight

ROUSE THYSELF! DO NOT BE IDLE! FOLLOW THE LAW OF VIRTUE! THE VIRTUOUS REST IN BLISS IN THIS LIFE AND IN THE NEXT.

COME, LOOK AT THIS WORLD, GLITTERING LIKE A ROYAL CHARIOT; THE FOOLISH ARE IMMERSSED IN IT, BUT THE WISE DO NOT TOUCH IT.

ROUSE THYSELF BY THYSELF, EXAMINE THYSELF BY THYSELF; THUS SELF-PROTECTED AND ATTENTIVE WILT THOU LIVE HAPPILY.

Introduction

Do you remember the first time that you were introduced to the great Healing Breath of Mentalphysics in your Commentary No. Twelve? Before you commence this Lesson, turn back to that Commentary and read over again what at that first reading must have thrilled you as it has thousands of others.

There is an "outer" meaning to this Breath, but there is a distinctly more beautiful "inner" meaning—we are on our way to understand this "inner" meaning. When mere thinking has ceased, we become *all feeling*. THEN we are able to do whatever we wish to do—and I mean these very words. When we feel that we ARE truly the Creator in human form, what else is there to learn? Ponder well the Affirmation of this Breath:

"THE CREATOR IS WITHIN ME . . . looking out on the Universe through my eyes"—seeing what I look at.
I see no evil.

"THE CREATOR IS WITHIN ME . . . listening to the sounds of the Universe through my ears"—hearing what I am listening to; I listen, I wait, I am still . . . listening to the Voice Within. *I hear no evil.*

"THE CREATOR IS WITHIN ME . . . thinking the thought of the Universe through my mind."—I am so perfectly tuned to the Divine Mind which flows never-ceasingly

through me that no thought is upon anything other than Good (God).

"THE CREATOR IS WITHIN ME . . . issuing the sounds of the Universe through my throat."—I am so perfectly tuned to the music of the spheres, I know that what I say I become, that *I speak no evil.*

"THE CREATOR IS WITHIN ME . . . doing the work of the Universe through my hands."—All that I do is unto The Law; I am freed from selfishness in every form; I have learned the way to give . . . I have learned how to feel after Him with my hands.

"THE CREATOR IS WITHIN ME . . . EXPRESSING ITSELF through ME."—All that I do and say and think and feel and know is from and by the Creator within me . . . my whole life is the Creator expressing through me.

"WHATEVER THE CREATOR IS, I AM . . . I AM PERFECT AS HE, AS IT, THAT WHICH I KNOW, THAT WHICH I *FEEL* WITHIN ME IS PERFECT . . . I AM PERFECT MIND IN A PERFECT BODY . . . I AM THAT I AM."

Think on the beauty of this dynamic Affirmation as you enter upon the practice of this Lesson.

The Fourth Rung—Lesson Twenty-Eight

This is your fourth Lesson in the Laboratory Technique in Mentalphysics (Project No. 4). The three previous Lessons have been No. 7, No. 14 and No. 21. Further Lessons in our definite technique will occur in Lessons No. 35, No. 42 and No. 47.

I am, of course, to assume that you have worked diligently in this Laboratory Technique, and that you feel that you not only understand it, but that you are ready actually to practice what it reveals to you. Also remember that I may call upon you unexpectedly for a report—so be ready! Read over right now my introductory remarks in Lesson 21.

Laboratory Technique in Mentalphysics Project No. 4

Purpose of This Report

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT AND SEND IT TO ME WHEN I REQUEST IT.

In previous Lessons dealing with the Laboratory Technique in Mentalphysics, I have repeatedly told you that you must be prepared for *any* kind of problem. As an illustration, I may say that only last evening, before Class, I saw three people—the first had a problem regarding her occupation; had had trouble with pickets; did not know what to do; asked for advice. “Take this matter into meditation,” I told her. “Meditate for three evenings in succession and expect that on the fourth morning, immediately upon awakening, your answer will come. It may be that you have ‘run your race’ at this particular job and something better for you will undoubtedly reveal itself.” She went away completely happy.

Another person came and spoke of her mother, who had been ill for some time. She told me that two weeks ago, in absolute faith, she placed her mother in the Circle of the Secret Twelve—“And you know, Ding Le Mei, the result was good from the very start, and yesterday mother was able to get up and engage in her usual household duties. I am so grateful. I myself meditated for several evenings, and I am sure that I have learned something now—mother will never be ill again.” Two weeks previously, I had spoken to this lady about her mother, and, evidently, what I *said* to her then so filled her with inspiration that the effect upon her mother was inevitably beneficial.

The other person who came to me reported a great improvement in her general health, and went on rather excitedly to tell me how very wonderful Mentalphysics had become to her. Her financial condition had improved, her health had improved, and a rather incorrigible daughter had completely changed, according to her, so that the household generally was much happier. She was very grateful.

These are typical of the little things that will come into your life when you become a Preceptor. Human beings are all children, and what a Preceptor has to avoid is to treat their simple problems with indifference. All our problems, large or small, are very real.

HELP OTHERS—TAKE A DELIGHT IN DOING SO
BUT DO NOT LET THEM KNOW ABOUT IT!

- (a) *Turn back to Lesson Twenty-One, and read from the top of Page Three to the end of my introductory remarks.*
- (b) *Turn back to Page Seven of Lesson Twenty-Three, and read again carefully and thoughtfully the italic passage from the Dhammapada.*
- (c) *Spend a few minutes in deep meditation. You have the feeling that you are being used for the bringing of many people into the Light. You feel that this is true, and you are very happy in that knowledge. Let this be your simple meditation:*

"I AM BEING SHOWN THE WAY . . . THE DOORS OF MY MIND
ARE NOW OPEN THAT I MAY SEE THE WAY."

.

Another Confidential Word To You!

In your Lesson Twenty-One, parts of which I have indicated you should read before beginning this Lesson, it is clear to you that I hold you in the very highest regard.

I look to you, and others like you, who will take from me what I consider to be Life's greatest possible gift.

I look to you with full confidence to become an outstanding person, one of whom Mentalphysics can rightly be proud, and who all through life will regard Mentalphysics as the highest and holiest gift that I, as your Teacher, can bestow upon you. In Lesson Twenty-One, I said:

- (a) "As your Teacher, I am very jealous that you should develop as a most outstanding individual in your community."
- (b) "It is my desire that you shall develop into that sort of person of whom everyone whom you know shall speak proudly and kindly, one to whom they shall look for counsel and guidance in a hope that amounts to absolute certainty, one whose word is never disregarded, and one whose spiritual power is something that all who know you respect as something quite remarkable among human beings."
- (c) "To them your words, simply and humbly spoken, shall be as pearls."
- (d) "When they meet you for the first time their first impressions shall be that here is a great and humble soul, possessed of powers far beyond the ordinary, and having met you they shall never forget you."

You Are Held High in My Regard!

Yes, this is the kind of person I desire that you shall become. And, if with all your heart you truly seek this ultimate personality of beauty and truth, this is what you will grow into. The Eternal Wisdom of Life will mould you in Its Law according to your sincere desire and endeavor.

I may be a dreamer—the world, however, is made by its dreamers—but I believe that this is the kind of people that Mentalphysics will develop all over the world. Civilization

itself is a sort of mould that each nation is unconsciously making for itself to shape its men and women according to its best ideal. Modern America, for example—and other nations of the West also—in all its organized effort, is trying to raise men and women perfect in physical, intellectual and world efficiency.

Mentalphysics is taking its part in such an endeavor.

Our American civilization and way of life, however, differs from that of India, for example. The ancient civilization of India had its own ideal of perfection that led her best men to the isolation of a contemplative life. I believe, however, that no matter whether the student be an American or an Eskimo, a Frenchman or a Laplander, an Englishman or a Chinese, the effect in the student's life is identical in that it brings him into the knowledge of his true self, so that, no matter what branch of world civilization he has been reared in, the Eternal Truth that Mentalphysics teaches him makes him a better man, a better world citizen.

Mentalphysics Will Grow Because of You!

When, over twenty years ago, I began holding classes and gathering around me men and women who were true seekers, I had no idea that Mentalphysics would grow into the grand international organization it is today.

As I look forward, though it is true my concept of the future of Mentalphysics is clearer because of the last two decades of experience, I cannot see clearly to what degree Mentalphysics will cover the earth. We see expansion every day. We receive abundant evidence of the religious beauty and understanding that Mentalphysics brings to every true adherent to her practices and principles. Judging by what Mentalphysics is doing in the lives of thousands of people in all walks of life in many countries, we have reason, have we not, to believe that Mentalphysics (always granted that we who desire it conduct her activities in line with her true teaching) will grow into the *one* great universal religion

that will satisfy both the mind and the heart of all people, no matter what their race or color or mode of life? I believe this with all my heart.

Personally, I am naturally grateful that I was chosen as the Founder of Mentalphysics, and as the first Teacher.

I pass on this thought to you. *You* came into Mentalphysics, in the hope, gradually the belief, finally the unswerving knowledge that this great philosophy would bring you what you were seeking. I, as your Teacher, can go further than that. I believe that *you* are chosen. I believe that, as you will pass through the years, your perception will be so quickened that *you* will see just where *you* fit into this redemption of the human race.

Humanity Stands in Dire Need of Mentalphysics

At the moment I am writing these lines to you, the world is most seriously divided into two or more camps. On March 17, 1948, President Truman, addressing the Congress and referring to the critical condition in Europe, said "there is an increasing threat to nations which are striving to maintain a form of government which grants freedom to its citizens. The United States is deeply concerned with the survival of freedom in those nations. It is important that we act now in order to preserve the conditions under which we can achieve lasting peace based on freedom and justice."

I believe Mentalphysics is the answer. I believe that, when the thinking people of the world know even the little that we know now, their influence will act as a quickener of the divinity in humanity as a whole, and that which all people inherently desire in world peace and prosperity will be seen to be easy of achievement.

And it is our divine privilege—yours and mine—to Spread the Light. We should do so, by virtue of the knowledge that has been given to us; we *must* do so, else how can mankind be redeemed in its own "image" of the Eternal Lord of All?

It seems to me, moreover, that amid all the chaos among men and nations, we listen in vain for a commanding voice. The churches are apparently helpless, for the general conception of religion in the Western world is weak and ineffectual. Far be it from me to criticize or condemn any religion or any agency of the Eternal Spirit which aims at Man's redemption from his own ignorance. But you know, and I know, that the final Truth of All—that Man IS God in Human Form—is not being taught; yet *that* alone is what will save mankind from its own darkness.

Even in the President's address to Congress yesterday, there was little hope given to the believer in *God's Plan*.

It was all *Man's Plan*—dealing with preparedness for war, of universal training, for war legislation of matters materialistic and economic, and so on. True, the President called for "unity of purpose, unity of effort and unity of spirit," yet he must have known how sharply our own nation is divided in its conception of varying ideologies, and how a great number of Americans have never learned or have forgotten that it was religious fervor and spiritual humility that urged our forefathers to make of this great country literally a paradise on earth.

There was never a word in the President's speech regarding our national need to abide in *God's Law* and *God's Way*, except in his concluding sentence—"With God's help we shall succeed." We always have God's help, for Man, wandering in his blindness up and down the alleys of ignorance, *is* God, though he knows it not.

Therefore, my Beloved, with all my heart I hope that every student in Mentalphysics who studies this *Ding Le Mei Preceptor Course No. 1* will realize that he is doing much for himself in preparation to Spread the Light, will do more for humanity later when he becomes a full-fledged Preceptor.

May Wisdom's richest blessing come to you at this instant in this realization of God's Guiding Spirit!

IMPORTANT.—You should be quite sure that you have become the master of Lesson Seven and Lesson Fourteen, because you are to practice your healing work in a way quite separately from other Lessons.

I am convinced that by now you are developing into a public speaker, and by the end of this Course you should be able to address a group of people on almost any subject—from the point of view of Mentalphysics, of course.

In exactly the same way, you should study these Laboratory Technique Lessons, so that you will gradually develop a way to approach individuals when they come to you. When a single person comes to you for help, it is actually much more difficult for you than if you were to speak to a large group. That single person hangs on every word that you say—he believes in you—he will be impressed for good or ill by your decisive, confident manner or your indifferent and weak manner—he sincerely feels that you understand his problem and that you can solve it for him. That is why he comes to you, and while he is with you he is out of his own world, has entered yours; and it is your duty to see that there is nothing in your world—your manner, your speech and so on—which may militate against his childlike, trusting point of view.

Therefore, you must thoroughly develop a technique that shall be faultless—quite a task, but one which you will succeed in, if you carry out instructions and practice.

You are, therefore, obligated to become master of these Laboratory Technique Lessons.

Read over carefully before you go on further the whole of Lesson Fourteen, and study it this week in connection with this present Lesson Twenty-Eight.

The fact that you will meet all sorts and conditions of people who come to you with all sorts and conditions of personal problems indicates that you must unconsciously develop different approaches. What will suit one will not be at all effective with another.

For instance, a person whose education has included some phases of science will probably be disinclined to accept the approach that will be completely effective in the case of a simple "uneducated" person. A man suffering from poor health, we will say, who has a wife and family to support and hardly knows which way to turn, will require you to extend to him a deep understanding of his problem; whereas a person who is "pretty well fixed" will be able to view his problem with more confidence from the point of view of his economic needs, and be better placed to give time and attention to what you tell him. The "young person" is naturally more optimistic and possibly more easily impressed than a much "older person," whose consciousness is literally steeped in general negation and fear—and so on.

I REPEAT, HOWEVER, THAT YOU MUST KEEP YOUR COUNSEL TO EVERYONE ON A HIGH SPIRITUAL LEVEL.

No matter whether the problem, in the opinion of him who comes to you, is confined alone to financial matters, or to love, or to domestic trouble, or to employment, or to other psychological matters—or *anything*—you must work your advice around to his spiritual needs, though you may appear to be agreeing with his own definite point of view. You can see, can you not, that unless you have in your own mind and heart an unalterable pivotal way of working, you yourself will gradually become absorbed in the *effects* and the *causes* will go by the board? This you must avoid entirely.

Therefore, do not depart from your Three Experiments. God is the Healer; you are the channel.

In your Lesson Fourteen you were given a general outline of procedure when a student comes to you for help. I have

nothing to add to that procedure, only to say that you must always be instantaneously ready with your way of approach, knowing that one way will be fully applicable to one person and totally inadequate to another.

Go Back Over Your Lesson

Fourteen Right Now

Now, listen carefully to what I shall now say to you.

I CANNOT EMPHASIZE TOO MUCH THE NEED OF YOUR GETTING A COMPLETE UNDERSTANDING OF LESSON FOURTEEN. DO NOT MERELY READ THIS LESSON—STUDY IT, AND PRACTICE IT, THE SAME AS YOU PRACTICE YOUR LESSONS ON SPEAKING IN PUBLIC.

If I were you, I would write in my own words my own ideas of the Three Experiments. BE SURE that you not only know my meaning, but that you are able at once to get into the feeling of your Three Experiments, so that when someone comes to you you will NEVER be at a loss. If you do NOT practice, you will surely be at a loss, and then you lose your power. Remember that this is, as I have said in Lesson Fourteen, the "FOUNDATION OF YOUR SECRET."

Then carefully study, and make your own written remarks and opinions on the headings—

B. YOU NOW BEGIN YOUR WORK.

C. YOUR FIRST INTERVIEW AS A PRECEPTOR WITH A STUDENT WHO DESIRES HEALING.

D. YOU BEGIN YOUR "TREATMENT" . . . BE HUMBLE.

E. KEEP YOUR CONVERSATION ON A HIGH SPIRITUAL PLANE.

Do not think that you can "get by" without writing out your own ideas. Please do this, for it will stimulate you and cause you to realize gradually what a tremendous responsibility is yours toward other people. *And remember—I shall be calling upon you in due course for reports!*

Another Method of Approach

Now, in this present Lesson I shall bring to your notice another quite different method of approach, which I have found on hundreds of occasions to be most impressive. You will see that there is something so wonderfully soothing to your visitor that you will simply bask in its beauty. I refer to the Affirmation given at the conclusion of our Healing Breath.

Often you will find that your visitor is so impatient that, though you have given him all the opportunity that he needs to get his troubles "off his chest," he will interrupt you. You hardly know what to do, for no sooner do you feel that you are getting him into a quiet state of mind than he interjects some remark that may be entirely off the subject, which rips your argument with him to pieces, and then you have to begin all over again. This is the time that you must be firm yet kind, commanding and convincing yet loving toward him.

Therefore, you will say something like this:

"Now, I know exactly how you feel. But, you know, if I am to help you—and I shall—you *must* give me your attention. Now, close your eyes and rest."

In nine cases out of ten, he will do so. Now is your opportunity.

As you say, "Now, close your eyes and rest," feel within yourself that not only is he resting, but you, too, are resting in The Law . . . the peacefulness that you feel within yourself is permeating him, subduing him, so to speak, and you are resting in the Superconscious Mind of Life, which brings you complete inspiration as you proceed to bring into his mind the Living Truth of your Healing Breath. Do not hurry in your speech. Feel completely that you are the master of the situation. You then proceed as follows:

1. METHOD FOR A MENTALPHYSICS STUDENT

(a) Refer to your Twelfth Commentary and declare:

"YOU ARE FEELING OUT THROUGH THE RIGHT SIDE OF YOUR HEAD. THERE IT COMES—THAT BEAUTIFUL VIBRATION, SEEMING TO CARRY YOU AWAY TO THE RIGHT—TO THE RIGHT—TO THE RIGHT. IT SEEMS AS IF YOU ARE ON THE

BOSOM OF A GREAT WHITE BILLOW, GOING OUT OVER A FAR-OUTSTRETCHING SEA TO THE RIGHT, TO THE RIGHT, TO THE RIGHT.

"YOU ARE DEVELOPING PRANA IN THE POSITIVE CENTER OF YOUR WILL POWER. YOU ARE DEVELOPING THE LIFE CURRENT WITHIN YOU IN THE POSITIVE CENTER OF YOUR WILL POWER. YOU ARE DEVELOPING THE CURRENT OF LIFE WITHIN YOU—YOU ARE DEVELOPING THE CURRENT OF THE UNIVERSE WITHIN YOU—YOU ARE DEVELOPING THE SPIRIT OF THE CURRENT OF THE UNIVERSE WITHIN YOU IN THE POSITIVE CENTER OF YOUR WILL POWER.

"YOU FEEL A PUSHING SENSATION OUT THROUGH THE RIGHT SIDE OF YOUR HEAD. IT GROWS A LITTLE FASTER, A LITTLE SMOOTHER, A LITTLE DEEPER, TAKING YOU AWAY TO THE RIGHT, TO THE RIGHT, TO THE RIGHT.

"YOU ARE DEVELOPING PRANA IN THE POSITIVE CENTER OF YOUR WILL POWER."

Then, rest for a moment, watching your "patient," and feeling that he feels precisely as you feel.

(b) You then continue:

"AND NOW YOU REVERSE THE CURRENT. YOU ARE FEELING AWAY TO THE LEFT—TO THE LEFT—TO THE LEFT. THERE IT COMES—THAT BEAUTIFUL VIBRATION, SEEMING TO CARRY YOU AWAY TO THE LEFT—TO THE LEFT—TO THE LEFT. IT SEEMS AS IF YOU ARE ON THE BOSOM OF A GREAT WHITE BILLOW, GOING OUT OVER A FAR-OUTSTRETCHING SEA TO THE LEFT, TO THE LEFT, TO THE LEFT.

"YOU ARE DEVELOPING PRANA IN THE NEGATIVE CENTER OF YOUR WILL POWER. YOU ARE DEVELOPING THE LIFE CURRENT WITHIN YOU IN THE NEGATIVE CENTER OF YOUR WILL POWER. YOU ARE DEVELOPING THE CURRENT OF LIFE WITHIN YOU—YOU ARE DEVELOPING THE CURRENT OF THE UNIVERSE WITHIN YOU—YOU ARE DEVELOPING THE SPIRIT OF THE CURRENT OF THE UNIVERSE WITHIN YOU IN THE NEGATIVE CENTER OF YOUR WILL POWER.

"YOU FEEL A PUSHING SENSATION OUT THROUGH THE LEFT SIDE OF YOUR HEAD. IT GROWS A LITTLE FASTER, A LITTLE SMOOTHER, A LITTLE DEEPER, TAKING YOU AWAY TO THE LEFT, TO THE LEFT, TO THE LEFT.

"YOU ARE DEVELOPING PRANA IN THE NEGATIVE CENTER OF YOUR WILL POWER.

"NOW YOU STOP THE CURRENT, AND YOU ARE FEELING DOWNWARD, DOWN, DOWN, DOWN. YOU IMAGINE THAT GREAT LIGHT AT THE TOP OF YOUR HEAD, AND IT IS COMING DOWN, DOWN, DOWN TO THE TIPS OF YOUR TOES. NOW UP AROUND IN FRONT AGAIN LIKE A GREAT WHEEL OF GOLDEN LIGHT. AND NOW YOU BRING IT DOWN AGAIN TO THE TIPS OF YOUR TOES. AND YOU BRING IT UP AGAIN IN FRONT. YOU FEEL THAT GREAT LIGHT, YOU SEE THAT GREAT LIGHT, AS YOU BRING IT DOWN, DOWN, DOWN."

(c) Then rest for quite a long pause, being sure that your visitor is relaxed and at peace; and then, declare quietly but dramatically, using your voice with great healing quality—

"THE CREATOR IS WITHIN YOU, LOOKING OUT ON THE UNIVERSE THROUGH YOUR EYES. THE CREATOR IS WITHIN YOU, LISTENING TO THE SOUNDS OF THE UNIVERSE THROUGH YOUR EARS. THE CREATOR IS WITHIN YOU, THINKING THE THOUGHT OF THE UNIVERSE THROUGH YOUR MIND. THE CREATOR IS WITHIN YOU, ISSUING THE SOUNDS OF THE UNIVERSE THROUGH YOUR THROAT (PURIFY, THOU, MY THROAT). THE CREATOR IS WITHIN YOU, DOING THE WORK OF THE UNIVERSE THROUGH YOUR

HANDS. THE CREATOR IS WITHIN YOU, EXPRESSING THROUGH YOU.

"WHATEVER THE CREATOR IS, THOU ART.

"THOU ART PERFECT AS HE, AS IT, THAT WHICH YOU FEEL WITHIN YOU, IS PERFECT.

"YOU ARE PERFECT MIND IN A PERFECT BODY . . . 'I AM THAT I AM THAT I FEEL THAT I AM.'"

(d) Again pause for a moment, allowing your "patient" to feel the full effects of this powerful Affirmation. You then continue:

"AND NOW THE BODY IS IN A LIQUID, LIQUID STAGE—WHEELS WITHIN WHEELS—SEEMINGLY GOING IN ALL DIRECTIONS. BUT YOU, SEATED TRIUMPHANT WITHIN THE CITADEL OF YOUR OWN SPIRIT, THE MIND CRYSTALLY CLEAR, BRING THAT GREAT LIGHT AGAIN TO THE TOP OF YOUR HEAD, AND THEN YOU BRING IT DOWN, DOWN, DOWN, WITH A SLIGHTLY PRESSING SENSATION DOWNWARDS, TO BE MET WITH A SLIGHTLY RESISTING SENSATION UPWARDS . . . AND SO YOU BRING IT DOWN . . . DOWN . . . DOWN . . . THEN UP AGAIN IN FRONT, AND DOWN, NOT MISSING ONE CELL IN YOUR BODY—CLEANSING . . . CLEANSING . . . CLEANSING . . . CLEANSING; AND NOW YOU SEE YOUR WHOLE BODY (THIS WIDE UNIVERSE) FULL OF LIGHT.

"AND NOW, MY BELOVED, FEELING HAPPY—LOOKING UPWARD TO THE TOP OF THE HEAD . . . GIVING THANKS—SEEING THAT GREAT GOLDEN, GOLDEN SHOWER OF LIGHT GOING OUT IN ALL DIRECTIONS, YOU TAKE A LITTLE BREATH AND A LONG, DEEP, SWEEPING, SWEEPING SIGH. AND NOW, YOU TAKE ANOTHER LITTLE BREATH AND A QUICK SIGH.

"THOU ART FREE! THOU ART FREE! THOU ART FREE!"

(As you have before you a student of Mentalphysics, you will then be able to say a few words of a deep positive nature that will completely cause all doubt to flee from his mind. You could, if you wish, almost abruptly end the conversation by rising, smiling, extending your hand and declaring, "My Brother (or My Sister), IT IS DONE . . . IT IS DONE . . . IT IS DONE!" Thus, the interview will close.)

2. METHOD FOR A NON-STUDENT

(a) Now, assuming that your visitor knows nothing whatever about Mentalphysics, you should, therefore, as briefly as possible epitomize what you spontaneously recall from our "Holy of Holies." Thus you may be able to make a deep impression that Man is God in Human Form. You may say to him:

"I admit that you may not be able fully to comprehend this, but I am sure that, as you think upon it, Light will flow into your mind. Now, let us be still. You are completely at rest; your eyes are closed. Let me now be the means of completely flooding you with Light—and with Love—and with Comfort—and with Joy—and with that Peace that passes all knowledge."

You then see that he is perfectly comfortable, and after just a moment of deep silence, you begin to speak—your voice is full and deep and loving . . . you are conveying Truth to him. Thus you speak:

"THE CREATOR IS WITHIN YOU . . . LOOKING OUT ON THE UNIVERSE THROUGH YOUR EYES. YOU SEE ONLY TRUTH AND LIGHT AND BEAUTY—YOU SEE NO EVIL!

"THE CREATOR IS WITHIN YOU . . . LISTENING TO THE SOUNDS OF THE UNIVERSE THROUGH YOUR EARS. YOU HEAR TRULY WHAT YOU LISTEN TO. YOU LISTEN. YOU WAIT. YOU ARE STILL LISTENING TO THE VOICE WITHIN. YOU HEAR NO EVIL!

"THE CREATOR IS WITHIN YOU . . . THINKING THE THOUGHT OF THE UNIVERSE THROUGH YOUR MIND. YOU ARE SO PERFECTLY TUNED TO THE DIVINE MIND WHICH FLOWS NEVER-CEASINGLY THROUGH YOU THAT NO THOUGHT OF YOURSELF IS EVER UPON ANYTHING OTHER THAN GOOD (GOD). THE CREATOR IS WITHIN YOU . . . ISSUING THE SOUNDS OF THE UNIVERSE THROUGH YOUR THROAT. YOU SPEAK THE TRUTH OF LIFE. YOU ARE SO PERFECTLY TUNED TO THE MUSIC OF THE SPHERES THAT YOU KNOW THAT WHAT YOU SPEAK YOU GRADUALLY BECOME. YOU SPEAK NO EVIL!

"THE CREATOR IS WITHIN YOU . . . DOING EFFECTUALLY THE WORK OF THE UNIVERSE THROUGH YOUR HANDS. ALL THAT YOU DO IS UNTO THE LAW! YOU ARE FREED FROM SELFISHNESS IN EVERY FORM. YOU HAVE LEARNED THE WAY TO 'FEEL AFTER HIM IF HAPLY YOU MAY FIND HIM.'

"THE CREATOR IS WITHIN YOU . . . EXPRESSING ITSELF THROUGH YOU. ALL THAT YOU DO AND SAY AND THINK AND FEEL AND KNOW IS FROM AND BY THE CREATOR WITHIN YOU. YOUR WHOLE LIFE IS THE CREATOR EXPRESSING THROUGH YOU.

"WHATEVER THE CREATOR IS, YOU ARE! YOU ARE PERFECT AS HE, AS IT, THAT WHICH YOU KNOW AND THAT WHICH YOU NOW FEEL WITHIN YOU IS PERFECT. YOU ARE PERFECT MIND IN A PERFECT BODY. WHAT GOD IS, THOU ART!

"WE GIVE THANKS. WE GIVE THANKS. WE GIVE THANKS."

(b) After you have made this declaration, rest for a moment in the Silence, watching to see when your visitor opens his eyes, and immediately he does so, you allow Light to flow to him through your own eyes and smiling face. You rise, grasp him by the hand and say, "My Brother (or My Sister), how happy I am that you are now free, free, free from all the ravages of your own thinking. IT IS DONE! IT IS DONE! IT IS DONE!"

When you have completed your Affirmation and have risen and shaken the hand of your visitor in congratulation, you should ask him, quite simply, whether he would wish to return thanks to God for his emancipation from his trouble. If you can succeed in getting him to do so, you will have accomplished much more than appears on the surface.

Whether he does so or not, just before you are ready to go, just say, "Now, let us have a final word of prayer."

Then, offer prayer, concluding with these words:

"You, my Brother, are a living soul of God.

"You realize the majesty and glory of your divine soul.

"You feel constantly that you are an angel of Light and Love.

"You will exercise your dominion over every negative condition of your body and affairs.

"You are the conqueror of all evil.

"You fill every organ of your being with healing life.

"You praise the Almighty Father-Mother-God of Life for this mighty power that is now yours.

"We Give Thanks—We Give Thanks—We Give Thanks."

(Now I could make what I have written much more dramatic and could extend it almost *ad infinitum*, but by reading it many times with your *heart*, you will find that which is hidden.)

This is a very effective and soothing spiritual means of healing. Of course, as you send your "patient" away from you, you will naturally inspire him by telling him to keep in touch with you, and so on.

In the course of your conversation with your "patients," you may be inclined to read something. For example, a person may be in straitened financial circumstance. A letter carrying the heading "AN ALL-ROUND TRIBUTE," printed below, would serve the purpose.

Study These Testimonials

I daresay if you were to come to the office of our Director of Membership and examine our incoming mail any day of the week, you would find that at least seven out of every ten letters give grateful thanks for some benefit that has come as a result of the study of Mentalphysics. I could give you literally thousands of letters—great human tributes of what Mentalphysics has done for people. Of course, such testimony is not accepted in all circles—in a law court, for example—but, as a Preceptor, you must naturally *expect* great benefits to come into the lives of your students.

Careful reading of these testimonials will be a great inspiration to you, for you will be the recipient of similar letters in the future. This may be called a "typical" letter:

AN ALL-ROUND TRIBUTE

"My financial affairs were just about nil when I first took up this wonderful study of Mentalphysics. The very first lesson gave me an understanding of Evolutionary Law. Your article 'Confidential from Teacher to Student' is of priceless value, and the practice of this truth has vanquished my inferior complexes and fears. Every lesson up to the 22nd has been an inspiration, and I look forward to the next with as much enthusiasm as to the very first. I have changed a great deal—my husband has remarked that I am different.

"By the way, he has improved, too. He has not had any more epileptic seizures and his eye is healing up also. He had some radium treatments for a cancerous growth and suffered

a great deal. Naturally, I was alarmed and always in a mental anguish about it.

"It was very trying to have all this happen when everything else went 'haywire.' It seemed as though I stood in the midst of despair with everything crashing around me. I wished at times that I could run away from it all, but actually I couldn't run anywhere except to my post of duty. Sorrow brings wisdom indeed, and has truly been the stepping stone to character. Mentalphysics came to my notice at a time when I was ready for it as a natural thing. The initiation even was truly a sacrifice. I looked at the money, and then reconsidered it over and over several times before I decided to let it go. It has been like casting bread upon the water, for my cup has filled indeed and is running over.

"The knowledge I have gained and the results achieved is something I cannot put into cold print or words. I am capable of taking care of business problems and managing financial affairs much more efficiently since I have learned what it means to 'Have No Tongue' . . . I have developed a poise and graciousness that I always yearned for, never knew how to attract to myself."

NOTE—If this student did so well in 22 weeks—she said in her letter she had received up to Lesson 22 (I. G.)—how much more awaited her when she entered the Inner Chamber! But this is how the Law works in our lives when we sincerely study and practice the secrets and principles of our beloved Mentalphysics.

One evening, at class, a student came to me and told me a story that immediately absorbed my attention. For many years she had suffered, she said, from a skin trouble, had tried many things and nothing seemed to help her, though at times it would clear up and then return. She implored me to help her, declaring that, just as Jesus performed miracles and healed the sick, so she believed that I could do the same. There was a good deal more of this kind of talk from her, which made me realize for a moment that I was, as people say, "on the spot." I listened, and suddenly thought, "Why, her *faith* has made her whole!" All doubt immediately left me, as it had left her.

After she had described all the horrid effects of this trouble, being quite sure that she had nothing further to tell me about it, I rose from my chair, smiled upon her, then told her of a somewhat similar case that came to my knowledge in New York some years ago in which the student completely cured herself, and said finally—"If that New Haven lady, who came down to New York to consult with me, could do it, so can you!" . . . "I believe I can—I KNOW I can, Ding Le Mei, with your help," was her confident reply.

So the stage was set. Speaking to her in the feeling and the spirit of the Three Experiments, I offered her advice, keeping my conversation on a high spiritual level, riveting her attention particularly to meditational practices.

She went away on air. Bear in mind that this skin trouble had been with this student for many years. It went, it came back. She was simply stymied as to what to do, and did not have money further to seek medical treatment. As she left me, with a grateful smile on her face, I felt in my very being that the work was done. Well, it *was* done, for a few evenings after that she returned and her skin was free from every blemish. The improvement continued. That was about six or seven months ago, and there has been no recurrence—what is more, this student's general health (physical, mental and spiritual) has immeasurably improved. Today that lady is in perfect health—and, spiritually, is simply transformed.

"REALIZING THE TRUTH OF LIVING"

"I want to tell you how very much Mentalphysics has helped me. Perhaps I need not tell you that before coming to your classes my mind was in a terrible state of disorder. It seemed that peace and harmony were just things you talk about but only have a faint glimpse of. But now, why, I *know* that my life is changing and at last I am realizing the real truth of living. Our home is so much different. It seems we understand each other so much better, and it makes me feel so certain of reaching a goal of genuine happiness . . . I must try and thank you for being the real teacher that you are. Words are so lacking when I try to express the feeling that is in my heart, but anyway, may *all* the *Love* and *Good* come to you and those who are so faithfully helping you to carry out the Divine Plan of Life . . . Mentalphysics has done so much for us that we don't want any of our friends to be without it through any fault of ours. If you have anything to do that is in our power to accomplish, and I know that we can accomplish anything we desire to, but I mean right now—please don't fail to ask us . . . May God bless you and reward you richly for what you have done for me."

NOTE—When we realize that the great majority of human beings are as the writer of this letter was, we surely must see what a responsibility is ours. The time will come, as surely as I can see before me now the words I write to you, when a great spiritual reconnaissance will come over the whole human family. Then the day of Mentalphysics will have arrived.

"It is with a very thankful heart that I can be one of your students. Words cannot express the magnitude of the benefits your beautiful Lessons have been to me.

"I am becoming stronger and more self-reliant. Only a few days ago I was obliged to drive my car up to Grants Pass, Oregon, on business, and when I first thought of it, it seemed almost impossible for me to even think of driving that distance. But one evening, the small still voice said to me, 'Why, I am with you all the way, there is nothing to fear,' and I felt such a revelation it seemed like my whole body was filled with strength, and so it proved when I started on my trip, which was marvelous. I felt no fatigue whatever, knowing that 'God' was right in my being and would be there all the way and forever. So I had a wonderful trip, successful in every way.

"Just as you said this morning, it is so hard to explain just *how* one feels the wonderful force and power that is within us. When I wandered into your church one Sunday morning and found what I had been seeking a number of years, I was so grateful for that guiding Presence within that led me to you for instruction, for now I am progressing. There is no inertia, and, in fact, there never has been. I have always wanted to know more, therefore have been a seeker all my life. Now, with grateful, thankful heart I cannot say or do too much to help this wonderful work along and oh, if I just could enclose a check for One Million Dollars so that your vision might be realized, it would be yours, but you shall have all I have to give."

NOTE—This letter is presented merely to show you how grateful human beings can be when they find what they are seeking. They do not know that that which they seek is within them—hence their gratitude when they find it, believing they found it outside themselves. Man is great because his soul comprehends all. When he finds what he is seeking, by his power of comprehension, which permeates his whole being, he is reunited in consciousness with the Eternal All-Pervading Spirit, in perfect harmony with God, Nature and Man.

"MORE CONSCIOUS OF CHRIST-SPIRIT"

"I am writing to you this Christmas Eve, as I feel more and more near to you and the work as time goes by. This Christmas finds me more conscious of that Christ-Spirit within me than ever before, and through Mentalphysics I realize more and more the true nature of my being. At times I seem to realize what a tremendous mastery one can have over seeming conditions and circumstances.

"My heart is in this great work, and I hope that in the coming months I shall free myself from obligations so that I shall be able to support the work in a more substantial way. Really I think I was never more conscious of my real self and more happy than at present."

NOTE—This student in Indianapolis has the right outlook. Christmas, the Christ-Spirit, Mentalphysics—all are one; and the writer of this note found the true meaning.

Peace Profound be yours forevermore.

Yours ever in The Bond,

Ding Le Mei

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Twenty-Nine

"NO ONE SHALL LOOK UP TO HEAVEN. THE RELIGIOUS MAN SHALL BE ACCOUNTED INSANE; THE IRRELIGIOUS SHALL BE THOUGHT WISE; THE FURIOUS, BRAVE; AND THE WORST OF MEN SHALL BE CONSIDERED GOOD. FOR THE SOUL AND ALL THINGS ABOUT IT BY WHICH IT IS NATURALLY IMMORTAL, OR CONCEIVES IT SHALL ATTAIN TO IMMORTALITY, SHALL NOT ONLY BE THE SUBJECTS OF LAUGHTER, CONFORMABLY TO WHAT I HAVE EXPLAINED TO YOU, BUT SHALL BE CONSIDERED AS VANITY."—DIALOGUE OF HERMES.

Introduction

"If with all your heart ye truly seek me, ye shall surely find me," is one of the grand lines in the Elijah Oratoria.

What are we in Mentalphysics really seeking?

Is it not that close companionship of the Infinite, which we first feel, and then come to know, is a necessary corollary to the fact that "In Him we live and move and have our being?"

The Power that in the first place creates us and in the second keeps up within us (almost unconsciously so far as we are concerned) the continuous process of creation, refreshing, reinvigorating and restoring the bodily machine which we look upon, too often mistakenly, as ourselves alone, is a Source of peace, ease (as against disease), happiness, joy and physical and mental alertness, and it is the

conscious union with which we are ever seeking.

When found, we desire the union to be more and more complete.

Hence we are all seekers, and do we err when we assume that we are all "under the bond"?

Under the bond of what? Secrecy? Not that alone; technically, perhaps, Yes; but in the large sense No, because we come to learn that there are others who are seekers and we desire for them what we so richly ourselves possess.

Thus we should be ever on the lookout for "seekers," for these are our true brethren and we can do nothing for them more effective than to bring them into the fold of knowledge.

—Ding Le Mei.

The Fifth Rung—Lesson Twenty-Nine

With this Twenty-Ninth Lesson, you commence again another Rung in the Ladder. I offer you my congratulations, for it is evident that your zeal has been maintained. "Time will show," you may read in the priceless Tao-Teh-King, "that the humblest will attain supremacy, the dishonored will be justified, the empty will be filled, the old will be rejuvenated, those content with little will be rewarded with much, and those grasping much will fall into confusion." This is the answer to any doubts that may creep into your mind. Your reward is ultimately sure.

"Therefore," continues Laotze in his famous book, "the perfect sage who keeps his mind unified and humble will become the master of the world. As he has no prejudices, he becomes enlightened; as he does not assert himself, he will become exalted; as he does not praise himself, his merit will be recognized; as he is not proud of himself, his fame will

endure; inasmuch as he does not seek supremacy, he will have no rivals."

Surely, the humble will be exalted! Maintain your zeal, my Beloved. Hold high your hope!

As you commence this Lesson, be sure that you see the natural outgrowth and evolvment of one step (and all steps) into the next higher step (and all steps) as you go "Across the Board," thus:

- | | |
|-----------------------|------------------------|
| 1. THE SEVEN RUNGS | 4. THE SEVEN MYSTERIES |
| 2. THE SEVEN KINGDOMS | 5. THE SEVEN WORDS |
| 3. THE SEVEN BREATHS | 6. THE SEVEN ASCENTS |
| 7. THE SEVEN GATES | |

In the First Rung, which you have studied, this is the synopsis:

- Of the Rungs—The First Rung.
- Of the Kingdoms—The First Kingdom—
THE ETHEREAL.
- Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.
- Of the Mysteries—The First Mystery—
THE CAVE OF THE MOON.
- Of the Words—The First Word—
JOY, The Urge of Life.
- Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.
- Of the Gates—ENTRANCE TO THE FINAL WAY.

In the Second Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Second Rung.
- Of the Kingdoms—The Second Kingdom—
THE SIDEREAL.
- Of the Breaths—The Second Breath—
THE REVITALIZING.
- Of the Mysteries—The Second Mystery—
CIRCULATION OF THE LIGHT.
- Of the Words—The Second Word—
GRATITUDE, the Compensation of Life.
- Of the Ascents—The Second Ascent—
RIGHT RESOLUTION.
- Of the Gates—CONTINUING THE FINAL WAY.

In the Third Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Third Rung.
- Of the Kingdoms—The Third Kingdom—
THE MINERAL.
- Of the Breaths—The Third Breath—
THE INSPIRATIONAL.
- Of the Mysteries—The Third Mystery—
BALANCING (CREATIVE) BREATH.
- Of the Words—The Third Word—
REVERENCE, the Order of Life.
- Of the Ascents—The Third Ascent—
RIGHT SPEECH.
- Of the Gates—CONTINUING THE FINAL WAY.

In the Fourth Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Fourth Rung.
- Of the Kingdoms—The Fourth Kingdom—
THE VEGETABLE.
- Of the Breaths—The Fourth Breath—
THE PERFECTION.
- Of the Mysteries—The Fourth Mystery—
TRANSMUTATION.
- Of the Words—The Fourth Word—
BREATH, The Mystery of Life.
- Of the Ascents—The Fourth Ascent—
RIGHT CONDUCT.
- Of the Gates—CONTINUING THE FINAL WAY.

YOUR INSTRUCTION FOR THIS RUNG

In this present Lesson, then—and in your next Lesson—we begin a consideration of The Fifth Rung, thus:

- Of the Rungs—The Fifth Rung.
- Of the Kingdoms—The Fifth Kingdom—
THE ANIMAL KINGDOM.
- Of the Breaths—The Fifth Breath—
THE VIBRO-MAGNETIC.

- Of the Mysteries—The Fifth Mystery—
HEALING BREATH.
- Of the Words—The Fifth Word—
SOUND, The Source of Life.
- Of the Ascents—The Fifth Ascent—
RIGHT EFFORT.
- Of the Gates—CONTINUING THE FINAL WAY.

The First Step : The Animal Kingdom

(The First Quest)

It is essentially necessary for anyone to understand the chronology of God's Plan in the Cosmos if he is to advance not alone in the intellectual knowledge of his own place and purpose in the Universe, but in the spiritual realization of his own being in Divinity. This applies equally to the most intellectually advanced person as it does to one of little of what is called "education." God's Cosmic Plan is hidden always. It is never revealed, it cannot be revealed, to the profane and wilfully ignorant . . . *"The ignorant, not knowing my Eternal, Immutable and Supreme state, consider Me as the unmanifested coming into manifestation,"* but *"Those who know Me in the physical realm, in the Divine realm and in the realm of sacrifice, being steadfast in heart, they know Me even at the time of death."*

Religion Is Not Idol-Worship of the Manifested

a. Scientific materialism, however—particularly in the Western World—has kept and increasingly tends to keep mankind from a living knowledge of what God is and what God does. To the great majority of human beings their religion consists merely of shattered fragments of the deep and living realism of the ancient scientist's knowledge of the indivisible universality of God, of the transcending reality of God's Breath of Life in ALL THAT IS. Man has lost his sovereignty of the unmanifested in his idol-worship of the manifested. I believe that at no time in Man's history has this been more apparent than it is today. And so it is that in Mentalphysics we feel that a presentation of God's eternal Universe and the manner in which it is sustained, is the intellectual prerequisite of anyone who desires to seek below the loose surface of appearances for the immortal reality of True Being of every-thing that lives.

b. The world is a wonderful old stage. On that stage, for many millions of years, there has been played the drama of animal life. Every living organism in the Animal Kingdom—and indeed in the next higher also (the Human Kingdom)—all the actors have changed in the course of ages. On the whole they have become finer. The stage has changed and increased in its beauty. With the common aspiration of all life-organisms to reach from the lower to the higher, which is Life's evolutionary LAW, the plot, too, has changed and become more intricate. The stage, however, is the same old earth. The actors seem always to be engaged in the same old ways. God's Law is seen to be the same and unalterable. Organic evolution is a process of *becoming*, and the wise student can see, no matter where he looks, that all forms are descended from forms which were on the whole simpler and less complex, on and on back until we lose our clues in the thick mists of Life's beginnings of expression. When we try to get a picture of the sublime process of organic evolution, which has so continued for several hundred million years, we stand in awe at God's Wisdom. Only an elementary study of natural history is necessary for us to notice the multitudinous production of individualities in the Animal Kingdom—there are, for example, over a quarter of a million different kinds of evolved living animals, each itself and no other.

Persistence for Survival in the Animal Kingdom

c. Then the student of nature is at once impressed with the persistence of animal life for survival. Again, we notice in evolutionary development within the Animal Kingdom, the amazing adaptation of all animal life, and how the mental aspect develops and becomes increasingly masterful.

No one can but be impressed with this truth.

Take the Animal Kingdom, to the degree that you are familiar with it, and you must notice the extreme range of consciousness in this Kingdom. Throughout the Kingdom there is constant, unabating research, a constant watchfulness. Kick over a stone in your garden and you notice how the low form of Life which has attached itself to the stone immediately turns to the light and engages in greater activity, looking out in alertness, instantly on the *qui vive*. Compare this low form of Life with your dog; your dog is never taken unawares, he knows what is taking place a long way off much sooner than you do, and the intelligence displayed by the average "run of the mill" dog in the war was simply amazing . . . alertness, speed, sparkling understanding and constant watchfulness.

d. Watch any highly-organized animal—a leopard, a deer, a tiger, a lion, an elephant, and a host of others—and you see almost perfect synchronization between its watchfulness and its action.

A highly-developed animal rarely makes a mistake, and in this respect the life of the average animal is infinitely more accurate in its action and life expression than the life of the average human being.

AND THAT IS WHAT THE ANIMAL KINGDOM TEACHES US IF WE WILL LEARN—INCREASING RIGHT LIFE EXPRESSION, INCREASING RIGHT LIVING.

If we study faithfully this watchfulness in the Animal Kingdom, we shall enter upon a quest for the missing key to our own inner understanding.

To the uninitiated this is not easy, as a matter of fact, to comprehend. Life seems to be so different from what it is. Hence the reason so many people know so little and achieve so little. Their lives are hemmed in and around with appearances, and realities are always far away. To live in the company of fools is always painful, even if there be among them, as often there is, great power of intellectual exposition of appearances, whereas to keep company with the wise is to dwell with reality and drink continually of Life's living waters. Happy is the rising of the Awakened, happy is the devotion of those who are at peace.

e. If the Animal Kingdom teaches us anything at all, my Beloved, it is the "awakening" and the relaxation into peace. For every developed animal is either constantly awake and alert, or so completely relaxed that all his senses are quiescent and in equilibrium, causing him to know when he does not seem to know, and to manifest a height of understanding that always astounds us.

.

The following anecdote from my own experience may here be apropos. Remember: the power, the sparkling power of watchfulness that we see in the whole of the Animal Kingdom obviously exists (though generally hidden) in the Human Kingdom—in You:

Once, in the west of China, I had a horse called Rusty. He was stocky, like a little Irish hunter. One night he would eat grass; another night he would eat straw; another night he would eat beans; another night he would eat nothing; but he would always be ready for work and never go lame! He was a marvelous animal; enthusiastically he carried me over thousands of miles of the roughest country. One day, riding 'way out in the wilds with my old friend, Sam Pollard, a

great British pioneer missionary, I came to a little village where two or three of his people were down with severe dysentery, so that it was necessary for somebody to go to the nearest city, where Pollard lived, and bring some medicine from the hospital. I had to go! We would not trust any native, because it was the monsoon season, and very wild and wet. When a man got down into a valley, he was wise in the monsoon season if, as quickly as possible, he got back to the hill-top! I knew that I had to cross three ranges of hills . . . very high. I said to Pollard, "Well, I will go, on condition that I can get a man to guide me up to the top of this first range to see how the terrain lies." Before dawn the following day, a Hwa Miao (a little-known tribe found in Yunnan province) went along in front of my horse up the hill, and there I sat on my pony's back like a block of salt. When I came to the top, I said "good-bye" to him. I knew that almost in a direct line lay the city of Chaotongfu, where I had to go. My horse settled down on his rump, wriggled down through the mud at a terrific speed, and then, successfully crossed a little bit of a river. We then ascended the second range and descended again, when I heard the roar of an awful torrent. Soon I came to a terrific and impassable cataract. Then I prayed. I thought, "Well, I do not know how to cross, but my horse may!" I was dressed in Chinese clothes, with a big Scotch tweed coat on, right down to my ankles, and a big Chinese, wide-brimmed hat. I got off my horse, threw my bridle over his neck, and let him do what he wanted to do. He first wandered around, then did some experimental work in feeling the ground with his hoof, probably thinking to himself, "That silly human duffer! He does not know, but I do! I think this is the way . . . I am sure it is the way to go across!" Then he neighed, and I went up and swung quickly into my saddle. Cautiously he stepped down into the stream. If I had been only one-tenth as wise as that horse! He began to swim slowly, then pawed against a stone, a big boulder, and as I looked down to see what was happening, my big 36-inch Chinese, umbrella-shaped hat frightened him and . . . pffft! I was out of the saddle in no time, and he was away downstream. I, too, was carried by the current down against a very big boulder, but was able miraculously to pull myself up by the branches onto the top. I undressed. I threw my clothes to the opposite bank of the river. I said to myself, "Now, I have to get across somehow, but I do not know how I shall do it!" But you see, my Beloved Noble of the Light, there was something in me that was in the horse. I gingerly let myself down into the water and put my foot out and felt . . . solid ground! Then, I walked! That was one of the greatest miracles of my life, because it saved my life! The bed of the river was as smooth and solid as the aisles of a church. There was I, with my wet clothes, safe on the other side of the river. Where was my horse? I whistled, and he immediately neighed in response . . . oh, the faith of that

animal! . . . he came through all the brambles, the poor thing was cut to pieces, had lost my stirrups and my bridle, and so on. But nevertheless, I rode to my objective and obtained the needed medicine and delivered it to the ailing natives, who thoroughly recovered.

Practice for SUNDAY EVENING: (a) Contemplate the steps of the Sixth Rung; (b) Read and re-read the foregoing, then re-write in your own words, adding what you care to out of your own knowledge of the Animal Kingdom; (c) Meditate on "Watchfulness."

(Memorize as much of the following as possible.)

THE ANIMAL KINGDOM

- (a) Teaches us the awakening and the relaxation into peace. We learn in evolutionary development within the Animal Kingdom, the amazing adaptation of all animal life, and how the mental aspect develops and becomes increasingly masterful.
- (b) Is the First Quest, indicative of great peace in the search.
- (c) Teaches all to look out and up, to watch and be silent, to act in absolute accuracy.
- (d) Is one of the Seven Chapters of the Book of Life and its primary aspect is abundance.
- (e) Preeminently teaches a constant watchfulness, a constant alertness, a constant aliveness.
- (f) Reveals a great triumph of Life, and an unalterable Law of Life everywhere.
- (g) Is the fifth of the Seven Expressions of God's Wisdom; there is an extreme range of consciousness in the Animal Kingdom.
- (h) Teaches increasing right Life expression.
- (i) Stands out in all its wondrous manifestations as a sign for Man to live in accord with the Moving Wisdom of God's Universe.
- (j) Shows the necessity of seeing rightly.
- (k) Suggests an idea of strength and poise and peace to him who can see it.
- (l) Compels us to observe how to use the energy and sustain the silent watchfulness that will lead us to God.

The Second Step: The Vibro-Magnetic Breath

The Vibro-Magnetic Breath (the fifth Breath in your Initiate Group Course) is the first truly electrical breath, the first truly charging breath.

This glorious fifth Breath in the early system of Mental-physics Breathings brings you to the crossroads in your practice. In other words, it is the midway point. It is a sort of separate stepping-stone for you as you pass across the Great Divide.

Coming into the Vibro-Magnetic Breath, the watchful student sees that he finds that he begins a technique that

develops the back of the body. If you watch carefully, in your practice, you will see that in the previous Breaths—the Harmonic, the Memory Developing, the Revitalizing, the Inspirational, and even in the Perfection—you use the front of your body more (and consequently feel the developed power more in the diaphragm). In the Vibro-Magnetic Breath you feel it more in the spine.

In its Affirmation we find in the attitude of mind the nearest approach to bliss that we have ever known, for the simple reason that while the mind is occupied with "the

Loveliest Thing" it cannot be thinking of anything on a lower level of thought or consciousness.

In the Vibro-Magnetic Breath our Whole Being—our body and our mind—is swept with the Hidden Elixir; and we emerge with the Fire of Life burning brightly in every cell, knowing that it has come from the Center of Fire (at the base of the spine) and ascended to the Sacred Pinnacle (at the top of the head).

In the Vibro-Magnetic Breath, the Initiate takes the first secret step in personal perfection.

"And now, coming right down—that liquid, liquid feeling in the body . . . relaxing entirely—

"I think of the LOVELIEST THING I HAVE EVER KNOWN—I'm thinking of the Loveliest Thing I Have Ever Known. There it comes, that Beautiful Picture, perhaps from the Long Ago, perhaps from the Far Away, but there it stands perfectly clearly delineated before my Mind, as if it happened but a moment ago!

"I thank Thee, Lord—I thank Thee, LAW—for My Memory!

"I thank Thee that I am able to bring back from the vault of The Past ANY BEAUTIFUL THING that is in my Memory; and I pledge myself, I VOW, that from this moment henceforward NOTHING SHALL ENTER MY MEMORY . . . no idea of any negation whatsoever, no idea of Disease, Decay, Senility, Old Age, Disappointment, Doubt, Failure, Death . . . NOTHING shall enter my Memory but that which is in unison with ALL GOOD and MY OWN VERY HIGHEST CONCEPTION OF TRUTH . . .

"And there I see the whole conduct of Man—there I see MY WHOLE CONDUCT!

"And now—feeling happy, giving thanks—I will to see that Picture lost again in the absorption of My Being, as I take a little breath and a long, deep, sweeping, sweeping sigh—and now I take another little breath, and a quick sigh."

The Third Step : Healing Breath

The Healing Breath, of all Breaths of an advanced nature, leads you into the Secret Place of the Most High. It is truly the Breath of Feeling. It is the Fanning of the Living Flame, that brings the Light that may be used for the healing of others.

In the Healing Breath, Man has the means to realize the Resurrection, and is itself the center of the symbology of the Resurrection. In the Healing Breath we must know a perfect faith. Through the practice of knowing we are always in the Presence of Life, our influence widens among others, we spread

more Light, and by using what we have we add to our own Power of Healing.

Turn to your Twelfth Commentary as you read, and there you will find your first introduction to the Healing Breath, and I advise you to make yourself fully familiar with the technique of the Breath. Of all Breaths in Mentalphysics, the Healing Breath is the most subtle, and, should you have any trouble in any way, you should always come back to this Breath particularly, because it is the easiest way to reach the Silence. But you must practice it as you are instructed in your Twelfth Commentary. (See Conclusion on page 8.)

The Fourth Step : Sound, the Source of Life

(You are advised to study this Fourth Step of Lesson Twenty-Nine in connection with "Right Speech—Man's Third Cycle of Expression" in Lesson Sixteen.)

Occultly understood, Sound is the source of all Life forms. It is the fifth of the Seven Magic Words in Mentalphysics. The previous Words have been dealt with thus:

JOY—The Urge of Life - - - In Lesson Two

GRATITUDE—The Compensation

of Life - - - - - In Lesson Nine

REVERENCE—The Order of Life In Lesson Fifteen

BREATH—The Mystery of Life In Lesson Twenty-Two

Sound and Light Are Inseparable

a. You have learned already in Mentalphysics that Sound (the fifth Word) and Light (the sixth Word) are really one and the same—consequently I shall deal with them together in this Lesson. It is of interest to you to note, however, that all the knowledge you may possess of "sound" and "light"—or any other substance or force, for that matter—in the physical sciences will be mathematically confirmed by spiritual analysis. Despite the advance of scientific knowledge, few people in the modern world have any conception of the dynamics of *sound*, and though he is able to measure *light*, whether it be from the head of a single match or the rays of the greatest of all

sons, Man does not generally conceive that all Life is the essence and product of Light. Oriental scientists, however, have long known that every spoken word has tremendous power. They know that the spoken word of a man makes his life—if he speaks evil, his life will be evil; if he speaks the truth, his life will be Life's Truth reflected. (Imagine what this world of ours would be if every word spoken by every human being were the TRUTH . . . earth then, of course, would become Heaven!)

I quote from Mentalphysics writings:

"The sacred word Om or AUM was claimed by the Hindus (and confirmed by the Bible) to be the foundation of the world, and has for centuries been the creative tone of the Hindus and the central point of the principle of sound. Different sounds through different voices are easily recognizable. You can easily distinguish between a trumpet-call and a note on the violin. You will know my voice from your own voice, and so on. Excessive loudness overpowers the soul—the voice of vast cataracts, thunder and so on. The shouting of a multitude has the same effect. But any single sound, like the striking of a great bell, or a gong, or a drum, repeated with pauses, produces a grand effect in our consciousness. In such sounds as these, you can tell the pitch, the intensity of loudness, the energy of the vibration, and so forth—and you can see that the sound comes to us through the air (through the Breath) of Life. You stand

amazed as you think of the multitudinous sounds, all different from one another, that you can recognize as they come individually to you. And in each of these multitudinous sounds you see that each sound, each an objective cause, finds correspondence in a purely subjective sensation within you as the listener. There is magic in all sound, but unspeakably so in the magic of your own speech, which, though it vibrates and sustains your whole body according to its own vibration, goes also beyond you to others who are listening—and outward to the very ends of the earth.”

EVERYONE OF US CAN SEE THAT OUR BREATH IS THE NEAREST THING TO US IN THE UNIVERSE. IT IS THE VITAL THING. OUT OF OUR BREATH COMES SOUND. OUT OF SOUND, GENERATED BY ITS OWN VIBRATION, COMES LIGHT, AND IN LIGHT (TO THE DEGREE THAT WE COMPREHEND IT), WE LIVE, THE DEGREE OF OUR LIFE (OF GOD) BEING IN EXACT CORRESPONDENCE WITH THE WAY WE USE THE LIGHT. THAT SEEMS TO ME TO BE SIMPLE TO SEE.

You and I Are the Word Made Flesh

b. We read in the first chapter of St. John that the *Word* (sound) *becomes flesh*, which means that the very words we use propel the Light in which all is known. You and I are *the Word made flesh*. When we speak, we thus intensify the process of our own becoming. When we are truly silent, it is true that we even more successfully and truly engage in sound.

But when sound comes forth (just as a child comes forth into his physical form) then you see that in the physical form the soul, which is the man, is much more clearly seen and understood than if the child had never been born.

c. By the same line of reasoning, you see that silence is great, silence is golden (the highest form of Light), silence IS . . . from out the silence all things come . . . and so we see a flower, a human being, an animal, a star, and so on.

“In *the beginning* was the Word,” says the record, “And the Word was with God. And the Word *was God*.” What is the beginning? The “beginning” is just that infinitesimal space between one breath and the next breath and really there is no space between one breath and another. So, simply, the “beginning” IS. Have you ever thought of that? That is the eternal beginning; just that infinitesimal space, if you wish, between the inhalation of Life and the exhalation, when the light has been abstracted, so to say, from the breath. *ALL* is the “beginning.” What, then, is the end? *ALL* is the end. It does not make sense, we know, to anyone unless they have previous knowledge. *ALL* is the beginning. *ALL* is the beginningless. *ALL* is the end. *ALL* is the endless. I think that we in Mentalphysics know what I am saying.

“In the beginning was the Word, and the Word was with God, and the Word *WAS GOD*. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was *LIFE*,” for it never says that Life was in anything else, “and the *LIFE* was the *LIGHT OF MEN*, and the Light shineth in darkness; and the darkness comprehended it not.” You couldn’t expect it to.

HERE WE SEE THE CONTINUITY FIRST, OF BREATH, THE WOMB OF SOUND; SECOND, OF SOUND BEING THE MOTIVATION OF LIGHT; AND THIRD, LIGHT, THE PERFECTION OF LIFE.

You and I Are the Light in The World

d. Light is self-evidently the symbol of Truth. Now, there is a light in the heavens that we call the sun. Because of its light all things on the material plane of existence exist. Without the sun there would be no Life expression. We look at the sun, however, and it “blinds” us. Its extreme light, by *overcoming the organs of sight*, obliterates all objects, so

as, in its effects, to exactly resemble darkness. By looking directly at the sun for some time, we find that the impression left is that of darkness—a black fluidity, a deep blackness, with only spots of less darkness moving in it. By the practice of looking at the sun, however, we come gradually to find that we are blinded less quickly, and the resulting impression of darkness is gradually delayed, and, after much successful practice, it seems to us that the darkness without has been transformed into a light within, which slowly wanes. We all may have this experience quite easily, if we practice. Indeed, this practice, if carefully undertaken, will prove to you that *there is a Light in Man even brighter and more powerful than the light of the external sun*. There is Light in your blood, and I trust in mine, which is of infinitely greater light than the light that we feel and see and live in of the sun. I cannot explain it, but it is true. It is the Light of the Eternal Spirit within Man that transcends all other light. In your early experience, you find that it, too, is a light which blinds us. A spiritual light when first we see it blinds us, transforming your impression of its light into one of darkness. It has been said that the light of the world comes from the sun and the student’s lamp, yet both of these are *but symbolical of the Light of the Eternal Spirit within*.

AND WHILE IT IS TRUE THAT THE STUDENT COULD NOT EXTERIORLY STUDY WITHOUT HIS LAMP TO GIVE HIM EXTERIOR LIGHT, THE TRUE LIGHT OF IMAGINATION, UNDERSTANDING, REASON, AND WILL, COMES FROM WITHIN. THEY ARE WITHIN THE STUDENT.

We may see, then, that the sole secret of our life—of your life and my life—is to kindle enthusiasm necessary to the realization that the sacred flame of the Eternal Spirit of Wisdom is burning within us, if you know what this means. Nothing can put out the light. Having made this transcending discovery, we must then “fan the flame”—that is Mentalphysics language—that we, too, may declare—with every breath of light and every thought of light, that we may declare with God, “Let There Be Light.”

Man is the crown of creation.

Man never dies. What are we weeping for? There is no death!

Man is immortal! All things exist potentially in the being of Man. Man is the great symbol of all that exists in creation.

And this is so, why? Because God’s Light is in him.

.

(Memorize as much of the following as possible.)

SOUND, THE SOURCE OF LIFE

- (a) Is the basic vibration of your life.
- (b) We **BECOME WHAT WE SAY**, and so we have been consistently advised to “Have No Tongue.”
- (c) Is the Fire of Life that we generate when we use our sound.
- (d) Is ever building or disintegrating, and is a powerful force that we must learn to control, to understand, to use with intelligence.
- (e) “Separates” the pure life (the metal) from the dark and solid ore until it flows forth as a pure panacea from the Eternal Light.

- (f) Is the very MAGIC of you and me—it comes from the Silence.
- (g) Has a great power over human consciousness; think of many different sounds.
- (h) Does not exist in the outer world; it is potential everywhere in the atmosphere. It is God's Word, the womb of all sound.
- (i) Is the promise of the Universe, if we think of God's Word.
- (j) Is the Divine Logos; is God in His capacity as creative power, and consequently includes all the potentiality of Being. The unspoken Word of God holds all Life together, and God's Word causes all manifestations of Life energies

- and Life forms throughout the Universe. Through God's Word we use the Creative Principle of Divine Mind to create.
- (k) Is that from which, out of the immateriality of God's Word, all materiality emerges; Final Truth is found in the Silence.
- (l) Is that which was in the beginning, the Word, the Silence, the All That Is—immaterial.
- (m) The Word of God is All That There Is, and within It, when the Word is spoken, It manifests Itself; The Word of God is the thing that creates. God is within you; you know God in the Silence and express God in your Sound.

.

*The more you know about anything, the less you wish to speak of it.
The less you speak about it, the more efficiently are you able to do it.
The more unwisely I speak, the quicker I destroy the instrument, my body.*

Feel after Him in the Silence—He will speak through thee.

.

Your Personal Practice for the Week

On SUNDAY EVENING: Read carefully "The First Step," and feel that you have intellectually mastered the meaning of "the first quest." Then re-write in your own words, or make your written comment. Then meditate:

"As I SEEK I FIND . . . I HAVE FOUND THE CREATOR
WITHIN ME . . . THE CREATOR AND I ARE ONE!
I GIVE THANKS — I GIVE THANKS — I GIVE THANKS!"

On MONDAY EVENING: Precisely as on Sunday evening.

On TUESDAY EVENING: Read carefully "The Second Step"; feel that you know, through practice, the charging effect of the Vibro-Magnetic Breath. Then meditate.

On WEDNESDAY EVENING: Precisely as on Tuesday, adding "The Third Step."

On THURSDAY EVENING: Precisely as on Wednesday, adding "The Fourth Step." Then revise what you wrote on Sunday, add what you may care to write on the subsequent steps. Then meditate on:

"JOY—The Urge of Life
"GRATITUDE—The Compensation of Life
"REVERENCE—The Order of Life
"BREATH—The Mystery of Life
"SOUND—The Source of Life"

On FRIDAY EVENING: Precisely as on Thursday evening.

On SATURDAY EVENING: Enter upon a general revision of your whole Lesson; read carefully; then file away. Then meditate.

Conclusion — The Creator Within Me

On page 5 of this Lesson I refer to the Healing Breath, which is the fifth of the Seven Mysteries. This Breath, in essence, gives you the technique of all spiritual healing, and those whose consciousness has developed to spiritual healing actually use this Breath whether they know it or not. I refer you to your Twelfth Commentary. You are doubtless familiar with the technique of this wonderful Breath. Why not begin to use it?

It may be that in your conversation with your friends, you often feel the urge to heal them—of physical maladies, of doubts and troubles of their mind, and so on. If I were you, I would begin to heal people without their knowing it. You must, of course, be thoroughly familiar with technique and also must be able to heal yourself—that goes without saying. Therefore, when this week anyone tells you that they are not well—they have a cold, a pain, any physical or mental disturbance, just look them straight in the eye, and say, apparently indifferently, “Well, I’ll guarantee that you will be better tomorrow.” Then, when you retire at night, sitting serene in the sevenfold position, call that person before you; it seems that you can feel his very presence. Then declare:

“THE CREATOR IS WITHIN THEE,
looking out on the Universe through thine eyes.

“THE CREATOR IS WITHIN THEE,
listening to the sounds of the Universe through thine ears.

“THE CREATOR IS WITHIN THEE,
thinking the thought of the Universe through

thy mind . . . Thou art so perfectly tuned to the Divine Mind flowing never-ceasingly through thee that thou art conscious of nothing but Good (God).

“THE CREATOR IS WITHIN THEE,
issuing the sounds of the Universe through thy throat . . . Thou art perfectly tuned to the music of the spheres.

“THE CREATOR IS WITHIN THEE,
doing the work of the Universe through thy hands . . . Thou art freed from selfishness . . . Thou hast learned the way to feel after Him.

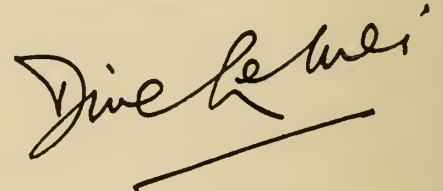
“THE CREATOR IS WITHIN THEE,
expressing through thee.

“WHATEVER THE CREATOR IS, THOU
ART . . . perfect as He, within thee, is perfect . . . Thou art perfect mind in a perfect body.”

Repeat this the second evening, and on the third day 'phone your friend. The result will bring you great joy.

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Twenty-Nine — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Thirty

"SUCH WAS THE ADMINISTRATION OF THE ILLUSTRIOUS KINGS THAT THEIR MERITS OVERSPREAD THE EMPIRE UNKNOWN TO THEMSELVES; THE INFLUENCE OF THEIR EXAMPLE TO ALL BEINGS; THEY EFFECTED THE HAPPINESS OF THE PEOPLE WITHOUT LETTING THEM FEEL THEIR PRESENCE. THEIR VIRTUE WAS SO SUBLIME THAT HUMAN SPEECH IS UNABLE TO EXPRESS IT; THEY LIVED IN AN IMPENETRABLE RETREAT, ABSORBED IN TAO."—LAOTZE.

Introduction

"If you see a man who shows you what is to be avoided, who administers reproofs, and is intelligent, follow that wise man as you would one who tells of hidden treasures; it will be better, not worse, for him who follows him.

"Let him admonish, let him teach, let him forbid what is improper!—he will be beloved of the good, by the bad he will be hated.

"Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

"He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect.

"Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

"As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

"Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

"Good men indeed walk warily under all circumstances; good men speak not out of a desire for sensual gratification;

whether touched by happiness or sorrow wise people never appear elated or depressed.

"If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

"Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

"But those who, when the law has been well preached to them, follow the law, will pass over the dominion of death, however difficult to cross.

"A wise man should leave the dark state of ordinary life, and follow the bright state of the Bhikshu. After going from his home to a homeless state, he should in his retirement look for enjoyment where enjoyment seemed difficult. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

"Those whose mind is well grounded in the seven elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free even in this world."

—THE DHAMMAPADA.

The Fifth Rung — Lesson Thirty

Our last Lesson, which commenced the Fifth Rung, took you once again "Across the Board." As you know, the steps in the Fifth Rung are:

The First Step: THE ANIMAL KINGDOM, the First Quest
Which parallels

The Second Step: THE VIBRO-MAGNETIC BREATH
Which parallels

The Third Step: THE HEALING BREATH
Which parallels

The Fourth Step: SOUND, THE SOURCE OF LIFE
Which parallels

The Fifth Step: RIGHT EFFORT

The Sixth Step: CONTINUING THE FINAL WAY.

In Lesson Twenty-Nine, in going "Across the Board," we dealt with the first four steps, and in this Lesson we shall deal principally with "Right Effort."

Of the Seven Ascents, we have already discussed:

RIGHT UNDERSTANDING Man's First Cycle of Expression
RIGHT RESOLUTION . . . Man's Second Cycle of Expression
RIGHT SPEECH Man's Third Cycle of Expression
RIGHT CONDUCT . . . Man's Fourth Cycle of Expression

I have endeavored to show you:

- (a) How *Resolution* is born out of *Understanding*, and how your Resolution can be right only to the degree of your Right Understanding;
- (b) How *Speech*, the Creative Word, follows Understanding and Resolution, and how, if your Speech be true, your life will be true;
- (c) How *Conduct* is born out of these three, and how your Conduct is the beginning point of all action which culminates in The Manifestation of your ideas.

(In commencing this Lesson, you are advised to go back over Lessons One and Two, Eight and Nine, Fifteen and Sixteen, Twenty-Two and Twenty-Three.)

The Fifth Step : Right Effort (Man's Fifth Cycle of Expression)

"RIGHT EFFORT" is the fifth of the Seven Ascents, and the fifth step in the Fifth Rung of the Ladder—study your Table on page 7 of Lesson One. Obviously, Right Effort is Man's key that opens up the unimaginable bounties of God's riches in his life. The dictionary definition of Effort is:

"A straining; a voluntary exertion of strength; strenuous exertion to accomplish an object; an attempt; an endeavor; to furnish an auxiliary to."

Be Sure That Previous Steps Are Right

a. You see clearly that if all the previous four Steps be *right*, then in *Right Effort* you are so fortunately evolved that, no matter how greatly you strain, or put forth voluntary exertion of strength, or strenuous exertion to accomplish an object, no matter how grand your endeavor, you reap nothing whatever that impedes your spiritual progress—for the simple reason that there is no evil or weakness in your will. No one is a slave whose will is free. Wisdom wins a man as her ardent disciple through *his own effort*, or not at all.

Truth *demands* a deep devotion of *effort* on our part before revelation. Those who are unconsciously insincere, or those whose motives are mediocre and *without Right Effort*, will follow after tangible things and be satisfied with substitutes, allowing mere tangible things to outweigh their love of intangible Truth. Effort is supreme, so far along the Path we are following in these Lessons. No action can be considered as blameless unless the effort was so; for by the effort the act was dictated. The general of a large army may be defeated, but you cannot defeat the determined effort of a peasant.

Whatever the *will* of a man, so his effort. And the *effect* of effort becomes absolutely overruling and despotic in our

lives. How vital, then, that we see to it that our Effort be *RIGHT*, as it will be if we are grounded rightly in the four preceding steps. A Man's effort, much more than his deed, is the measure of that man, for Effort is divine, and if he fails a million times, yet *sustains* his *Effort*, complete success must finally come to him. Calmness of effort is a sign of grandeur in Man.

A MAN'S EFFORT IS THE RESULT OF THE STILL SMALL VOICE WITHIN HIM, AND IF AT FIRST YOU CANNOT HEAR ITS WHISPER, YOUR RIGHT EFFORT WILL INSPIRE YOU TO WAIT FOR ITS INNER INSPIRATION TO COME TO CONSUMMATE YOUR RIGHT EFFORT IN RIGHT LIVING LATER ON.

Right Effort: Its Relation to Truth, Wisdom, Love and Justice

a. *Right Effort* is the creator of good, keeping Man in concord with Eternal Law. It can be seen as the scepter of Justice in our lives. Indeed, I would say that he who knows *Right Effort* has for his constant companions, not only Justice, but Wisdom, Truth and Love—the four gates of the City of God's eternal habitation in Man.

Right Effort, obviously, is *Truth* shining through a man, and it is Man that makes Truth great, and not necessarily Truth that makes Man great. Do you see the difference? Man makes Truth great, but how great Truth makes Man!

Right Effort has *Wisdom* for its teacher, and to the wise man a single day of wisdom is worth more than a lifetime of the fool.

THE REVERSE OF RIGHT EFFORT IS THE AUTHOR OF ALL EVIL, AND THERE EXISTS NO OTHER EVIL THAN WHAT WE

EITHER DO OR SUFFER, AND WE ARE EQUALLY THE AUTHOR OF BOTH.

Where everything is good nothing can be unjust, justice being inseparable from goodness and love. We know in Mentalphysics that ALL IS GOD. Man is not only a part of God, but, when he disturbs not God's Law (which is inherent in his own being)—which means *Right Effort*—in all his thought, feeling and action—he is and remains what God is: Man is God in Human Form.

b. In a word, *Right Effort*—beware! See that you get the meaning of the word! It is not hope, it is not mere endeavor; it is *Effort*—the energy used and expended—which is Man's key that opens up the glorious bounties of God's riches; and nothing else can. *Right Effort* is our great highway to Heaven, *Right Effort* of the soul; the four gates which give us entry to the City of God being Truth, Wisdom, Love and Justice.

TRUTH—Truth is the object of our understanding, as good is of our will. The understanding—your understanding, my understanding—can no more be delighted with a lie than our will can choose an apparent evil.

WISDOM—This I would call the Father of Life. Infinite is the value of wisdom . . . Wisdom, greater in value than rubies! It is the highest achievement of Man to become wise.

LOVE—This I would call the Mother of Life—*Right Effort* is her child. Love constantly asks of us, seeks that which is highest in us, knocks at the door of our higher selves, finally finding us, is ever faithful to what she finds in us.

JUSTICE—Who can speak of Justice? Confucius declared, "Justice is like the North Star, which is fixed and all the rest revolve about it."

We Gather Wisdom As Our Effort Is Right

c. *Right Effort* obviously leads you to Wisdom—attracts Wisdom to you. As *Right Effort* develops knowledge, you automatically make the acquaintance of Wisdom, as this father of the human race walks in austerity and beauty up and down the consciousness of humanity. You gather the pearls that fall from his lips. Often you can feel the drip of the blood that comes from his very heart. It is not what he says to you, it is his general habitude and spiritual demeanor which make you humble, and at last you find that the Vice-Regent, your father, is the greatest of The Great—there is nothing that Wisdom does not know. But he never forces himself to come and minister to you. Always when you, in the silence of your own Spirit and the purity of your own heart, knowing that your heart is made sweet with hunger and with thirst, are ready to go to him, you always find him waiting. Wisdom then draws you silently near to him, bending low about you as he shows you the way, supplying all the inspiration and explaining all the pictures of your mind every moment that you think and breathe.

And Wisdom, long ago having walked your way, *knows* what is possible to you. It is Wisdom that, in the silence of his own imperturbability of spirit, constantly inspires you. "This year can be greater than last year, my Beloved! Thy search must go on, never ending! But, my son, my daughter, as thou dost stand here looking back over the lane of thine own life, thou dost see that lane cluttered up with the debris of thine own failures. Even though the obstacles of Life seem insurmountable, yet I will show thee the way to surmount them, and I will guide thee ever upward to the hills. For, my son, thou hast now arrived, thou art of age; the little ones of the family will not understand, but thou hast come to man-

hood. And thou, my noble daughter, hast come to womanhood, so that now I may disclose to thee the sacred eternal secret that *Thou Thyself Art The Thing!* I, Wisdom, thy father, declare to thee that whatsoever thou seekest is within thyself, and whatsoever thou believest is possible to thee. In blessing, then, I place my hand upon thy head—thou art anointed and I, Wisdom, thine eternal parent, have anointed thee. My son, my daughter, thou art anointed as the Great Master of All is anointed; thy cup runneth over, all that thou desirest is thine *within thee*. Seek in diligence THE WAY! Unerringly follow and sustain THE WILL! Lovingly do THE WORK, that thy days may be long in the land!"

Thus is *Right Effort* directed.

Through Right Effort the Riddle of the Universe Becomes Clear

d. So as you see yourself going along through Life your visits to our parent, Wisdom, may become more frequent. I can see then, after you have listened to the great sage of your own soul, and have sat and learned increasingly of Wisdom, that the riddle of the Universe will become less and less intricate and complex, and thus shall you find that the riddle is solved within yourself. Thus shall you find yourself revelling in the glory of having discovered the truth of your own being.

Then, as full-grown, stalwart sons and daughters, we must never forget our mother, whose name is Love! We will find her, always long-suffering, always kind, always forbearing and forgiving, waiting for us; for, as one vast sea, Love is our sleepless mother. From her, we will learn the three wonders of the triangle of our soul—speak no evil, hear no evil, do no evil! And as we sit within the presence of our aged, ancient, sainted mother—LOVE—we, in the prime and glory of Life Itself, how tender we should be to her! We can hear her voice saying, "Waste not thine hour on me, my son, for I am Love; I am thy mother, and the love of thy heart satisfieth me. But go ye out to those into whose life love has only flowed meagerly and weakly . . . go out, my son and my daughter, and minister to those who have less than you have. Our family has all that it has because it knows that it is All That There Is and it can lack nothing. But go ye out into the byways and let thine effort never weary; and as thou goest, thy mother, Love, will uphold thee, and thy father, Wisdom, will inspire thee, and together, from dawn until twilight, even in the midnight hour, thy father, Wisdom, and thy mother, Love, will glory and revel in pride because thou art our son, thou art our daughter."

SO EASY, THEREFORE, IS RIGHT EFFORT, WHEN WE KNOW THE LAW—WISDOM GUIDING US, LOVE UPHOLDING US.

Wisdom Ever Exhorts Us to Right Effort

e. My Beloved, we in Mentalphysics are safe at last. After the weariness of the day, we children each may go to our mother, *Love*, and as we look upon her we can see the hard marks and the bitter lines of her eternal experience. In her sainted face, we can see the signs of all the effort and the struggles that she has made for us. Our other parent, *Wisdom*, stands aside, and after Love has tenderly embraced us and poured upon us all her love and we feel safety in her love, then Wisdom speaks to us. What Wisdom would say to you I *cannot* say; but you can, for you are wise. You know more than you think you know, and if you be quiet and alone and rest in your own Spirit, you will hear the strong, stern, but loving voice of the father, *Wisdom*, exhorting you to *Right Effort*. Wisdom never errs. Wisdom has trod the path that you are treading, knows all the earth-bound troubles that assail you and will assail you, has climbed the hills and finally ascended to the summit of the hills that we, too, are climbing.

There is naught that Wisdom does not know, naught that Wisdom cannot teach us.

f. This is how we may all learn *Right Effort!* We are not speaking of anything that is shilly-shally or weak; we are speaking of *Effort*.

As we look around upon the universe without and the universe within ourselves, we unquestionably, everyone of us, have learned a very great deal of the secret things of Life, of the secret things of God. Today, we look at things and we can see them in a totally different Light, and we feel that the way in which we look at things today is a much more true way than the way in which we used to look upon things. We have, to some degree, ascended our own Mountain of Hope, and come to the realization of a little Wisdom.

g. We have seen so far that the first four in the Seven Ascents follow each other in astounding exactitude, recognizable only when we consider each ascent in its relation to the previous ones and the ascents that succeed it. By way of illustration: We have seen how RESOLUTION is born of UNDERSTANDING; how SPEECH (the Creative Word) is born of both UNDERSTANDING and RESOLUTION; how CONDUCT is born of the previous three ascents, and is the beginning point of all action which culminates in the *manifestation of ideas*. We can quite clearly see that in "*Right Effort*" (our fifth)—if the four previous ascents be right—we are particularly fortunate. In every voluntary exertion of strength, in every strenuous exertion to accomplish an object, in every grand endeavor, you reap your reward in spiritual progress; for the simple reason that your *Effort Is Right*, and there is no evil nor weakness in your will as a consequence. Will and Effort are always in partnership. No one is a slave whose will is free.

NO ONE WHOSE EFFORT IS RIGHT IS EVER ALONE. WISDOM WINS A MAN AS HER ARDENT DISCIPLE THROUGH HIS OWN EFFORT, OR NOT AT ALL, BUT WHEN WISDOM PROPELS OUR EFFORT, ALL THINGS ARE POSSIBLE.

TRUTH, moreover, DEMANDS from us right effort before she reveals her jewels. Those who are insincere, or those whose motives are mediocre and *without Right Effort*, will follow after tangible things and substitutes for Truth, allowing mere tangible things to outweigh their love of intangible Truth. Whatever the *will* of a man, so his *effort*, and the effect of *effort* becomes overruling and despotic in his life. *How vital, then, that our Effort be RIGHT, as it will be if we are grounded rightly in the four preceding steps!*

Your Effort Is a Thing Divine

h. A man's effort, much more than his deed, is the measure of that man, for effort is divine, and if he fails a million times yet sustains his *effort*, *success* must finally come to him. The sage wisely disregards results—what rules his calm grandeur of Spirit is the knowledge that his *Effort Is Always Right*.

Man's power, his energy, his growth come from the steady striving of his will, his conflict with difficulty, which we call *Effort*. Easy work never makes a robust mind nor gives a man a consciousness of his own power, nor trains him to endurance and perseverance, nor steadies his force of will. According to his capacity for *Right Effort* does he prepare himself for another continually higher state of being.

RIGHT EFFORT IS NOT MERELY MAN'S GRAND INSTRUMENT BY WHICH THE EARTH IS OVERSPREAD WITH FRUITFULNESS AND BEAUTY, THE OCEAN BROUGHT INTO USEFUL DOMINATION, THE AIR MADE TO SUBMIT TO MAN'S IMAGINATION, AND THE SECRETS OF GOD UNCOVERED EVERYWHERE FOR MAN'S COMFORT AND WELL-BEING. RIGHT EFFORT HAS A FAR HIGHER FUNCTION. IT GIVES FORCE TO MAN'S WILL; IT

MOULDS HIM IN EFFICIENCY, COURAGE, GIVES HIM CAPACITY FOR ENDURANCE AND PERSEVERING DEVOTION TO ALL THE WORK OF HIS HEART, MIND AND HANDS. EASE, REST AND PEACE OWE THEIR DELIGHTS TO RIGHT EFFORT, AND NO TOIL IS SO HARD AS THE REST OF THAT MAN WHO HAS NOTHING TO TEST AND QUICKEN HIS POWERS.

To Rank the Effort Above the Prize May Be Called Love

i. "What is Love?" was once asked of Confucius, and he replied, "To rank the effort above the prize may be called love." To the enlightened, *Right Effort is Love in Action*.

Speaking on this subject sometime during the War, I remarked:

"We see in this great world conflict today the result of 'effort' on every side. Has there been a year in our whole American history where *national effort* can be seen to such effect? A complete transformation has come over the face of the nation during 1942, and God grant that every effort made by us as a nation shall be RIGHT Effort. In this connection we must all be immovably sure that we are right about the war . . . He who does not engage in right effort automatically engages in *wrong* effort, and his own wrong effort will bring him its own punishment. You have doubtless heard of the great Indian general who came to the Buddha asking whether, in his quest for Truth, he should give up his profession of soldiering or continue it, and the Buddha said, 'Whosoever must be punished for the crimes he has committed suffers his injury not through the ill-will of the judge, but on account of his evil-doing.' The Buddha does not teach that those who go to war in a righteous cause, after having exhausted all means to preserve peace, are blameworthy. He must be blamed who is the cause of the war."

Right Effort Is the Will of Life

j. In other words, he must be blamed who engages in wrong effort. Naturally, unless our effort be *right*, all that follows will be similarly weak and ineffectual. We may feel very pious. We may feel that our religion is a real thing to us. We may feel that we know that we are growing. Notwithstanding, unless we DO the Will of Life, all that sense of personal gratification, that feeling within ourselves that we know more than we did know, is largely delusion.

Naught can bring us peace but *Right Effort*.

Man is an active and free being—he acts of himself. All "evil" is the consequence of Man's abuse of the liberty which is his divinely endowed blessing. *Right Effort* keeps Man in union with his own inherent creative power for good, which is of God. All "evil" (wrong effort) is the result of Man's own abuse of his liberty in God-consciousness, and the "evil" done by him falls upon his own head, but makes no change whatsoever in the eternal divinity of God's system of universal wisdom. It is the abuse of his faculties—the *opposite of Right Effort*—which makes Man wicked and miserable. His cares, anxieties, griefs, diseases, fears and failures are all owing to himself. Moral evil is incontestably his own work. To how few evils are men subject who live in utter simplicity! Man's apprehension of evil, through forsaking *Right Effort*, compels him to anticipate its horrors and hasten its approach.

THUS DOES FEAR IN ALL ITS DIABOLICAL ASPECTS TERRIFY A MAN, CAUSING HIM TO DIE MURMURING AGAINST NATURE ON ACCOUNT OF EVILS WHICH HE BRINGS UPON HIMSELF BY DOING OUTRAGE TO HER LAWS—THE REVERSE OF RIGHT EFFORT.

I remarked above, my Beloved, that Right Effort is Love in action.

Think on these words. Contemplate carefully and prayerfully the following:

(1) It may seem to be superfluous for us to investigate what LOVE is. I know that we should *know* what Love is, and many of us doubtless feel that we know what Love is: but your observation, I am sure, has led you to realize that much that passes for *love* in Man's consciousness is often not free from selfishness. So let us see, if we can, what LOVE is, so far as *words* can tell us:

LOVE: *To regard with a strong feeling of affection; to have a devoted attachment to; to feel great tenderness for; to delight in; to have an appetite or craving for; to caress as a token of affection; etc.* And again: *sentiment or feeling of pleasurable attraction toward or delight in something as a principle, a person, or a thing, which induces a desire for the presence, possession, well-being or promotion of its object. Labor of Love is any work done or task performed with eager willingness, either from fondness for the work itself or from regard one has for the person for whom it is done.*

(2) How weak and banal these definitions of Love are to us in Mentalphysics who are gradually learning the art of living and of loving, coming slowly into a recognition of the quality and essence of COSMIC LOVE!

You have, of course, noticed that words that are strictly true seem to be paradoxical.

You have also noticed that LOVE seems always to denote some partiality to one subject, yet *Love that transcends all* is never partial. In Life's actual TRUTH, so unlike the *appearances* of things in "everyday life," the soft overcomes the hard, the weak the strong.

Softness and weakness, though not appearing to be so, are the concomitants of Life. Firmness and strength, in a peculiar way, are evidences of death. Trees and plants, in their early growth, are soft, weak and brittle; at their death, they are dry and hard and withered. (And that, of course, applies to the human being.)

There is nothing greater than LOVE—for the Universe is actually *made of Love*—yet LOVE shows herself much more in tenderness and softness and surrender than in other way.

(3) But we here all know LOVE: we know it, of course, in the exact measure of our evolution in Love and Life. It would be idle to discourse further on what Love is, for the simple reason that what is called a human being can only penetrate into the hidden mystic chamber of *love* to the degree that he has learned to surrender to Cosmic Love.

As we look upon *Life*, and *Life's eternal action of LAW*, we find that things are never what they seem to be, and we do not begin our journey to the Heights until we recognize this fact—then we begin our Quest. The truth of "*Cosmic Love*" cannot readily be fully understood. The meaning is hidden. One cannot speak of LOVE, as human beings so

limitedly understand it, but to talk of COSMIC LOVE—that LOVE OF GOD which is the foundation and substance of everything in the Universe—is as if we set a candle in the sun . . . "Greater Love hath no man than this, that he lay down his life for his friend."

LOVE IS THE FULFILLING OF THE LAW—THE FILLING FULL—FOR GOD'S LAW IS PROPELLED BY COSMIC LOVE . . . COMPLETE, ALL-PERVADING, ETERNAL, EVER-SILENT, YET EVER ACTIVE AND FORCEFUL.

(4) It seems to me that we human beings grow to understand COSMIC LOVE only so far as we surrender ourselves to *gratitude*, as we stand gratefully and reverently before the great eternal creation of God's Wisdom. Gratitude to God is the herald of our understanding. No one complains of receiving more blessings than he merits, but it is when we forget to give thanks that we fail to comprehend the Cosmic Love of God: hence we become conscious of the *reverse* of Cosmic Love and so bring suffering and what is called "evil" into our lives.

We fail to remember that when things "go wrong," as people say, it is simply because we are out of conscious contact in our feeling with Cosmic Love—we simply forget God—we forget to give thanks—we fail to see that Life Itself cannot teach us anything except through pulling us up by means of that which is called "suffering" and "pain" and "disappointment," and so on.

Whereas—and mark this well—only by continual habit of thought and feeling can we ever continue to give thanks for all that has ever been, all that is, all that ever will be, and thus keep ourselves tuned to the universal heartbeat of Life, and exist and have our being in that *Cosmic Love* of which we are all a part.

(5) And LOVE, let me again draw to your attention, is the fulfilling of the LAW in you and in me. It is our *perfection*, perfection in and through us!

God's Love expels the dross of our nature.

God's Love overcomes sorrow, pain, suffering of the body, anguish of the mind. All phases of essentially *human* experience are lost in it, and we come home, so to speak, to the divinity of *our own nature IN GOD*.

God's Love—all-embracing—is the crowning grace of humanity: even we human beings know that. It is the holiest right of the soul. It is the golden link that binds us to Truth and Justice and Light and Wisdom. It is the redeeming principle. It is the *principle* of redemption. Love is the eternal redeeming principle. Love is the eternal prophet of the eternal Good, for LOVE IS GOD.

You and I—Man—know Cosmic Love only as we know and accept individual responsibility to our fellow-man.

Read and re-read the above, so that you may feel the rhythm of the language. Do not ever consider the re-reading of any passage a waste of time.

GOD'S ETERNAL FIAT — "LET THERE BE LIGHT!"

Then, though you may have come across the following passage in your previous Lessons, carefully contemplate the following:

Indeed, in God's eternal fiat—"Let There Be Light!"—God commanded men to *labor*; work is God's command as truly as prayer—work is prayer. As I have remarked when speaking at Labor Day celebrations:

Labor conquers all things, for labor is the basis of happi-

ness—when a man is happy, he labors happily. Unless a man be happy, his labor contains no inspiration that will last.

Labor exalts a man, humanizes a man, and leads a man from the ordinary in him to the genius in him, and the fruit derived from *labor* is the sweetest of all pleasures.

Nothing can be denied to *Labor*, and nothing whatever of value can be attained without it.

The ENLIGHTENED person knows LABOR to be the

divine law of his existence, for he recognizes that LABOR, in all its variety, physical and mental, is the natural God-appointed method for the natural development of all Man's powers—God's power in us—under the direction and control of our own will.

There is a perennial nobleness in Labor.

He who does not comprehend the beauty of allowing God's Truth, God's Will, God's Power, to issue forth from him in his own Labor is not at all awakened or enlightened.

Labor, if men wisely gather themselves together to protect mutually the work of their hands and minds, will eventually

prove itself to be the crown of Man's life and the scepter of his noblest sovereignty. All that is worthy of our admiration upon this earth today is the work of your own hands, and the work of multitudes of men of past ages—all else society could easily dispense with. As we look back over human life for, we will say, 500 years—and that is but a brief space in the Cosmic Plan—we can see in art, in science, in industry, in commerce and a million things, how the Truth of the Labor of men has transformed this earth; and how the products and fruits of Man's labor have alleviated the condition of men and women all over the earth. The greater the honest vigor of a man's toil, the greater his divine light reveals itself to others.

HEARING THE VOICE

"I am a Voice crying out in the wilderness" . . . that Voice of The Father has ever been crying out in the wilderness of humanity's ignorance and wilful rejection. The Voice is the instrument of The Word, which is Life, which becomes flesh. The sole obstacle that Man has to encounter is Fear, for Fear prevents him from hearing the Voice within. He himself, because he would not hear the Voice, developed Fear, and that which he created will be his own undoing. So that, for us Nobles of The Light, the eternal purpose of our life is to listen to The Voice. We will know that to be true—wise are we if, through practice, practice, practice, we learn the way to listen and ever hear the Voice. Then we know all, for the Wisdom becomes us and we become the Wisdom.—Vide your 49th Commentary.

(Memorize as much of the following as possible.)

RIGHT EFFORT—

- (a) If we labor, recognizing that our labor is the Truth of us, the more we labor, the more the Truth must come back.
- (b) The work of a man is his measure.
- (c) As there is no limit to Cosmic Energy, so there is no limit to our right application of it. Applying it completely, we become as God is.
- (d) God never commences anything, but what it is completed.
- (e) The effect of Effort becomes absolutely overruling and despotic in our lives. How vital then that our Effort be Right!
- (f) If we can keep our little selves out of the way, God will express through us in Right Effort.
- (g) When we meditate we create within ourselves the power from which Right Effort automatically comes forth.
- (h) Be patient in Courage and Right Effort. Hold fast to that which you know is true.

When we have courage, we may march forward "feeling after It, if haply we may find It."

- (i) Unless that which we know within us is used in the outer for the benefit of the all, we are in delusion.
- (j) Through Right Effort in using that which we have, we become masters of all conditions of our lives.
- (k) Utilize God's Law, the Fourfold Law, to form the habit of continual awareness of living in God.
- (l) Right Effort: All that we have is what is gone. All that we keep is what we give. All that we know is what we do.
- (m) Our Effort being right, we achieve in our life the summit of that which we are evolutionarily empowered to do.
- (n) If wealth (and effort is wealth) is used rightly, it multiplies of itself. The secret is right use—not wasting.

Your Personal Practice for the Week

On SUNDAY EVENING: Read over your Lesson once, carefully and slowly. Then meditate:

"I SURRENDER INTO RIGHT EFFORT . . . I SURRENDER INTO RIGHT EFFORT . . . I SURRENDER INTO RIGHT EFFORT."

On MONDAY EVENING: Read over your Lesson twice—the first time critically, with your mind; the second time with your heart—gratefully. Then meditate as above.

On TUESDAY EVENING: Read over your Lesson twice; then re-write in your own words certain passages that specially appeal to you. Then meditate as above.

On WEDNESDAY EVENING: Read over your Lesson; read over and improve upon what you

wrote last night in your own words. Then meditate as above (feeling that you are becoming enlightened into true Right Effort).

On THURSDAY EVENING: Consider what you have yourself written; then turn back to your last Lesson and consider what you were given on the Animal Kingdom and how it coincides with Right Effort. Then meditate as above.

On FRIDAY EVENING: Spend your evening as you desire. Feel, no matter what you do, that you are now completely established in Right Effort. Be Happy—Give Thanks!

On SATURDAY EVENING: Spend a quiet evening, studying as you wish. Meditate before retiring.

If you are touched in any way with the realization that his labor is the Truth of a man, to which I referred on pages 5 and 6 of this Lesson, think upon the labor of the Mineral Kingdom. In my opinion, there is inestimable beauty in the apparent non-action of this great silent Kingdom. In Mentalphysics we teach, as you know, that what is called "space" is peopled with worlds and systems of worlds, until there can be no such thing as "space". In what is called "space", if men were sufficiently refined in their senses to take cognizance of all the conditions of matter, they would perceive millions of worlds, interior to still other worlds, all interpermeated by the One Essence. And the One Essence men call God. Mentalphysics also teaches, as you know so well, about the Order of the Universe, so that we know that the whole of creation is founded upon and sustained in the order of Life Itself. Order pervades everything.

Not a plant can grow or Life organism exist outside of universal order.

You and I could not breathe even if there were not complete order throughout the Universe.

Therefore, order your practice!

Conclusion — Wisdom: The Way to Find It

Dissociating yourself as far as you can from the general run of circumstances of civilization, my Beloved Noble of the Light, do you feel that Man, as we say and believe, "made in the image" of what we call "God," is a part of a scheme of things in which he should almost constantly be doing what he does *not* want to do, should be lacking in what he desires to *have*, and so on? It seems to me not to make sense.

Everyone who is now studying this *Ding Le Mei Preceptor Course No. 1* is well aware, I am sure, of what I mean when I say we must "lose" ourselves. I mean that we can acquire practical knowledge of The Path by *treading* it . . . acquire practical knowledge of *God's Way* by *living* it . . . and not be as are the multitudes, who profess but do not practice.

A mere glimpse of reality is often mistaken for complete realization—hence the wisdom of learning how to "lose" ourselves.

To the initiated, it is entirely obvious that not until we come to lose ourselves in the Cause of Causes do we cease to

be absorbed in the infinitesimals of effects. I can quite see that a person can be so absorbed in what I would call the infinitesimals that he considers himself to be a very important being. He is always busy, he is always doing things. He feels that it is a glorious day, but he has to earn his living; he would like to go out among the flowers in his garden or he would like to ride a horse or go on a trip, but he has to look after his responsibilities and liabilities, as he says.

Then what happens?

You find that kind of men and women—and I think the number of women is on the increase—who feel that their lives are absorbed in all these infinitesimals of effects, die before their time; they develop heart trouble; they develop this and that, and then all of a sudden they are gone—and I have never heard of one who wanted to go, nor have I noticed that they were prepared to go. They are gone, taken away from what is called "this earth" and "this life" into a new birth, and I expect—I do not expect, I *know*—that they are

very disappointed, and, if given the opportunity again, they would act very, very differently. Talk to an old man—an old, wise man—and you will find his consciousness is very even and balanced. He is pretty well pleased with things as they are. Things that he cannot change, he does not quarrel with, and he goes along with the stream, feeling that he is within the Cause, and his days are filled with happiness and joy, contentment and serenity. He is always in a state of mental and spiritual repose. His body is never sick or weary, and so on—a wise man. He rarely thinks of what has gone before. No doubt about it, you could sit at his feet and he could tell you a good many stories about his own experiences, what he had done, where he had been, what he had seen, and all that sort of thing, but he prefers to be perfectly free, basking in the Wisdom of the everpresent Cause.

I am a protagonist of freedom.

I do not care what I have to go through so long as I am free.

I would rather be poor and free—but if free, I am never poor.

I would rather be ill than not free, because, if free, I know the way to get well.

But above all things—and I say this as an American to Americans—let us *above all things*, I cannot emphasize that too strongly, above all things, *let us be free!*

You remember that story of the old Chinese philosopher, Chuangtse? He was just a wise old man, and one day he thought he would like to go fishing—and so he went fishing. He sat down by the side of the river, and all of a sudden, along came a great equipage from the prince of an adjoining kingdom who, having heard of him as a wise man, sent his emissary to offer him the office of secretary of state. Chuangtse looked at all the trappings and the brass and the tinsel, but he was not at all impressed. Pompously they began to press the

invitation, and when they had stopped talking, Chuangtse said, "Have you anything more to say?" The answer was "No." Then he said, "I hear that in your kingdom you have a turtle that is very, very ancient and you are preserving it under glass. I, myself, am a sort of turtle. Go back and tell your prince that I would rather be a live turtle, wagging my tail in my own mud, than to be this great, wonderful, world-famed turtle that is being kept under glass!"

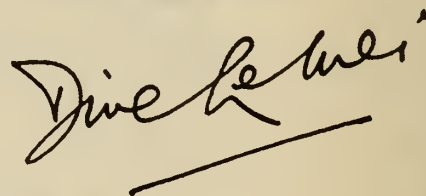
Always sustain freedom of Spirit, freedom of thought, my Beloved! Fight repression of any kind, fight anything in the outer world that would take away our freedom.

Freedom, the essence of all causes, is the inherent birthright of Man. It belongs to him because Man is of God—because Man IS God in Human Form. I think it was John Stuart Mill who said something to the effect that any freedom that deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs or impede their efforts to obtain it. When we are free, when we have "lost" ourselves, we automatically desire that all men shall know similar freedom.

When we are free, and only then, can we know how rightly to apply *Love*.

Peace be unto you!

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Thirty — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Thirty-One

"I LOVE THE MAN THAT CAN GATHER STRENGTH FROM DISTRESS, AND GROW BRAVE BY REFLECTION. 'TIS THE BUSINESS OF LITTLE MINDS TO SHRINK; BUT HE WHOSE HEART IS FIRM, AND WHOSE CONSCIENCE APPROVES HIS CONDUCT, WILL PURSUE HIS PRINCIPLES UNTO DEATH."
—THOMAS PAINE.

Introduction

Suppose that you caught a snake, a crocodile, a bird, a dog, a fox and a monkey, six creatures of very different nature. You tie them together with a strong rope and let them go. Each of these six creatures will try to go back to its own lair by its own method. The snake will seek a covering of grass; the crocodile will seek water; the bird will want to fly in the air; the dog will seek a village; the fox will seek the solitary ledges; and the monkey will seek the trees. In the attempt of each to go his own way there will be a struggle, but, being tied together, the strongest will drag the rest wherever he wants to go.

Like the animals in this example, Man is tempted in different ways by the desires of his eyes, ears, nose, tongue, touch, and also by his mind, and is controlled by the dominant desire. Each group of desires tries to have its own way, but being tied together in one organism they must ultimately move together. But if the six creatures are all tied to a strong post, after trying to get free and becoming exhausted in the process, they will all lie down peaceably together.

MIND IS THE STRONGEST AND IS ALWAYS THE MASTER. If people will train and control the mind—not merely reading about it, and seeing how it should be done, but SEE THAT THEY DO IT—there will be no further troubles from the worldly passions that arise out of the senses that constantly deceive us. IF THE MIND IS UNDER CONTROL, WE HAVE HAPPINESS NOW AND IN THE FUTURE.

At the same time, you, as a prospective Preceptor, in Mentalphysics, know that it is not safe to allow the mind to

run wild. Just as the senses deceive us, so will our mind deceive us if we run after vain things.

Most people like fame and praise. Some people are never happy unless someone is telling them what wonderful people they are. But fame and praise are like the incense that consumes itself, and there is nothing left. Look around you: how many there are who are chasing after honors and public acclaim, forgetting that their DEEDS are the fruit of the Tree of Life in them, only later to find that to seek for fame and wealth and power is like the child who licks honey from the blade of a knife. It is like carrying a torch against a high wind—the flame will burn his own hands and face. NO MIND THAT IS FILLED WITH GREED AND WORLDLY PASSION CAN BE TRUSTED—its whole working makes confusion worse confounded.

Good and bad fortune are not determined in advance—Man brings them on himself by his thought and consequent conduct; his conduct is the reflection, naturally, of HIS THINKING. The recompense of "good" and "evil" follows as the shadow follows the figure. THEREFORE, IS IT NOT OBVIOUSLY WISE FOR US TO ADVANCE ALONG THE RIGHT WAY, AND RETREAT FROM THE EVIL WAY?

You enter this week upon "Your Way of Attainment." None of us has attained, but we have made progress, and we know that we are on our way. I hope for you during the next few weeks, as you expound upon "attainment," that you will be reverently happy in leading yourself further forward. May Life's richest blessings be yours as you advance in your own preparation.

The Fifth Rung—Lesson Thirty-One

You are now well beyond the half-way mark in your *Ding Le Mei Preceptor Course No. 1*. With all my heart I hope you are unfolding into a much more abundant life. I hope that, though you will naturally not be fully satisfied with yourself and your evaluation of the progress you have made, you feel that your study during the last thirty weeks has been a very happy experience. In the Kingdoms, you have now passed the Animal Kingdom, and in your "Across the Board" Lessons commencing the Fifth Rung you are, I trust, becoming more and more convinced that to fit yourself to impart Truth to your fellow-men is the highest endeavor you have so far made in life.

In the Introduction to your Lesson Eight, I remarked that, having gone through your first seven Lessons, you "doubtless have been impressed with the need in your own heart and mind of greater knowledge, yet there is within you a growing desire to help others."

Now, having come through to this present Lesson, how do you feel?

Certainly, as you grow in knowledge, you feel the darkness of men's minds to a degree greater than ever before, and as you study you will naturally be impelled "to be the means of disseminating necessary knowledge among men whenever and wherever you have the opportunity." Of course, you may, on the one hand, have the determination in your heart to go all the way in fitting yourself to become an accredited, official Preceptor of Mentalphysics. That is what I naturally hope for. On the other hand, your ambition in life may be totally different. You may desire only to improve your *own* knowledge for cultural purposes.

But no matter what your ultimate ambition, you feel sure, do you not, that the darkness in men's minds generally weighs more heavily upon you? In your work, in your home perhaps, in your church or lodge, wherever you meet people, you see more clearly than ever how little *true* knowledge the average man possesses of his own life and being, and how great is the need, if Man is to preserve himself in his home on earth and live in peace and real progress, of spiritual education that will lead him to come into knowledge of his own true nature.

Whether you become an officially accredited Preceptor or not, I am convinced that the world will be richer because of *your* growing knowledge, for how can we who are enlightened dare to not share with those who know less than we know?

Therefore, in this Lesson Thirty-One, I repeat to you what I wrote in your Lesson Eight: "With deep affection in my heart toward you, I pray that you will be so quickened in Spirit and lifted up so truly that, at the commencement of the study of The Fifth Rung in this Course, you will find naught but gratitude in your heart, true affection for Mentalphysics, and a growing universal love toward every living thing."

And: "May the Higher Ones inspire you to higher and higher achievement. May the peace that passes knowledge keep you in divine serenity of mind and soul."

"Let Us Come Together . . . Together!"

Now, my Beloved, during your four ensuing weeks' study of public speaking in The Fifth Rung, you should have an entrancing time, for your subjects are superb. There are:

1. RIGHT UNDERSTANDING AND MANIFESTATION OF TRUTH
2. RIGHT LIVING OF TRUTH
"Abiding in The Law"
3. RIGHT IMPARTING OF TRUTH
"Man's Sacred Privilege"
4. RETURN OF TRUTH BY THE FOURFOLD LAW
"Understanding of
Evolutionary Principle"

(The above forms a series which, in Mentalphysics, is called "Your Way of Attainment.")

(This week's study is "Right Manifestation and Understanding of Truth"—the first subject in "Your Way of Attainment." You should realize that you are to speak to your vast imaginary audience on something that every one of your hearers will regard as essentially personal to themselves. Everybody desires to attain—as you speak you must remember this, and get a definitely fatherly attitude as you speak. It is *YOUR* way of attainment—it is *YOUR* opportunity—it is *YOUR* great good fortune, and so on.)

Thus you commence—God speaking through you:

“Right Manifestation And Understanding Of Truth”

“My Beloved, what men finally seek is the *way to do things*, the *way to live*, the *way to think*—is that not so? Men seek the origin of causes much more than they seek essential effects. Therefore, I am going to ask us to think, reason, analyze, compare; thus shall we automatically know ourselves to be *feeling into Truth*. But we must watch ourselves to see just how much we are able to depend upon our own reason and how much upon our own heart, because what we may call the complete religion is that which satisfies both mind and heart. It is never wise, however, to rely completely upon our own thinking, because we change our mind so often; it is similarly unwise to allow our heart to rule our head.

“In commencing a new series of talks, I am aware that we are gradually ascending a spiritual ladder to find out what God is, what Man is. This new ‘Way of Attainment’ series is wide-sweeping. No matter what you have set in your heart to do, no matter what you attain to, this series is definitely applicable to you!

“Throughout all time men have asked, ‘What is Truth?’ and all men who are sincere have but one answer . . . ‘*Thou Thyself Art Truth*!’ The wise man easily comprehends in a million ways the action, the effect, the reflection of Truth. He sees Truth everywhere, in all things. He who knows not himself, however, knows not Truth—can only say that Truth is the hallowed Queen of Life, having her eternal throne in Heaven, and the seat of her universal empire in the heart of God. She rules, but none knows *how* she rules, though in all the manifested and unmanifested kingdoms there is no place, no substance, that does not issue from her immortal court.”

Q. *Truth is God, is it not?*

A. “In the Science of Mentalphysics we learn that *Truth is the essence of Life, the substance of God’s works, embodied in His Established Law*.

“Truth is God’s Voice, Truth is the summit of God’s Being, Truth is the language of God’s Life. I would, therefore, say at once that Truth can be seen to mean *freedom*, which is Man’s first blessing and the only cause of God. *Truth is the image of God in Man, known to Man to the degree that he himself has grown into understanding of God’s Law*. Pythagoras said: ‘Truth is so great a perfection that if God would render himself visible to men, He would choose light for His body and truth for his soul’; which, of course, is precisely what God does.

“One could go on and use many words to endeavor to define Truth, but it would be of little avail, for all of us *know* Truth—that which we are—and all of us *express* Truth according to our developed knowledge. What we are interested in is the right *manifestation* and *understanding* of Truth in our lives, that the Truth of our being shall be rightly manifested, that it shall be clear, plain, obvious, evident, discernible. What is *clear* can be seen in all its bearings; what is *plain* can be seen by any man without study or reflection; what is *obvious* lies directly in the way, and must be seen by everyone; what is *evident* is seen forcibly, and leaves no

hesitation in the mind; what is *MANIFEST* is evident in a very high degree, striking upon the mind at once into overpowering conviction.

“Therefore, the wise man, having learned through practice and study, desires to understand Truth, that he may *manifest*, so that Truth—his being, his life—shall shine through and *rightly manifest itself* for all to see, to be benefitted thereby. He does not desire that *he* shall manifest it, but that it shall shine through of itself. You note the difference. For *Truth* is ever-present, impossible of being besmirched or changed, as is Light. It is like Love, it is like Beauty, it is like all the essential attributes of Life Itself, to which we give many names to endeavor to get the right portrayal of the idea in our minds. Truth is not interested in aught but itself—never turns to rebuke falsehood, for ‘falsehood’ is merely ‘less Truth’ (Truth is eternal and of God, ‘falsehood’ being temporal and of Man). *Truth cannot but rightly manifest itself*. It shines of itself, and its right manifestation is causal and established in light.”

Q. *You say “Truth is not interested in aught but itself.” I agree. But Man is very far from understanding Truth—hardly one per cent of human beings have courage enough to learn that Man is God in Human Form. How can the average man understand Truth?*

A. “Well, how do we come to ‘understand’ anything—by learning! Let us analyze a moment:

“(1) Truth is God’s Consciousness . . . and, in full potentiality, also Man’s.

“(2) Over against this we have Man’s Ideas, which are so prone to error as to be but ignorance and darkness. Man’s duty, therefore, in the Right Manifestation of Truth, is to watch God’s Consciousness lest he err in *his own* ideas, and the expression of them.

“Man, however, is often very sure of himself. Man will persist with great faith in the manifestation of inadequate knowledge, even false knowledge. Great zeal in the wrong manifestation, or incomplete manifestation of knowledge, leads a man to ruin. We see that everywhere today. Whereas in nourishing lofty aspirations, a lowly demeanor, truth in and observation of God’s Consciousness, one cannot err and of necessity must grow in knowledge. And in being devoted to watching God’s Truth, God’s Consciousness, God’s Way, men become children of Universal Wisdom, and, in increasing practice of true observation, find that Truth *must* rightly *manifest itself*. God does not need our brains. The only reason we have brains is to watch God’s Way, and God’s Way is unalterable.”

Q. *I repeat, I agree. Truth is the Oneness of God’s Life. How can Truth but rightly manifest itself? But our question is, How can men learn what Truth is, and then learn how to manifest Truth?*

A. “Of course, my answer to that is that men should enter Mentalphysics and *learn the way!* First, Truth is found only and always in peace; that which is at rest can easily be taken hold of—hence to know Truth, that which we are, we must know how to be still.

“Thus the wise man, in hope of having the achievement within him of the ‘*Right Manifestation of Truth*’, constantly has his heart at peace. He seeks nothing for himself, knows

only that *he is God*, is *All*, and is always careful of the end of things at their beginning, always contemplates a thing when it is small.

"TO KNOW THAT *God's life is in us*, AND THAT 'OUR' LIFE IS ACTUALLY GOD'S LIFE, AT ONCE PRESUPPOSES THAT WE KNOW SOMETHING ABOUT OUR OWN LIFE; THAT WE KNOW THE EFFECT OF 'OUR OWN' THOUGHT, OF 'OUR OWN' FEELING, OF 'OUR OWN' ACTION; THAT WE KNOW THAT CAUSES PRODUCE THEIR EXACT EFFECTS; THAT WHAT IS GENERALLY REGARDED AS 'LIFE' ON THE THREE-DIMENSIONAL PLANE IN WHICH MOST PEOPLE LIVE IS MERELY THE EFFECT OF WHAT MAY BE CALLED GOD'S IDEAS . . . *Man Himself is an 'idea' of God*. THIS IS A GREAT MYSTERY. IT IS THE FINAL SECRET OF SECRETS.

"The wise man increasingly surrenders as he grows in knowledge. He knows that God is All and in All . . . he knows that whatever God is, he is also . . . he knows that there is naught but God's Life . . . and that all that he finally has to learn is to allow God's Life to be rightly manifested in and through himself—with emphasis on that word *allow*. As HE GROWS IN WISDOM, HE KNOWS INCREASINGLY THAT, WHEN HE SUCCEEDS COMPLETELY IN PRAYERFUL WATCHFULNESS IN NOT DISTURBING GOD'S CONSCIOUSNESS BY HIS OWN MAN-CREATED IDEAS, 'RIGHT MANIFESTATION OF TRUTH' BECOMES TO HIS LIFE WHAT LIGHT IS TO THE SUN. GREAT ZEAL WITH ADEQUATE INSTRUCTION AND PEACE OF HEART AND MIND LEAD ONE TO GOD, AND WITH THE SURRENDER OF ONE'S WHOLE BEING INTO GOD, GOD'S TRUTH IS GUARANTEED TO BE RIGHTLY MANIFESTED THROUGH OUR LIVING—OUR LIVING BECOMES THE EXPRESSION OF GOD'S TRUTH.

"We will, I am sure, at once admit that we desire (more than anything else) that, through our lives, through ourselves, through all that we say, and feel, and think, and do, and hope . . . through all that is in our universe outside ourselves . . . through all that is in the universe within ourselves . . . we desire, above all, *that Truth shall be manifested, through us and by us*.

"I will go farther and say that I am sure that every one of us will readily admit that when all that we can possibly conceive of, can achieve, can even imagine of what we individually call Truth—when that can be completely, to the height of our own consciousness, expressed through our life; then, *that is our heaven*. That will be the very apex . . . that will be the very summit . . . we shall have arrived!"

Q. *Yes! But the question then comes, not the mere philosophy of the academic angle of our subject, but How Are We To Do It?*

A. "I hope, my Beloved, that, above everything else, we shall be known, in the Science of Mentalphysics throughout the world, for being *practical* people. Life is a *practical* thing! There are so many people, as my observation leads me to see, who sit down after they have read a book or they have taken a course, and then they say: 'Well, the Lord will provide'—and they are always perennially broke, they are shabby and foot-worn, they have nothing to their name, and the only thing that they can think about apparently, and certainly talk about, is some high-falutin' nonsense that even they themselves cannot make work. But we should not be the judge of another person—we can be the judge only of ourself.

"And it seems to me that when we begin sincerely and honestly to be the judge of our own selves, we learn more and more of the uniformity of the universality of all inherent, eternal substances and energies and forces. Therefore, I have reasonable justification for believing that what I desire, what

I feel, what I think I think, what I think I am, is universal among men. My knowledge of that universality is measured by my own sincerity. As you in your own heart at this moment, as I am speaking, can see, if only you and I could express, or if only there could be expressed through us, the full and complete manifestation of our highest understanding of Truth, then who can possibly be higher? We all think that way, don't we? *Well, then, when we begin to reason we see that we fall very short!* There is not one person in five who knows even the way to eat. There is not one person in a hundred who knows the way to breathe, the way to walk, the way to lie, the way to speak. There is not one person, I believe, in a thousand, who knows how he thinks, what he thinks with, what is the purpose and effect of his thought! How, then, can we expect of the human race, overburdened as it is with the chaos that it has itself created—how can we expect it *to be God*—to understand and manifest God's Truth?

"But that is the end of Man's journey . . . that is his ultimate aim! We thus see that we shall today discuss the very 'Alpha and Omega' of Life Itself in our own expression. When we have grown so that we have the full understanding of Truth, we shall live the Truth, we shall be made free by the Truth, our lives shall be the *manifestation* of Truth, and we shall abide in God's Law. This is the ultimate, is it not, of what may be called human living, which, of course, is the expression of God's Life in Man . . . we consciously become *God in Human Form*."

Q. *As I see it, then, it is my work which will teach me. I mean what I do, the work of my brain and hands and heart that teaches me—rightly or wrongly, according to how I work. Is that so?*

A. "That is excellently put. You have condensed the whole idea. It is Man's *Labor* that is the Truth of God in him. Man labors with God so that Truth is expressed through him. And what a subject this is! At no time in the annals of Man has LABOR been recognized as such a force as it is today.

"When LABOR becomes TRUTH, the millennium will have come. May I repeat that sentence—'*When LABOR becomes TRUTH, the millennium will have come*.' If you agree with that sentence, you will agree with me that the Truth of a man is his Labor, and finally all that men can teach and men can learn is simply that his *Labor* is all that a man is and has to offer to Life as collateral for all Life's blessings. The understanding of this supreme blessing is Man's most important and divine privilege, and Truth (Labor) is the most sublime, the most simple, the most difficult, and yet the most natural thing in all existence. *The love of Truth (Labor) for Truth's sake is the eternal bliss of all human beings*. We have a very profound and beautiful idea if we agree together that a man's *Labor* is the Truth of him. *The love of Truth (Labor) for Truth's sake is the eternal bliss of all human beings*. He who seeks the Truth (Labor) of Life is above all narrow patriotism, above all creed, above all color, above all superstition—he attests, by his own research, his Oneness with the Eternal Father of All—*HE who doeth all things well*.

"Further, my Beloved. We know that God is always at work—God in Truth (Labor). As God's Truth is seen in God's works, so similarly, the Truth (Labor) of Man is seen in his works . . . *what he does*: hence the *Truth of Life Itself* is the *Labor of Life*. The correct measure of a man is not in what he says, but is seen in *what he does*: God is known by his

Perfect Work, we are known by our work—by *what we do*. Whether this idea would be popular in speaking before our trade unions today I do not know. But that, even though they may disagree, is the Truth.

“INDEED, IN GOD’S ETERNAL FIAT—‘LET THERE BE LIGHT!’—GOD COMMANDED MEN TO LABOR; WORK IS GOD’S COMMAND AS TRULY AS PRAYER—WORK IS PRAYER. AND WHAT CAN WE SAY OF LABOR (THE TRUTH OF US)?”

Q. *That is very clear to me now. Truth is the sum-total of what we do in life. And it is obvious that the world would not be anything at all if it were not that Man’s labor makes it what it is.*

A. “Labor, you see, conquers all things, for labor is the basis of happiness; when a man is happy, he labors happily. Where he labors happily, he is happy. *Unless a man is happy, his labor brings no inspiration that can uplift him.* Labor exalts a man, humanizes a man, leads a man from the ordinary in him to the genius in him, and the fruit derived from his labor is the sweetest of all his pleasures. To labor nothing can be denied, and *nothing whatever of value can be attained without it*—as the Truth of Man’s Life, it is victorious.

“The enlightened person knows Labor to be the divine law of his existence, for he recognizes that Labor, in all its variety, physical and mental, is the natural God-appointed method for the natural development of all Man’s powers—God’s power in Man—under the direction and control of Man’s own will. In Labor there is a perennial nobleness—rightly proud is the man who rightly labors; his Labor is his own and only contribution to Life.”

Q. *Yes, that is abundantly clear to me, and I am grateful. I can now see that he who does not comprehend the beauty of allowing God’s Truth, God’s Will, God’s Power, God’s Labor, to issue forth from him in his own Labor is not yet awakened or enlightened.*

A. “My Beloved, you have the answer—and it is true! If men gather themselves together to protect mutually the work of their hands and minds, Labor will eventually prove itself to be the crown of Man’s life and the scepter of his noblest sovereignty. Man indeed has naught but his labor; all else he seems to possess is illusory; and foolish will he be if, in endeavoring to safeguard his own rights in his own labor, he is deceived by his leaders in the dictation of his own political and social opinions. Such a condition, to be watched by every self-respecting man, would eventually take from Man the dignified right to work and reduce his labor to mere slavery, stripping his labor of all that it actually is—the gateway to his own divinity—and leaving him bereft of the greatest of all blessings, which is his own freedom to labor freely in Truth. If I were a member of a labor union, I would strive that my union be kept free and untrammelled by any adventures into politics. Not alone in our own country, but in all countries, Labor has never benefitted itself by interference with politics as such, and as far as my own observation and calculation inform me, I have never seen politics, always unstable, permanently benefit Labor. When Labor began to organize itself for its own protection, it was done by groups of men who were proud to be efficient artificers—never politicians; and that, I am of the firm belief, is the attitude that Labor should adopt and jealously safeguard. But it cannot be done if there is interference in politics purely as such; politics has always led Labor astray. Beware of labor union leaders when they become politicians.

If you will think that through, and view Labor from its very highest and its *true* aspects, you will admit that we are right in that conclusion.

“A man’s fixed capital, moreover, of which none can rob him, is the excellence of his labor.

“Labor is a great good, but not until the word ‘labor’ can be rightly interpreted in our vocabulary as not to mean ‘toil’ will Man honor his labor. Man is, of course, grievously wronged when compelled to drudgery. But the life of the true laboring man should embrace much alternation of employment, so diversified as to call the whole man—intellect, heart, imagination and predisposition—into action. A *wise* laboring man—and who of us does not labor?—should so honor his craft and delight in honorable labor that the fruits of his labor should fit him for leisure to pursue his spiritual inclinations; but this he will not do until his ‘labor’ ceases to be ‘toil’ and the sole means of gathering the wherewithal to satisfy physical as against spiritual appetites and inclinations. After all, labor is of two kinds: either that which a man submits to *for his livelihood*, or that which he undergoes *for his pleasure and relaxation*—the latter kind generally changes the name of labor from ‘toil’ to ‘exercise,’ but differs only from ordinary labor as it rises from another motive. That is the secret—never to feel that our labor is drudgery or work and so on, but to know that our ‘labor’ is the genius that changes the world from ugliness to beauty, and one’s consciousness from that of earth to Heaven.

“And remember that there is no such thing, for the honest man, as unskilled labor, for no man can work without thinking. Great thoughts hallow any labor, no matter what it is. As Thoreau once wrote: ‘If the ditcher muse the while how he may live uprightly, the ditching spade and turf knife may be engraved on the coat-of-arms of his posterity.’ And, my Beloved, if there be any security at all for Man on his road to Heaven, it surely is his Labor, for by his works is he known.

“Truth (labor) wounds only its enemies, those who try to oppose it. Woodrow Wilson once said that ‘Truth is the most robust and indestructible and formidable thing in the world’—which is true. Why? What Truth? Your truth, my truth, is the *labor* of us! And, having thought it through, you may hold up your head in dignity as a true laboring man or woman. *For Truth is the Labor of true men.*

“THEN, IN LABORING IN THE VINEYARD OF LIFE ITSELF, WE LEARN THE ART OF TRUTH. OF COURSE, I DO NOT BY ANY MEANS MEAN THAT TO BE A SKILLED ARTISAN OR LABORER IS TO UNDERSTAND AND MANIFEST TRUTH. IN LATER LECTURES WE SHALL GO BEYOND THIS FOUNDATIONAL IDEA REGARDING LABOR BEING THE TRUTH OF A MAN, AND SHOW THAT IF YOU AND I LABOR AS UNTO THE LAW, WE BECOME TRUTH . . . AND THERE IS NAUGHT HIGHER THAN TRUTH.”

(My Beloved, you can see—and you should explain to your audience—that Truth is known to us by the ever-moving Wisdom of Life. I shall now write for you a somewhat academic interpretation of what has so far been given you in this Lesson, and would advise you, if you so desire, to re-write it or expand upon it, making it a special commentary upon this Lesson. You are now the *teacher*—you are not only endeavoring to inspire, but you are teaching your audience, as you will later, *in classes* (rather than in lectures). You adopt a different mood. You expound, you explain,

you intersperse your remarks with notes of high appeal and inspiration. You are the sympathetic pedagogue, teaching rather than merely addressing your audience.)

You then continue—your voice is low and sympathetic. You speak more slowly and deliberately, taking time to give right emphasis to any favorite passage or idea:

Truth is Revealed Through Wisdom

"My Beloved, Truth is revealed to us all through the ever-moving Wisdom of Life. For practical purposes, we may call this ever-moving Wisdom of Life the Superconscious Mind, that is because it is above and beyond the ordinary consciousness of what seems to be a human being. It is the Superconscious Mind. It flows into me and—why, I have an idea! Why, I am transfixed! My breath stops! I am filled with the idea! It seems to me that instantaneously, momentarily, I am completely absorbed, permeated with, obsessed by, the idea! And that idea has entered into 'my own' mind (as it seems to be), and my reasoning capacity has shown me, 'Ah, this is a good idea!' I entertain the idea. I do not disturb myself, my very breath ceases in my body, the very activity of my mind ceases so that it becomes, so to speak, a sponge; and I draw in the idea. Then—when I find or feel that the idea is my own, I begin to breathe again. Absolutely staggering, what a marvelous idea! Yes, then perhaps somebody comes along and says, 'That isn't so good, that isn't such a hot idea. You know, it has never been done before. Don't waste your time on that! There will always be wars and there will always be diseases, and there will always be unhappiness and there will always be poverty! You know we are on the earth—be practical!'—and so on.

"And I begin to think, 'Perhaps he is right—yes, perhaps he is *right!*' and so what happens? The idea hasn't changed. Where has it gone? It has gone statically into the negative side of my being, and it will crop up some day or other. It is mine, but I didn't use it.

"Why didn't I use it? Because, though at first my *Conscious* Mind told me that it was a good idea . . . I knew that as the idea was communicating with me . . . I knew that I could build that city, I knew that I could write that novel, I knew that I could perform that opera, I knew that I could revolutionize my life, I knew that I could do something that had never been done before, and I was the only man to do it—but you see this other fellow came along and he said, 'I don't think you will!' And I didn't!

"Now, the idea—which was the inner manifestation of Truth in me—entered my mind in all its purity and its power, *but it didn't enter deeply enough into my feeling.* Ah, that is it! My feeling is always greater than my reason. My reason gave out. It wasn't strong enough to stand up against that other mind that said to me, 'No, it can never be done!' My feeling was correspondingly anemic. I became just a milk-and-water sort of fellow. I 'didn't know.' And so my *feeling* was not sufficiently impressed, and when my feeling was not sufficiently impressed it meant that the cells of my body were just in a sort of ebb and flow in a weak sort of a manner. *But*—if I had said, 'Get thee behind me; I know!' what would have happened? Everything that I consider to be myself, every cell in my physical body, would

have lighted up, every one of those countless cells in my body would have awakened and said in effect, 'Yes you *can* do it! Come, we'll do it together!' My whole being would have been on fire. My mind would have been as clear as crystal, which would have meant that I myself was so submerged in a state of such surrender, that *God within me was holding the light in my mind, showing me the path, showing me the way, inspiring me, giving me all that was necessary to get it done!*

"And then, just *think!* . . . why, we would have been all set! I would have thought out the idea! I would have held on to the idea! My *Conscious* Mind would have done its work absolutely, without error.

"And then down deep in the *Subconscious Mind* of me there would have been quickened all the glorious feeling and that scintillating beauty that nothing whatever could besmirch.

"*Then*, I would have said, 'Ah, now we are all set. The only thing that is now remaining is *to do it!*'

"And then what? Have you ever noticed that when you have an idea, it is like an airplane drawing gliders across the heavens. The glider has to come. When once the connection is made, the glider has to move. An idea also always propels itself, and always *draws unto itself everything that is necessary to bring it into full fruition.*

"AN IDEA IS GOD! AN IDEA IS THE SUBSTANCE OF GOD, THE FORCE OF GOD, THE WISDOM OF GOD, THE HEART OF GOD . . . AND IT CANNOT BUT DRAW EVERYTHING THAT IS NECESSARY TO BRING IT INTO MANIFESTATION.

"You have seen people who just didn't know where they were; they were square pegs in round holes. You find bankers who should be blacksmiths, blacksmiths who should be poets, and you find this and that; '*square pegs*' in '*round holes.*' And you find so many people who say, 'Well, I've got a job, but I don't like to do what I am doing.' . . . 'Do you know *what* you want to do?' 'Well, no!' Well, that is perhaps the grandest thing on earth, '*not to know*'; there is only one thing grander, and that is '*to get to know.*' Get to know what you have to do, and then you see that when you continue in the habit, and become constantly, unbrokenly in the feeling, you have the *Superconscious Mind* always up there in the lighthouse, shining upon you Its unfailing Light, and your *Conscious Mind* cannot possibly evade it or escape it, as it floods you constantly with ideas, which are the right manifestation of Truth. It gives you one idea, and you put through that idea; it gives you another, a bigger and a better one, and thus you grow—Truth being manifested.

"The *Conscious Mind* becomes so absolutely exact in its reasoning, and in its own analyzing and in its comparing, and it, too, gets into the habit of not making so many mistakes. And then it—your *Conscious Mind*—with the joy of a great pioneer, calls down, so to speak, to the *Subconscious Mind*, and says, 'You can do it! Come on, this is what we have to do! The pilot up above has given us the instructions.'

"And so we have (a) the *Superconscious Mind*, (b) the *Conscious Mind*, and (c) the *Subconscious Mind* in absolute unison! WHAT CAN KEEP THAT BACK?

"How grand when we open the door or when the doors of our own mind are opened and we see a little more clearly. How grand it is to feel that we may be broke today, we may be old, we may be miserable, everything may seem to have gone wrong and the bottom of Life Itself may seem to have fallen, but when *once* we get that *Ray of Light*, it dispels the darkness and all the Karma of countless incarnations before us!

"How grand it is to be optimistic and hopeful when your reason endorses it! Then we are truly on our way to the Right Manifestation of Truth!"

Your Personal Practice for the Week

Again you commence a series of four lectures, this week to entertain your imaginary audience with the subject "Right Understanding and Manifestation of Truth." You are each evening of this week to be engaged in two things—one, examining and analyzing yourself to see how much you know of this delightful secret of Life; two, inspiring others who are assumed to know less than you know, to enter upon the study of Mentalphysics as you speak to them—"I was eyes to the blind, and feet was I to the lame."

You are teaching the art of living well, yet, as Pope said, "Men must be taught as though you taught them not."

Also remember—as I once read somewhere, though where I have forgotten—that the best teacher is the one who suggests rather than dogmatizes, and "inspires his listener with the wish to teach himself." To know how to suggest is the great art of teaching. Burke said that for his part he was convinced that the method of teaching which approaches most nearly to the method of investigation is incomparably the best; since, "not content with serving up a few barren and lifeless truths, it leads to the stock on which they grow."

And you, my Beloved, need never make apologies in your own mind on the nature of the material you present to your audiences—Mentalphysics is as high as the hills, as deep as the sea; the highest scholastic mind, *when it is ready*, will grasp quite as easily and gratefully as the mind that has not in any way been stored with intellectual information about God and His Universe or Man and His Way.

Be supremely happy this week. Be humble in the sense that you know God is speaking through you. Give attention to your stage attitudes; be humorous at times; smile much as you speak; be careful with your voice; cultivate the mood!

ON SUNDAY EVENING: (a) Be sure of your *mood*: spend a few minutes in meditation—nothing but "Light"; (b) your imagination allows you to come to the platform *sure of yourself*—the Creator within speaks through me; (c) carefully read your lecture, marking in pencil all passages that specially appeal to you—"Wisdom guides me"; (d) after reading, rest, watch your breath, feel radiantly happy; (e) then rise (facing mirror, if you wish), and read without a single vocal stumble, giving emphasis to certain noted passages. Repeat if you wish, knowing that you are now in complete control of yourself and your enthusiastic audience.

Then meditate:

"MY UNDERSTANDING OF TRUTH IS WHOLE—I AM TRUTH, ALL TRUTH, NOTHING BUT TRUTH.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

ON MONDAY EVENING: (a) and (b), same as Sunday; (c) same as Sunday, though this may be deleted; (d) being sure that you know your subject, pay special attention to your *voice* and your *mood* . . . repeat certain chosen passages and read in an emotional tone, soft and tender, gentle and slow . . . repeat the same passages and read in oratorical style, with a feeling of enthusiasm, letting everyone know that you are absolutely sure of the value of what you are saying.

Then meditate as above.

ON TUESDAY EVENING: (a) Read over once your own noted passages, and re-write or add to them freely and confidently; (b) read these passages aloud—no stumbles, full confidence; (c) take your whole Lecture, together with your

own added material, and deliver it as if you are not only sure of yourself, but with the feeling that the Creator speaks through you; (d) then rise, face your mirror, and again deliver your whole message, with as little attention to your manuscript as possible.

Then meditate as above.

ON WEDNESDAY EVENING: Same procedure as Tuesday. Watch your mood; watch your voice. See if you are able to deliver your lecture, with manuscript, without a single stumble.

Then meditate as above.

ON THURSDAY EVENING: This and Friday evening are to be the most important evenings of the week. (a) Same as Monday; (b) you imagine a crowded hall of anxious listeners, but you are quite sure of yourself—the Creator within speaks through you; (c) you walk to the platform with confidence, *knowing that you are the master of the occasion*; (d) then deliver your message in perfectly grand style—no fears, no stumbles, no hesitation—let your style be distinctly oratorical and masterful.

Then meditate as above.

ON FRIDAY EVENING: Same procedure as Thursday, with the exception that your style be quiet and forceful; you are the teacher, rather than the speaker. You will have a perfectly grand time.

Then meditate as above.

ON SATURDAY EVENING: Spend a quiet evening. Do as you please.

Then meditate as above.

Conclusion — True Understanding of Living

In the Introduction to your present Lesson, I remarked that "mind is the strongest, and is always the master." Now, the initial understanding of Life is *to live!* Yet how few people really *live*. Fewer people still have any idea that they may and should live as long as they desire. Extremely few people indeed even believe that Man has the power to live as long as he desires . . . yet they prattle about Man being immortal.

My Beloved, with all my heart I hope *we*, you and I, believe that we are immortal; that I consider to be our first understanding of Truth. The central tenet of the Science of Mentalphysics, as you know, is rejuvenation. Most people rightly have a horror of growing old and of dying. The secrets that we teach—secrets in the sense that they must not be given out indiscriminately to the unbelieving person or brought to the eyes of the profane—are doubtless a hundred years before our time. They are secrets also in the sense that they are not generally known or accepted. The man who inwardly fears the approach of old age, while he would give anything to grow young again, does not believe that it can be done; yet in Mentalphysics we have many hundreds who have permanently put the clock back and have become entirely unconscious of "age." For **THERE IS NO OLD AGE.** What appears to be old age is merely a chemical change, which can be overcome and avoided. *But we must learn the way.* Mentalphysics teaches us the way.

There is not the slightest doubt that if people will do as Mentalphysics teaches, they can rid their consciousness of the idea of age; they consequently (as we reproduce in our body what is in our mind) grow young again. I repeat: *There is no doubt about this.* These secrets have been known in the ancient occult schools for ages, and this writer has met many men who have reached 150 years and more. Western science proves that the cells of the human body are potentially immortal, and yet we find men passing on at ages from thirty onward, all of whom do not wish to die, who believe that Man has the right to live as long as he desires to live—and yet who will not learn the way to really live.

Little by little, the desire to live (the central inherent idea in the mind of Man) is overcome by a kind of instinct to die. Men want to live, but will not learn and conform to the Law of Life, and so their bodies atrophy and die. But in Mentalphysics we have the secret. It is available to any who care to learn; and we can go so far as to say that, if they will do what they are taught, the Law of Life in which they live and move and have their being will rejuvenate their bodies and minds, and bring them back into the great unchangeable ocean of Life Itself, and enable them to make of their life what they secretly believe it should be.

Too good to be true? . . . my Beloved, we know that it is the Truth.

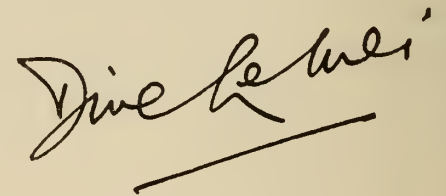
It is no dream. It is being done. There are hundreds of us who have so rejuvenated our bodies—and done much more than that, too—that we gladly attest to the incomparable teaching of Mentalphysics.

The liberty of choice is your own. We categorically declare that there is no need for anyone to grow old. Human life can be extended indefinitely. YOU need not grow old . . . it is a sin if you do!

That is what you will be called upon to teach! And that is what I call our first understanding of Life.

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-One — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Thirty-Two

"THE EDIFICE OF THE UNIVERSE IS, IN ITS STRUCTURE, A LABYRINTH TO THE HUMAN INTELLECT THAT CONTEMPLATES IT: WHERE THERE ARE MANY AMBIGUOUS WAYS, DECEPTIVE SIMILITUDES OF THINGS AND SIGNS, OBLIQUE AND COMPLICATED WINDINGS, AND KNOTS OF NATURE EVERYWHERE PRESENTING THEMSELVES TO VIEW; FURTHERMORE, THE SENSES ARE FALLACIOUS, THE MIND UNSTABLE AND FULL OF IDOLS; AND ALL THINGS ARE PRESENTED UNDER A GLASS, AND, AS IT WERE, ENCHANTED."—LORD BACON.

Introduction

As you progress, there is one thing of paramount importance. The more you learn of Truth, the happier you will be. But you must be tolerant. Others have not found what you have found—be graciously tolerant, for you can afford to be.

The following may amuse you, for it is by one of the most humorous philosophers who ever lived; and it may also instruct you:

"There has been such a thing as letting mankind alone and tolerance; there has never been such a thing as governing mankind. Letting alone springs from the fear lest men's natural dispositions be perverted and tolerance springs from the fear lest their character be corrupted. But if their natural dispositions be not perverted, nor their character corrupted, what need is there left for government?

"Of old, when Yao governed the empire, he made the people live happily; consequently the people struggled to be happy and became restless. When Chieh governed the empire he made the people live miserably; consequently the people regarded life as a burden and were discontented. Restlessness and discontent are subversive of virtue; and without virtue there has never been such a thing as stability.

"When man rejoices greatly, he gravitates toward *yang* (the positive pole). When he is in great anger, he gravitates toward *yin* (the negative pole). If the equilibrium of positive

and negative is disturbed, the four seasons are upset, and the balance of heat and cold is destroyed, man himself suffers physically thereby. It causes men to rejoice and sorrow inordinately, to live disorderly lives, be vexed in their thoughts, and lose their balance and form of conduct. When that happens, then the whole world seethes with revolt and discontent . . .

"The essence of perfect Tao is profoundly mysterious; its extent is lost in obscurity.

"See nothing; hear nothing, guard your spirit in quietude and your body will go right of its own accord.

"Be quiet, be pure; toil not your body, perturb not your vital essence, and you will live forever."

"For if the eye sees nothing, and the ear hears nothing, and the mind thinks nothing, your spirit will stay in your body, and the body will thereby live forever.

"Cherish that which is within you, and shut off that which is without; for much knowledge is a curse.

"Then I will take you to that abode of Great Light to reach the Plateau of Absolute *Yang*. I will lead you through the Door of the Dark Unknown to the Plateau of the Absolute *Yin*.

"The Heaven and Earth have their separate functions. The *yin* and *yang* have their hidden root."

. . . Chuangtse

The Fifth Rung—Lesson Thirty-Two

You are now developing as a public speaker. I daresay that you are doubtful about the truth of this statement, for it is likely that you feel “nervous” each evening as you practice. This is quite natural. But you should recognize nervousness as a common feeling. Every actor, every concert singer, every public speaker knows that even long experience does not wholly prevent this feeling. This writer, who has been speaking in public for over 20 years, knows this to be true; if I am off the platform for a week or two, when I return I feel sometimes as if I had never before spoken to an audience!

Nonetheless I am of the opinion that anyone who has a pleasing voice and speaks good English can become an orator. The rules are simple. It is, of course, clear to see that you need to be careful of your grammar, of your pronunciation, and of your voice tone. These details are essential. But the most important thing is your *Breath*. This, curiously enough, is not generally recognized, and even in schools which purport to teach public speaking, very little attention is given to it. I am to assume that in your practice so far you have recognized the need of clear, correct pronunciation of every word that you use. Your grammar is also correct. You are also giving strict attention to your voice. Voice control is the most important phase of public speaking, of course. We in Mentalphysics know that our voice—its melody, its vibration, its force—can only be what our breath is. This week, as you speak, in your evening lecture, watch your breath most closely. I do not know whether you will at once see what I

mean when I say—do *not* breathe! First, you should so watch your pauses in your reading, always breathing fully only in your pauses, that no one will be able to notice exactly when you do breathe. By that I mean that if you can so speak that no listener can detect any particular point at which you breathe, that will be perfect. But that can only come with practice. Therefore, as you begin to speak, take a deep breath before doing so. Then, as you read, always be a few words ahead in your reading. Watch your sentences, so that you instinctively notice where the commas are—after a comma you may breathe in, but never breaking a phrase to do so. It is permissible—and sometimes most effective—to emphatically pause after a comma, but if your pause be noticeable, there should then be a longer pause at the end of the sentence, commencing the next sentence at a slightly higher or lower pitch. But as you practice you will find that you develop strong abdominal control, naturally conserving your breath as to easily complete any sentence, no matter how many words it contains. This, of course, is the trick! I shall have a good deal more to say about this later, but in the meantime practice most carefully watching your breath. A good plan, too, would be to take, say, a 20-word sentence, and repeat it many, many times—first, fairly quickly, not taking any breath as you say it; second, more and more slowly, not taking any breath. Practice breath control from any angle.

And—God bless you!

“Let Us Come Together . . . Together!”

My Beloved, last week was a week of intense study for you and I hope that conditions enabled you to give the necessary time each evening. You had a wonderful subject. As you studied and delivered your address to your imaginary audience, I have no doubt that you wondered why I did not make two very distinct and definite subjects—namely: Right UNDERSTANDING of Truth, and Right MANIFESTATION of Truth. But this is what I wish *you* to do. I am occupied in this present group of lectures in collecting for you, so to speak, an abundance of ideas—it will be for you to rewrite them, coordinate them, and make lectures out of them that are perfectly orderly and sequential.

This week's subject is Right LIVING of Truth.

Now, as you proceed this week, endeavor to enter spiritually into my purpose. I do not by any means wish you to be a “copyist.” You are, however, to get used to my phraseology, to absorb it, to think of it, to use it. Then, following my advice so often given up to now in this *Ding Le Mei Preceptor Course No. 1*, you will gradually memorize phrases, sentences, whole passages, and, consequently, *never* be at a loss when you are either called upon to debate or in giving your own lectures, when the right time comes, to your own audiences.

(But think for a moment on the meaning of the title of this week's lecture—RIGHT LIVING OF TRUTH. You could not, of course, speak upon anything higher or nobler. Therefore, prepare yourself! Encourage the feeling of mastery . . . you are the master of the situation! You will so study your subject, and will so carefully deliver it, that every one of your imaginary audience will be spellbound. Those who have listened to you for some weeks past will note how much you have developed—your stage presence exalts them as you speak—your voice has so improved that in your varied inflections they feel greater inspiration . . . they have full confidence in you. Therefore, make this week "the best week ever".)

Thus you commence—God speaking through you—"God thinking through my mind . . . God seeing through my eyes . . . God speaking through my throat: purify Thou my throat."

May complete success attend you!

"Right Living of Truth"

"My Beloved, I am to speak to you again this evening on 'Your Way of Attainment.' I have already spoken to you on the 'Right Understanding and Manifestation of Truth,' and now we are to consider very prayerfully together the 'Right Living of Truth.' Our subject is without doubt the most important contemplation that Man can engage himself upon. Commencing together, then, we should remember that the whole aim and end of humanity's trials and experiences is to educate men to overcome, to gain the will power to escape, the limitations of the world of matter and return to the condition of pure Spirit here on this earth now. The perfect life (the *right* Living of Truth), which can be made common instead of exceptional, is increasingly assured as Man grows day by day into the LIVING of Life's Eternal Truths to the degree of his understanding.

"By rightly *living* the Truth that we have become conscious of, there naturally proceeds the unfolding in our consciousness of undreamed-of powers of mind, requiring as an instrument through which to express a strong body, held in complete equilibrium by the rhythmic functioning of all its complex organs, under the control and direction of a sane, wholesome mind.

"Both your body and your mind are thus seen, through the Right Living of Truth, as channels for the Divine Spirit which uses Man as Its way of making itself cognizable in what is called a human being—but which, in Mentalphysics, is actually God in Human Form. To ignore the body and declare that 'mind' is 'All' is a grave mistake; the body, as the instrument of the Divine Spirit of Life, is necessary to Right Living; for while it is true that 'mind' is ensheathed

in the body, our aim should be (as of course it is in Mentalphysics) to bring the body into harmony with the perfect Divine Life of God in Man. The quality of a principle is conditioned by the elements which compose it. WE KNOW THAT LIFE'S PRINCIPLE IS PERFECT. WE SEE, THEN, THAT WHAT WE CALL 'OUR MIND' AND WHAT WE CALL 'OUR BODY' MUST BE IN CORRESPONDENCE WITH THE LIVING PRINCIPLE OF GOD'S LIFE IF WE ARE TO KNOW PERFECTLY GOD'S PERFECT LAW IN OUR LIVES. How to do this is the secret of the Right *Living* of Truth. Man's problem is to adjust the 'outer' Man, the physical Man, to harmonious relationship with his 'inner' spiritual self, for this is the only path to the overcoming of the evils which purely physical or material living generates."

Q. But we can only "know" by reason of our "mind" working in us. What is the "outer," and what is the "inner"? I have only one mind!

A. "That is true, yet not true. 'You' have 'your mind,' yet GOD'S MIND is REALLY YOU! It is beyond doubt that we can only 'know' by reason of 'mind' working in us, and I hope to show how simple it is for the enlightened human being to 'feel' his way into God's eternal way of perfection through God's Mind working through him. Man, says an Oriental teacher, takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from IT—the law that is ITS LAW is its being What It Is. When we learn that *we are IT*—that we are God in Human Form—it becomes less difficult to learn God's living way of Eternal Life expression—which is the 'Right Living of Truth.'

"Never before, I suppose, in all the history of civilized Man has the world faced a future so dark and ominous as it

does today. You may agree with me, you may not; it depends entirely upon the point of view. But as we stand today, looking out upon the world, I think that we must agree on this: (a) never before in all the history of civilized Man has the world faced a future so dark and ominous; (b) it has devolved upon our generation to bear the heaviest economic and spiritual burdens that have yet descended upon humanity.

"Now, my Beloved, I am going to tell you at once that I have but one thought, and I hope that we shall be able to run along in thought together, feeling that that one thought is the central theme of our talk. The thought is this: *That stillness is the ruler of motion, of movement.* Do not think too much upon the words themselves; just let them sink into your mind: *stillness is the ruler of all motion, movement, action.*

"Our talk, as was last week's, is an essentially personal one. I could, I think, talk about the condition of the world and I might succeed in arousing us emotionally into a morbid recognition of the grave situation into which mankind all over the world seems to be slowly sinking; but I shall not speak about that. I would rather make our talk together essentially personal, because every one of us here realizes, I am sure, that no matter what takes place in the world, it need not necessarily affect the real me or you. I know that we face a paradox there. There is not a human being on this earth who is not affected by the late war, yet I say that, *if we know how* we may look out upon the world and may know all about what is taking place and not be affected spiritually by it. I think you will see the inner meaning of what I am saying. Taken by and large, I do not suppose any historian ever in human history will have such a difficult task in rightly formulating the causes and the effects of what has taken place throughout the world. It certainly does seem that no matter where nations are located on this planet, they are drifting into a terrible night, a night of darkness, a night of hopelessness, a night of despair. It is the principal and certainly the saddest commentary upon what the thinkers of this earth, the great ones in this human family, have always been hoping for. War spread its tentacles so rapidly that there is today scarcely a square mile on this planet that is not affected. We see great nations, or nations that were great, sunk into serfdom; we see humanity everywhere affected by the greatest plague that can affect it, destroying religion, destroying states, destroying families. To the disappointment of all thinking men, the time has not yet come when men universally regard war as a monster of iniquity. War will never yield to anything but the principles of universal justice and love—but among great masses of mankind that time regretfully is not yet. You will know that for many years prophets, as we call them, teachers, preachers, writers, thinking men, issued warnings. It looks as if the day of what is prophetically called the 'Anti-Christ' has come upon us. There never was a time in your history or mine when as sane, thinking human beings, as we call ourselves, we have been called upon to face such an absolute paradox in the material world about us and the spiritual world within ourselves."

Q. *You have told us that we make our own world. You tell us that the effect of the war is universal, as of course it is. It affects literally everybody. Well, people like us did not create or cause the war, yet it is undoubtedly within "our own world"!*

A. "Yes, every one of us here knows, I hope, that we each, individually, make our own world—in which, I hope, there is no war. I will not labor that point, but I hope that we all see it. We make our own world by using the complete and perfect, supreme, Divine Intelligence as it enters what we call 'our mind'; we use it, and *as we use it, so we create our world.* We can turn on a switch and we can light a room, and by the light of the electric bulb we may write a book—the greatest, perhaps, that has ever been written. We can turn on another switch, and by the same power we may electrocute ourselves or another man. The Supreme Intelligence, God, the Supreme Architect, the Divine Intelligence, the Creative Spirit, Parabrahm, the Paraklete, the Lord of All—*God*—is no discriminator; indeed *cannot* discriminate for you. You are the discriminator, you are the quickener of your own life, you are the destroyer of your own life. As you create your world, you live your life; I live mine. *For what comes into your life and for what your world and your life are, you alone are responsible and I, similarly, for mine.*

"How vital that we should learn the *Right Living of Truth!*

"Now, until we can see that truth, we cannot reason spiritually. There are many people—and we are not to condemn them, who are the cause of war. They are somewhat like what we are pleased to call 'the savages'—who experience all sorts of superstition and vain imaginings in the effects that come from natural law. We, claiming to be a little more enlightened, declare that we know what God is and what His Law is; further, we go to the finality of The Truth, and declare that we are God in Human Form. For we say that in this Universe (not a multiverse) there is nothing but God, and we each are a differentiated particle of the Thing Itself, enjoying all Its complete nature and power. We are on our way, we do not yet fully *know*, but we are gradually in a state of becoming, coming into the knowledge of God and God's Law. If you will agree with me then on what I have said, you will know that it will bear all possible investigation. The living principle of Life Itself is universal. Finally you come to see that you and I, and every other 'I' on this planet or elsewhere, are *That—God, through Right Living . . . of Truth.*

"There is, therefore, a finality about our reasoning together—we are the thing—Itself; '*Yet, of myself, I can do nothing.*'

"Our subject, remember: is 'The Right Living of Truth.' But what is Truth? Many ideas regarding Truth come into my mind, as I speak, and many ideas come into your mind, as you listen, because all that you have ever learned of Truth will crystallize itself generically, and those generic truths

will come before your mind as reality. Truth makes itself known unto us, and its language is always simple. Truth, such as is necessary to understand God within ourselves, and for the regulation of Life, always comes to us when it is honestly sought. God seems to offer to every mind its choice between truth and indifference: we take whichever we wish.

"Truth to you cannot necessarily come through my words. *There is naught higher than Truth*; that being so, words (always a futile method of full expression) are lower than Truth . . . words cannot fully embody and express the scintillating beauty and nature of Truth. But, again, what is Truth? We may say that God is Truth; that Life is Truth; that Wisdom, to sustain itself, expresses Truth; that Justice, to be Justice, embodies Truth; and so on and so on. We can see that in the universality of Life, in the unimaginably beautiful indivisibility of Life, *Life is Truth*; but the definition that many men give to Life is different from the definition that is *final* of Life Itself."

Q. Would that not sound a little involved to the average person? It is difficult to follow definitions.

A. "Well, let us be simple in our search for Truth. We look out upon this Universe, and no matter where we look—we may centralize our perception upon any one fact of the seven kingdoms; we may enter into the silent secrecy and the deep, abyssmal darkness that is the womb of our spiritual Life, and there we shall come, in the extremest stillness, face-to-face with the Light of the Spirit. We come up through the kingdoms—from the Ethereal into the Sidereal (the Kingdom of Light), into the Mineral Kingdom, into the Vegetable Kingdom, into the Animal Kingdom, into the Human Kingdom with which we are gradually becoming a little more familiar; and no matter in what kingdom we allow our perception to rest, *we see the same eternal, immovable, changeless, unchangeable Principle of Life*. And there, to the degree that Truth has been established and practiced in ourselves, shall we see in the great ocean of Truth the reflection of our own understanding and consciousness of it. You will see, however, that first, to understand Truth, we must get away from what the Chinese call the 'ten thousand things'—we must leave all motion and retire to stillness, the *Ruler* of motion.

"I would not say that the seeker of Truth could not find or discover, or even come to *understand*, Truth in the market place. I would not say that, but I think it would be preferable to escape to the mountain top. Truth is universal, Truth is everywhere, Truth is the very heart-essence of Life Itself. Truth to you is the reflection through you of what you understand as 'God' . . . even if your conception of God be merely of an anthropomorphic God! We see, then, that to us the reflection of God's Law or God's Word or God's Mind or God's Life would be Truth. So that it really does not matter whether you be a Confucianist or a Congregationalist, a Roman Catholic or a Christian Scientist—it does not matter what you may *think* you may be—there is the *One Eternal*

Thing, observable to all who desire to observe; the one God, the One Law, the one Way, the one Life—and to the degree that we *know it*, we know *Truth*.

"THERE NEVER WAS A FALSE GOD, OR FALSE TRUTH, NOR WAS THERE EVER A FALSE RELIGION, UNLESS YOU CALL A LAMB A FALSE SHEEP. THERE IS NO FALSITY IN GOD'S WORKS."

Q. There is no falsity in God's works, of course; but how is the average man to come to know this? How can the average person find Truth in all the confusion of religion and all else?

A. "You remember that we have spoken upon the way that we come to know anything. The only way that you can come to know what I am trying to talk about now is *through your mind*. I look out before me and I see you in front of me; I know that you are there by virtue of what seems to be 'my mind.' But as we study this infinitely subtle substance that we feel occasionally, and which, very glibly, we call 'mind,' we see that it is extremely volatile. Have you ever practiced watching yourself think? That is not as simple as it sounds. There are extremely few people who know how they think, extremely few people who know what they think with, and I am sure there is a great, preponderating mass of people who never think *why* they think—so it is not as simple as it sounds. But if you have ever practiced watching yourself think, you will have noticed (also by virtue of 'your own mind,' because you have no other power) that your mind force is extremely subtle. You have played, perhaps, with a little quicksilver, and you know that you can never catch it. Well, your mind is infinitely more subtle, enjoys a deeper spontaneity of action than mercury, or anything else that you may study.

"And it is through our 'mind' that we understand everything, and that is apparently the only agency of understanding that we have. Now, let us keep ourselves very simple. We human beings know that we are here on this earth. We know that when we have watched one human being's actions, we have, generally speaking, watched the actions of practically the whole human race; that is, in the basic things of Life. We all speak through our throat, and by virtue of our mouth and tongue; we all listen with our ears, as it seems; we all smell with our nose, as it seems; we all walk with our feet, as it seems. You will notice that almost everything that you do is done in a forward way, and yet, if you know anything at all about anatomy or any of the sciences of the physical body, you will know that the excellence of what you do in a forward way is measured by the excellence or quality or condition of what is called 'the human spine,' and so on.

"But what Man calls his 'mind' is categorically a misnomer.

"THERE IS NO SUCH THING AS 'YOUR MIND'; THERE IS NO SUCH THING AS 'MY MIND.' ALL THAT THERE IS IS GOD, AND ALL THAT THERE IS (GOD) PERPETUATES ITS OWN PERFECTION AND ITS OWN SELF-PURIFICATION BY BEING ALWAYS IN

ACTION. JUST THE SAME AS WATER, IF YOU ALLOW IT TO STAY WHERE IT IS, BECOMES STAGNANT; BUT WHEN IT MOVES WATER PURIFIES ITSELF. IF ONE PHASE OF THE PRINCIPLE IN NATURE, SUCH AS THIS, IS FOUND BY YOU TO BE TRUE, THEN THAT BECOMES A KIND OF KEY, SHOWING YOU THAT EVERY OTHER THING THAT YOU CAN FIND IN NATURE MUST BE TRUE ALSO; AND IF THAT ONE KEY WILL NOT FIT EVERY OTHER ILLUSTRATION THAT YOU GET FROM NATURE, THEN THAT KEY IS ITSELF ERRONEOUS. THAT SHOWS US THE BEAUTIFUL SIMPLICITY OF GOD'S HIDDEN BEING.

"But, you see, my Beloved, *God's Mind is what IS*, and that's all that there is. You may say, 'Well, you're crazy, the craziest fellow I've ever met, because I am a banker and you are a dentist; you, as a dentist, do not know banking, and I, as a banker, do not know dentistry,' and so on. But we, as philosophers, can see that that is merely 'wind in the ear,' as the Chinese say. *The Universal Mind of God is ever-moving and whatever comes into 'my mind,' no matter what it is, is contacted by 'my mind,' but has its origin and being in God's Universal Mind—which is the receptacle of ALL knowledge, and which, in the final analysis, is ALL THAT THERE IS. 'You,' 'your mind,' are a differentiated part of it.*

"To fully *understand* and *manifest* this Truth is actually the RIGHT LIVING OF TRUTH!

"God's Mind in 'my mind' is perfectly ordered and arranged; God's Mind, coming to me in ideas, proceeds in my consciousness from principles to demonstrations. All that 'my living' really is is the reflection, according to my own understanding, of God's Life in and through me. 'ME' is an entire misnomer. 'My mind,' if weak in understanding, is like a microscope which magnifies trifling things, and cannot receive great ones. 'My mind,' if strong, receives fully the ever-moving definiteness of God's Mind, becomes as God's Mind, and makes me free by the Truth I express in my life. To know God's Mind I must learn to be still—to know and feel the Ruler of Motion. The motion reflects the stillness, and leads us into oneness with the Ruler of Motion—GOD."

(After the following question, assume the distinct attitude of the *teacher*. Speak softly, slowly, deliberately. Feel that Truth flows freely in your words. Watch your voice. Get the mood!)

Q. Well, then, all the negation of my life is the result of not right living of Truth, as you say? That is, not rightly living in God's Plan or Way. I think I see it clearly, but many would be simply at a loss to understand. How could they learn?

A. "My answer again is—Mentalphysics! The Law, my Beloved, is written . . . peace has been established . . . Life has been given unto us! We have to learn the way to live—to learn the *Right Living of Truth*. The Truth of Life, I repeat, is within you and within me, and the knowledge of

The Way is within us. How? I don't know that I can describe it to you, but I do know it in a way that I can describe for myself. And, my Beloved, no matter what may take place on this earth, this earth will never become Heaven unless *you* make it Heaven. This earth will always be the earth unless *you* transmute it. If you elect to live on the earth, being held down by the laws of the earth and the deep, dark, heavy negation of the earth, that is entirely a matter of personal choice for you; but it seems to me that for people like ourselves, even if we have not very vigorously begun already, we should at once take up the learning of the Right Living of Truth, and realize that *it is I who live my life and none other*. If we are blessed, we come through practice of teaching and study to learn that what I call 'my life' is again a misnomer. It is *God's Life* in me, but the absolute justice of God's Law is so constituted that unless you, yourself, begin—not through any deputy, not through any mild or vain hoping, believing, imagining, but by practical *doing* of The Will—Life Itself never rewards you with any further knowledge of the Eternal Will or Way. But it is nevertheless categorically true that instantaneously when we engage upon any thought, feeling and consequent action of God's Way—no matter what it is—we are instantaneously rewarded, first, in being given a greater knowledge of the Way, second, in having to accept the responsibility of the Way.

"And this is what Mentalphysics teaches you, my Beloved. How grateful we should be! We in Mentalphysics *will live* on this earth as we *will to live*! And we will build on this earth according to the degree of the wisdom of the power to build that comes directly to us, incessantly, from God. Eternality stands, and you and I are eternal *here and now*, immortal *here and now*. Why? Because we are the Thing Itself, and who but Thou, Thyself, shall say Thee nay?

"When we begin to think together, and to come together in the Spirit, we see that we are far greater than we seem to be. We are the vice-regents of the Wisdom of Life! We accept the responsibility of the custodianship of Humanity, not going to sleep over it; and as we accept the responsibility, so we are given and accept the Wisdom that enables us to *do* the Will. So I ask us to practice standing upright. When we go away from this holy place, shoulders square, eyes front, looking Life in the eye, we know that in our heart there is the eternal, pulsating Wisdom that shows us how to do the Will along the Way; let us realize our divine heritage of Godlikeness—made in the image.

"Now, my Beloved, what have I said? I haven't said much, but oh, I hope that you have said much to yourself, because in the final analysis, no matter how blunted or dull our picture of perfection may be, we shall never be able to reach our own picture of perfection until we realize that we are the Divine Artist . . . that for myself all that I have to do is to *rest in the Lord* and *wait patiently* and, waiting, shall finally *feel* God's perfection in me . . . and that I cannot talk about. Let people like ourselves 'remain in the shadow'—read the Ninety-First Psalm today—let us remain

in the shadow of the Almighty. Let all the outward manifestations of this amazing phantasmagoria of Life pass us by, and let us realize the *stillness* of God's eternal Voice of Life. That wonderful word! The *stillness* of the deep root, the stillness that is always out of sight, the stillness of Life that is the ruler! Get Thee behind me, Satan, I desire to commune in the stillness of my Spirit. It is in the silence of our own being that we learn the Way, for it is in stillness that we meet the Ruler of all Motion. This Ruler of All Motion is still and formless, standing alone, undergoing no change, reaching everywhere and never exhausted—it is God, the Creator of ALL, ALL in One, ONE in All."

Q. I think your expression of the idea of God as the Ruler of Motion is wonderful! I wish you to know that this idea has greatly helped me personally. If seekers generally turned their thought toward this beautiful idea of stillness, and motion within stillness, the beauty of the idea of the "Ruler of Motion" would immediately appeal. I wish personally to thank you.

A. "Thank you for your remarks, and I agree with you.

"'Great,' says the Oriental philosopher, 'it passes on in constant flow. Passing on, it becomes remote. Having become remote, it returns and ever returns. It causes the partial to become complete; the crooked, straight; the empty, full; the

worn out, new.' Would that we could *say* what we *feel*! Let us quit ourselves like men! *We* are not conquered! *We* are the living, moving conquerors! Why? Because we have learned that stillness is the Ruler of all Motion and stillness is the essence of the Heart of God, whence we go to rest and be quickened in wisdom. Our Life is being 'ticked out,' so to speak, by each succeeding heartbeat of God's Living Wisdom.

"So, I pray that these random thoughts will have given some seeds of inspiration to every one of us. If you *see*, my brother, you see; and, if you do not, no words of mine can take the scales from thine eyes. Rise in thy might! What do I mean? I mean rise in thy might, because you have learned how to rest in the Lord, feeling continually the living, flowing Principle of Strength and Power and Beauty and Love and all that never can meet a conqueror, flowing into thee by the Divine Law, that it may flow out of thee to make not only thine own Life the complete and holy, perfect expression of the Thing that you are (in precisely the same way that light may be said to be the expression within the electric bulb), but that every other human life that you touch may be made holier.

"MAY THE MOVING SPIRIT OF WISDOM AND POWER AND LOVE AND JUSTICE AND BEAUTY AND LIGHT AND YOUTH AND LIFE SO SPEAK TO THE INNER HEART OF OUR HEARTS THAT FROM THIS DAY, RESTING MORE COMPLETELY IN THE LORD OF LIFE THAT GIVES US LIFE, WE MAY GROW INTO THE GREATNESS OF THE ETERNAL SHINING ONES THAT EVER WALK THIS EARTH AMONG MEN, SHOWING GOD'S WAY."

Your Personal Practice for the Week

On SUNDAY EVENING: (a) Be sure of your *mood*: spend a few minutes in meditation—nothing but "Light"; (b) your imagination allows you to come to the platform *sure of yourself*—the Creator within speaks through you; (c) then carefully read your lecture, marking in pencil all passages that specially appeal to you—"Wisdom guides me"; (d) after reading, rest, watch your breath, feel radiantly happy. (e) Then rise (facing mirror, if you wish), and read without a single vocal stumble, giving emphasis to certain noted passages. Repeat if you wish, knowing that you are now in complete control of yourself and your enthusiastic audience.

Then meditate:

"MY UNDERSTANDING OF TRUTH IS WHOLE—

I AM TRUTH, ALL TRUTH, NOTHING BUT TRUTH.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

On MONDAY EVENING: (a) and (b), same as Sunday; (c) same as Sunday, though this may be deleted; (d) being sure that you know your subject, pay special attention to your *voice* and your *mood* . . . repeat certain chosen passages and read in an emotional tone, soft and tender, gentle and slow . . . repeat the same passages and read in oratorical style,

with a feeling of enthusiasm, letting everyone know that you are absolutely sure of the value of what you are saying.

Then meditate as above.

On TUESDAY EVENING: (a) Read over once your own noted passages, and re-write or add to them freely and confidently; (b) read these passages aloud—no stumbles, full confidence; (c) then take your whole Lecture, together with your own added material, and deliver it as if you are not only sure of yourself, but with the feeling that the Creator speaks through me; (d) then rise, face your mirror, and again deliver your whole message, with as little attention to your manuscript as possible.

Then meditate as above.

On WEDNESDAY EVENING: Same procedure as Tuesday. Watch your mood; watch your voice. See if you are able to deliver your Lecture, with manuscript, without a single stumble.

Then meditate as above.

On THURSDAY EVENING: This and Friday evening are to be the most important evenings of the week. (a) Same as Monday; (b) you imagine a crowded hall of anxious

listeners, but you are quite sure of yourself—the Creator within speaks through you; (c) you walk to the platform with confidence, *knowing that you are the master of the occasion*; (d) then deliver your message in perfectly grand style—no fears, no stumbles, no hesitation—let your style be distinctly oratorical and masterful.

Then meditate as above.

On FRIDAY EVENING: Same procedure as Thursday, with the exception that your style be quiet and forceful; you are the teacher, rather than the speaker. You will have a perfectly grand time.

Then meditate as above.

Conclusion—Thy Voice Within Me

We who have learned and have begun to *live* what we have learned, KNOW that we are in contact with the *Great Hidden World Rulers*, the Higher Ones in the universal hierarchy of Divine Wisdom.

If we have eyes, my Beloved Noble of the Light, we can recognize the work of the Great Ones, who are indeed the Hidden Rulers. Countless practical plans, quite capable to end both war and poverty, and to herald the coming of the New Age, have been presented to the human race by generous, brilliant, and deeply sincere men and women—all the work of the Higher Ones. Because these plans have hardly got beyond the conversational stage is not that the work of the hidden rulers is defective, but that Man has not yet been ready . . . though with every plan put forward, even if it falls to the ground and bears no practical fruit, progress has been made in inspiring men to those rules which will ultimately make this earth a veritable heaven.

The Higher Ones are constantly working through highly evolved men and women to destroy influences that keep the human race in constant bondage to age-old humanly perpetuated foes, such as war and poverty. The Higher Ones are always with us, and the more we FEEL this to be true the more we unconsciously surrender ourselves to their benign influence. This is the manner in which God—the SUPREME WISDOM—works. It is as if the Higher Ones are directing our thought; of course, you know that . . . what we must every moment of every day remember is that we MUST PRACTISE THIS FEELING OF KNOWING HOW GOD WORKS.

As an example: you wake in the morning, and at once you feel that with the Breath of you, the Higher Ones in the universal council of wisdom are commencing their work through you for the day. You hear their voice:

"ALL THINGS ARE YOURS—THE WORLD, OR LIFE, OR DEATH, OR THINGS PRESENT, OR THINGS TO COME, ALL

On SATURDAY EVENING: Spend a quiet evening. Do as you please.

Then meditate as above.

(You will notice that instruction for this week differs not at all from last week's instruction. You may wonder why this is so. I wish you, however, to carry on exactly the same meditational practice so that you will be able to note any improvement in your spiritual attitudes this week over last week.)

ARE YOURS. EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM. BUT GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT.

"PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS.

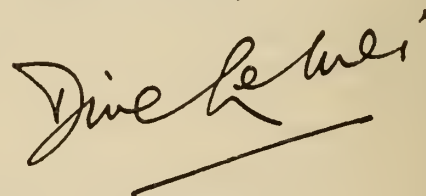
"WE WENT THROUGH FIRE AND THROUGH WATER, BUT THOU BROUGHTEST US OUT INTO A WEALTHY PLACE.

"LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOTH SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US.

"BUT LET PATIENCE HAVE HER PERFECT WORK, THAT YE MAY BE PERFECT AND ENTIRE, WANTING NOTHING."

All of us Nobles of the Light must feel that we are being trained in the stillness and harmony of our lives to further the Divine Plan in the visible world. And what unutterable beauty is in this thought. Many are called, but few are chosen . . . WE ARE AMONG THE BLESSED CHOSEN ONES.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Thirty-Three

"WHAT SHALL WE NOW CONCLUDE, WHEN WE REVIEW THE YET MIGHTILY SURVIVING WITNESSES OF SO MUCH GLORY, SURPASSING AND GIGANTIC EVEN IN THE LAST STAGE OF THEIR DECAY? SHALL WE SUPPOSE THE ANCIENT ACCOUNTS FALLACIOUS BECAUSE THEY ARE TOO WONDERFUL TO BE CONCEIVED? OR HAVE WE NOT NOW PRESENT BEFORE OUR EYES THE PLAIN EVIDENCE OF THE VESTIGES OF AN INTELLIGENCE SUPERIOR TO OUR OWN?"—HERMETIC WRITINGS.

Introduction

It so happens that I am writing this to you at the end of the year. Christmas is gone. We stand facing the New Year. I find it in my heart to resolve that during the New Year I shall do more than I have ever done to endeavor *to bring others into the Light!* No matter what I know, it avails little unless with my whole heart I endeavor to Spread the Light.

This is what you as a Preceptor will also be called upon to do . . . you cannot lecture to empty chairs; you cannot teach unless you attract your students to you. People have to be *pushed* into their own good. Many there are who desire that, in some strange way, Light may come to them, but they require, as I say, to be *pushed* into Light. Therefore, this, I believe, is what I would say to any person to whom I would speak—this would be, so to say, my "New Year's message":

"I come to you today with a message that should be instrumental in tearing out by the roots all of evil, and lack, and disappointment in our life, and replacing it with happiness, comfort, plenty and success.

"I bring word that we have been deceived in these matters, or have deceived ourselves, and have been suffering unnecessarily, when old age can be postponed for years, sickness made a rare and brief affair, eliminated altogether

in many cases, and that there is, available to us, health in abundance, happiness supreme, mental power that is simply astonishing, and success far beyond our reasonable hopes.

"I bring word that there is *within you* a mighty power that can take you *ten times as far* in the accomplishment of your hopes and ambitions as you have ever before gone.

"And I bring you an understanding of that power, and methods for using it, that are little known in our Western world, and that have been hidden away, except to a chosen few, for ages.

"That is an astounding declaration, I know. Especially when I say that these things can happen here and now, in the year in which we are living, not in some dim and distant future, or in the next life. Especially when I say that they can happen to you, easily and naturally, as well as quickly. I do not ask you to accept this staggering declaration now. *I ask only that you keep an open mind until it is proved to you, that you give me enough of your time to present that proof.*"

Turn back to pages 7 and 8 of your Lesson Ten in this *Ding Le Mei Preceptor Course No. 1* and read again "How to Attract and Console a Seeker."

The Fifth Rung — Lesson Thirty-Three

Of *all* subjects that you deal with, it is obvious that this week's subject—"Right Imparting of Truth"—is the most important. It stands out. No matter how much you personally know, unless you can *impart* it you will fail as a lecturer and a preceptor. Therefore, enter prayerfully upon this week's study with your whole heart fervently. As a teacher you will always feel, "Would that I could say precisely what I *should* say!" You will probably always feel that you know what you want to say, but rarely will it come unless you constantly train yourself to let go, to surrender, so that the Spirit shall speak through you.

When you are able to go to the platform or to the classroom in utter surrender, you will rightly impart; and that is exactly what I am hoping will happen with you. Only those who have been hungry can realize how wonderful it is to be fed—thirsty, how wonderful it is to drink. Many a teacher fails because he is not able to IMPART what he knows, and I would go so far as to say that it is not alone what he personally knows that is important, but what is of far greater importance is how he can impart it. In your own experience doubtless you have noticed this. Many a university professor is filled with learning, but when he has his students before him he is as dry as dust, and everyone is grateful when the lesson is over. That must never be so in Mentalphysics.

Therefore, pay particular attention to this week's Lesson, my Beloved, and realize that it is your greatest privilege to impart to others who know less than you know. You will succeed; never fear!

• • • • •

(As you enter upon your study this week, feel that all that you have ever learned is crystallized in your mind. You are at your peak. During the day, no matter what you may be doing, get the feeling that your every word and act, and even thought, is being scrutinized by those around you. Your influence upon others was never greater. You are the silent imparter of wisdom. People listen to what you say, and your influence is so strong that they think about it afterwards. It will be a grand week. During the day you will feel that you are in a fairyland—happy that you are the human agent through whom a deep influence for good is flowing to all those whom you meet. And at night, as you settle down to study, you will feel filled with gratitude. Your mood will be established. You will feel that as God has ruled your life during the day and made you the channel through which good has flowed to others, so now, as you commence your study, God will direct your every thought—"He thinking through my mind" . . . "He speaking through my throat." Peace and Joy and Confidence and Bliss be yours this week.)

(Commence, then, with a feeling of infinite happiness, in which humility and calmness embrace you.)

“Right Imparting of Truth”

“My Beloved, in our thinking together, in our drawing near together, we have something that is very practical, if only we can learn the inner truth, the self-evident truth, that there is only one purpose for our living, one reason for our being where we are right now, and that is to let our Light shine! The one command through all creation is ‘Let There Be Light!’

“In this ‘Way of Attainment’ series, we have so far been able to bask in the sunshine of Life’s Moving Wisdom, watching how God’s LAW reveals itself. It is—or appears to be—unfortunate that when TRUTH is expressed in words, the hearer may not be able to comprehend fully, for the reason that men can understand only to the degree of their evolutionary ability to understand. The importance of this statement cannot be over-emphasized. Once understand the sheer impossibility of coming to know *anything* beyond our evolutionary *power* to understand, and we solve the riddle of all human ignorance and misunderstanding and perversion of TRUTH. One sage is more precious than multitudes of irreligious and worldly-minded people—to enjoy a single moment of true Cosmic understanding and bliss is more precious than all the knowledge of merely earthly things. In this series, as I have said, we have so far been able to bask in the sunshine of Life’s Moving Wisdom, watching how God’s LAW reveals Itself, in our own lives and in the lives of all living things.

“We commenced with ‘Right Manifestation’ (Watching the Law), ‘Right Understanding’ (Abiding in the Law), and ‘Right Living of Truth’ (Abundant Harvest of the Law), and today we come to ‘Right Imparting of Truth,’ which, beyond doubt, is Man’s most sacred privilege.

“The right IMPARTING of Truth! The word itself is a powerful word, and it grows more powerful in one’s mind as one contemplates its inner meaning. It derives from the Latin *impertire*—to share with another.

“To ‘IMPART’ therefore, means: *To bestow upon another a share or portion of anything—to give, grant, or communicate; to make known, as to impart a message; to impart honor or favor; to give, to confer upon, share, disclose, divulge, communicate, reveal, tell, and so on.*

“At once, then, you notice that ‘Right Imparting of Truth’ is Man’s most important and divine privilege; it is also his greatest responsibility. In Mentalphysics, we believe and teach—would that we could all *live* it—that the greatest blessing that can come to human beings is, first, the receiving of the Truth of Life Itself; and, second, when we are grown in knowledge, the imparting of that knowledge by daily habitude and right living to all who know less than we know. TRUTH, as I have previously remarked, is the most sublime, the most simple, the most difficult, and yet the most natural thing in all existence. To love TRUTH for Truth’s sake, is the kernel of all human perfection. He who seeks the Truth of Life, is above all narrow patriotism, above all creed, above all color, above all superstition in religion. *He attests by his own search his oneness with the Eternal Father of All.* For GOD IS TRUTH—and Man, made in God’s Image, is Truth! The established principles of Truth in nature and super-nature, comprise the external example Man has ever before

his vision to *Know GOD*, and, finally, to become *ONE with God*.

“In our own Church and its great school, the Institute of Mentalphysics, the one underlying aim and purpose in all that we do is to impart the principles of that living Truth of Life which alone can make Man free. God grant that we may, as time goes on, come nearer in our own life action to the deep and sincere desire of our heart. For to impart to another any knowledge which we ourselves have tested in the crucible of our own experience is the highest and most sacred privilege. It has been said that ‘The school is the manufactory of humanity.’ Life is the school: all men are the teacher: all that we can both teach and learn is God’s Way, God’s Expression, Cosmic Law. He who honestly instructs Man honors God. It was Dr. Johnson who humorously remarked that ‘You cannot, by all the lecturing in the world, enable a man to make a shoe,’ indicating, of course, the need of *practice* in what is taught. Every man and woman is, in some measure, an ‘impartor’ of Truth, and often he who is guided by Wisdom may and does learn more from the humble saint on earth than from the vaunted, much-lauded popular teacher. Jesus was history’s outstanding humble Leader: the Buddha was another: Lao-tze another: Hermes another. They learned that we teach best when we learn most, and no one becomes a true teacher, a true ‘impartor’ unless he wills to learn more than to teach. For, after everything on this subject is said, the impartor of Truth cannot actually teach a man anything: *one can only help a man to find Truth within himself.*

“True imparting of Truth, therefore, is a method of teaching which approaches most nearly to the method of investigation, incomparably the best method. If, in high inspiration, you incline a man or woman or a child to ‘Go, and Find Out,’ you have rendered that human being an unspeakable service, as you have added to your own knowledge in noticing more truly how God’s ever-moving Wisdom enlightens all who place themselves in contact with it. All that we ever can teach and learn is *God’s Way*—teach me Thy Way, O Lord!”

Q. Of course, that is the whole problem—God’s Way as against Man’s way, is it not? All of us learn so much that is of little use to us!

A. “True! In the understanding of GOD’S Way, knowledge desires its own increase, for, like fire, knowledge often needs some external kindling, but afterward can propagate itself. All knowledge, however, is but recorded experience, out of which comes wisdom, and the greatest wisdom is that which imparts to us the truth that the fear (reverence) of God’s Way and God’s Law is its own beginning. Socrates was pronounced, by the Oracle of Delphi, the wisest man in Greece, but Socrates, being wise, declared that there could be nothing in him to verify the Oracle, except this, ‘that he was not wise and knew it, and others were not wise and knew it not.’ TRUTH IS ALWAYS HUMBLE, AND IS THE ONLY SUBSTANCE THAT CAN AFFORD TO BE, AND THE IMPARTER OF TRUTH MUST ALWAYS UNDERGO THIS FIRST TEST OF A TRULY GREAT MAN—HUMILITY. WHEN WE ARE HUMBLE, WE ARE REVERENT; WHEN WE ARE REVERENT, WE ARE LEARNING, EVEN THOUGH WITH SLOW STEPS, THE ‘ABUNDANT HARVEST OF THE LAW.’”

Q. But if the Truth, as you say, and as I believe, is WITHIN MAN, how can one person impart Truth to another?

A. "He cannot! As I have already said, however, knowledge often needs some external kindling before it can propagate itself.

"So far as imparting Truth is concerned, all the TRUTH one can impart to another is:

"First, that Man is a threefold being. (a) His *Spirit* is of God; (b) his soul from constellations of the astral elements; (c) his body from the elements of the terrestrial plane.

"Second, Man partakes of the attributes of the principle from which he has originated. Thus, as a *Spirit*, he ever has been, is, and ever will be immortal; is now, in *Truth*, immortal and in Heaven. As a product of the astral plane, he is subject to conditions that exist therein; and as his mere physical form is of the earth, so it must again dissolve into the elements from which it came. With whatever of these three states Man identifies himself that will be his own world.

"Third, during his life on earth, in any one or all incarnations, he has the power to separate from one world and transmute it to the next higher—by his own will to 'do the Will of God'—following not the will of terrestrial Man, but following within himself the Will of God, consequently gravitating into God's Nature within himself—becoming God in Human Form.

"Every one of us here knows that Man is greater than he appears to be. Every one of us, looking out upon human life, I am sure, feels—and I hope increasingly—that what is generally regarded as 'life' by the average human being is not the divine reality. There are millions of people, however, who do not feel that way; there are millions of people who know nothing whatever of God's Way. They look out upon Life and they say, 'Well, this is Life. I am up today, I am down tomorrow; I am in today, I am out tomorrow. Nothing is stable.' Everything in Life's action seems to pound away at them and say 'No! You cannot,' the everlasting 'Nay.' Whereas when we become enlightened, we see beyond this apparent veil; we see the reality in the forms which pass. We can hear throughout all Life the everlasting 'Yea,' the yea of complete and perfect expression. Until we are grown to that condition, we are constantly harassed by the everlasting Nay, which automatically brings us into a state of repression instead of expression. It is then that we as teachers are able to impart—blessed, indeed, if we impart *rightly*.

"'. . . Except a man be born again, he cannot see the Kingdom of God.' John iii 3.

"We are all learning; we all must learn. Isolate this little earth in your imagination, and you can see that it is populated by the human race, which is the ruler—or the mis-ruler, according to the point of view—of the earth. We are not quite sure that there are any beings that approximate the intelligence of the human race on any other planet; we have no positive proof of that yet. But this we know: wherever you find a human being, that human being dreams as you dream, he eats as you eat, he lives as you live. He may be of a different color, may be born in a totally different part of the world, all kinds of differentiations may enter in, but there is no doubt whatsoever that when you have seen one human being you have seen the human race."

Q. *That's true. But the difference is in our thinking, is it not? I mean, we are the result of our thinking?*

A. "Yes. There is nothing but what thinking makes it so. The aim of the teacher should be to impart knowledge so that Man's thinking should be surrendered to, should

automatically emerge from, GOD'S Mind. And the earth is the testing-ground of the human race.

"Each of us has to learn that no man can attain spiritual self-knowledge without being spiritual, because it is not *intellectual* Man that knows the Spirit, but the Spirit which *attains* self-knowledge in Man. Man has to be 'born again'—*except* a man be born again, he cannot see the Kingdom of God. And every man finds himself quite often hoping, knowing, believing that this earth existence is not the finality. To him there is something beyond, there is something above, there is something more. In the heart of every one of us there seems to be a seed which unceasingly brings out our longing for something bigger in ourselves than already exists. We desire to be more, we desire to know more, we desire to have more, we desire to do more, and so on. Man is strangely constituted, it seems, because there is so much in his nature which he immediately recognizes that does not exactly dovetail. It seems that he does so much with the very definite and honest intention that the result shall be what he visualizes; and then, when the thing has been completed, when the action has been carried out and all the emotion of his life has been given expression through the action, he finds that in the thing done there is no resemblance to the inward, interior urge and the decision and inspiration. This is proof within Man of his own process of spiritual regeneration. But so much of human life 'goes wrong,' as we say; we are all alike. I cannot think there is a human being on this planet who deliberately through his feeling, through his thinking, through everything of his own emotional makeup, is deliberately 'wicked,' as people say. 'Sin' and words of that kind I do not use; I do not know anything about 'sin.' All that I know is that in the human mind there is at one time a great, glorious *Light*, and at other times there is a diabolical *darkness*. There is *knowledge*; there is *ignorance*. There is the will to do what we know, there is the hope and belief that it can come about, but we do not *know* that we know, and consequently the Divine Spirit (which Man is) does not rapidly attain its own self-knowledge in and through us.

.

(At this juncture in your talk, definitely assume the attitude of the teacher. Let your voice be soft and sympathetic, so that you will, observing closely, see the increased interest in your imaginary audience. From now on until the end of your talk, your power is not alone in your words, but in your *voice*; feel that Love itself is coming out in your words. Speak slowly, and feel that your voice is "round" and full as your words come from you.)

.

"My Beloved, all men are seeking identically. You may have your nose up in the air and say, 'Well, I went to a university, and you did not, and, consequently, I know more than you know.' You may say, 'I have written a book, and you do not know how clever I am, and you—you have done nothing.' When we, as philosophers, divest ourselves of all these sillinesses and ephemeralitys, we can see that there is one great, yielding mass that we call 'humanity.' No matter where you find it, it is identical. Its needs are identical, that is clear to see. Its home is on the earth, the home of the human being is on this planet. His Heaven, as he comes gradually to know more, he realizes to be within himself. His God yesterday is

different from his God today; his God tomorrow, let us hope, will be greater and holier than the God he knows today. We are all alike.

"Seeing there is in the human heart, no matter where you find it, the same common hopes and ambitions and intentions—you must, of course, read common sense into what I am saying), seeing that humanity is more or less true to form, then why is it that the great masses of men and women do not attain to and achieve and realize that which they believe in and hope for—why is it?

"It seems to me that it is simply because *they do not know*. Do you agree with me? It is simply a lack of knowledge, a lack of knowing. If a man, knowing something for his own good, and for the good, sociologically, of the mass of people among whom he lives, deliberately does the opposite, then that man is a fool. But I think that even if he does do it once and repeats it, no matter how many times, with each succession of the repetition of the action he learns, and finally he comes to see, 'Well, what a fool I have been!' The average man, when he gets on in life looks back and says, 'I haven't done it; looking into the future, I was *sure* that I was going to do it, but looking backward . . . what?' In a word, he has not achieved what he intended to achieve. That is common to most human beings. Even when he has run the race, however, and he realizes that he has not run it very carefully or proficiently, Hope never leaves him or lets him down. Somehow or other, instantaneously into his mind come a million excuses why that should have been so, and a million inspirations why he is going to do better in the future."

Q. *Well, as you say, it is because people do not know. Yet the knowledge is within, though un-awakened. Is that not so?*

A. "Yes, that is so. As I remarked earlier, knowledge needs to be awakened, to be kindled externally before it can propagate itself. We are all alike in this regard. All men, when they have been successful in what they undertake, realize the *rightness* of their knowledge. They are inspired. They wish instinctively that others could be similarly successful. They instinctively desire to spread abroad the story of their own success. Similarly, when they have not been successful in what they undertake, disappointment obsesses them, and they endeavor to hide their failure. Unconsciously, of course, every successful man is an impartor of truth, and in telling of his successes inspires his friends. The coward may endeavor, by vain talk, to cover up his failures, but in his heart, no matter how bold a front he may put on, he knows that no amount of excuse-making can impart truth to his hearers.

"You see, then, the need of right imparting of Truth!

"You see, my Beloved, God has ordered this Universe in Law—a Law that cannot be moved. Sometimes you 'pass the buck.' Whom do you pass the buck to? You only pass the buck to yourself. Sometimes you fool somebody, and you 'get away with' something, you 'put something over.' Whom do you put it over on? We put it over on ourselves! It is a Law, it is established, it cannot be moved, it cannot be changed! And within the *Law* is the Great Path, and we have to follow that Path. It is true in the infinitesimally small as in the macrocosmically great; *it is the Law!* All we have to do, then, as little children in school would be able clearly to see, is to *learn the Law*, and in varying degrees of human knowledge, all human beings engage in right imparting of Truth.

"How can we learn it? We are all students, we are all teaching something every moment we breathe, everyone of us.

A baby can teach us! I know old men who rarely speak a word, but they teach me because they do not speak. We are all alike, we are all imparters, we are all sharers, we are all tellers, we are all givers, we are all dividers of the ever-moving Wisdom of Life. You will agree with me, I am sure, that, while we see that that is true, we also see that in the alchemy of existence, every one of us knows exactly when he is telling the truth. There is no doubt about that. You lie, and you know it. You may say, 'Well, that's pretty good, I put over a deal.' That deal was put over, perhaps, by just a little twisting around of the facts. You have 'made a nice piece of money,' perhaps, but wait! You cannot hold it; you could no more hold that money than I could keep a quart of water in my mouth. It cannot be done! In the 'imparting,' and the 'accepting' there is an absolute balance, and we are all a part of it.

"But men have to be taught—*right imparting!*

"From what I have said—and from what you have thought, which is more important—you can see how greatly privileged we human beings are in the *Justice* of Life. There is no greater privilege than to be an *impartor*. It is good to feed the hungry, it is good to heal the sick, it is good to engage in all sorts and conditions of things in an outer way. You give a man a dollar and he goes and eats; the dollar is gone and the meal is gone. But impart to a man *the Truth!* You may feed a man, and while he is eating, you may tell him how he may get a job and improve himself. Which is of more value . . . the food you gave him with no advice; or the advice that you offered to him? If he takes it, the latter is something that becomes eternal with him. If he takes it, in the great aggregation of Life, *you are the gainer.*"

"Throwing Our Bread Upon the Waters"

(As you come toward the end, inspire yourself! Throw your whole soul into your oration! But remember—humility, sincerity, and LOVE!)

.

"In the measured balance of Life, those to whom we impart also look upon us and call us blessed, and there in the balance of the wheel it is constantly moving, coming back to us as we impart; hence, the Wisdom of throwing our bread upon the waters.

"*That* is the mystic Law of Life; it cannot be explained, but it is true. If you will think for a minute, here we are assembled together, the world is in a political imbroglio. Time, as they say, goes on and on. It does not really; time is a static affair, *we* are the ones who march through time; but people say that time goes on; the world is disturbed; we do not know where we are going; we look out and we see hope and despair, wealth and poverty, incongruity and inhumanity. We see conditions in one particular part of the world we may consider, and say, 'Yes, that is so.' Instantaneously, we turn our eyes to another part of the world, and what we see in that other part of the world makes this not so. We do not know where we are going, as people say, but when the time shall have come, when the hour shall have struck that men and women like ourselves (or what I like to feel that we are) have learned, have sufficiently imparted one to another, then there will be no more war, there will be no more disease, disharmony, disbalance, quarreling, wrangling, fighting. Why? Because we shall not be eternally interested in merely telling people what we think; we shall show them by what we do

what we *know*, and there is a vast difference between the mere thinker, or the fellow that thinks that he thinks, and the man who in Silence, by his daily habitude of action, shows his fellowmen what *he knows*—because he has had given to him right knowledge rightly imparted.

"How grand, then, to be able to dream of the time when we shall be sufficiently enlightened, when we shall have had sufficient knowledge and wisdom imparted to us, that we shall be free from all negation, free to see only Light, hearing no evil, speaking no evil, seeing no evil. They say to err is human, which is true. But we are not only human—we are divine. As Ding Le Mei says: 'Let the dead bury the dead: we are Divine; we are Spiritual; we are in Heaven; we are God! I believe that they would have put me in prison, right in this country, under certain conditions in the past, if I proclaimed that one Eternal Truth. Certainly, not very long ago they would have strung me up at the crossroads for daring to tell the truth. What else can I be; what else can you be? When I see you in all your glory and all your beauty, in all the grandeur and the cleverness and the cunningness with which you can subdue all things, can I see aught but God in you? You are God! And when I look into your eyes and I see the tender sweetness of the reflection of your own soul, and it touches something in me, and we melt together and beyond all words, *we know* . . . what else can I say, and what else can you say? *We are the Thing That Is.*'

"Let us, my Beloved, not be puffed up simply because we say that we know something. What a grand thing it will be when, throughout the whole human race, every human being will, through the right imparting of truth, be able to look upon every other human being with reverence (the biblical meaning of reverence is fear), fearing that we might disturb the Law. We can never see what we are really looking at; so we have to 'Feel after It, if haply we may find It!' As I look at myself I know that I am not a millionth part as good and as true as I would like to be; but *there* is something that nothing can down, and the day will come, because it comes as we declare it! So, let us be more tolerant, more receptive to Light, more inclined to shut our mouth, more inclined to open our Eye, the Inner Eye, not the eye that looks merely at the world, but the Inner Eye, the Eye of the Eternal, Immortal Spirit of Life, the Eye that alone will give us the right interpretation of Truth in the exact degree of the purity of heart with which we look upon it.

"Moreover, we people here in Mentalphysics should be fearless; what have we to fear?

"We know that there is nothing but the One Eternal Thing; we call it God. How can we become God unless we consistently practice being God? I hope that as we must all realize that we are, all of us, imparters of Truth, and we realize that *Truth* is the only thing we should impart, we should see that Truth can only be propelled by one substance. There is only one substance that begins to approximate the necessary nature to move TRUTH—and that is Love. Love is the only thing that can move truth. So let us love one another. *Your life is yours, my life is mine*. As I see the excellence of your life, so do I realize that I, myself, am on the upward path in my own self-improvement and self-realization, and vice versa. It will be grand, it is grand *now*, because we could not speak like this and we could not think this way unless it

were real to us. But just think what this earth will one day be! That ultimate objective of Heaven on earth is what we are meeting for; that is the purpose, the *raison d'être*, the only reason for our being here. I am not here to sit at a desk all day long; as a matter of fact, I do not sit at that desk all day long; much of the time that I am sitting at that desk, I am *not* there. Do you see what I mean? We have the greatest, the most profound and sacred privilege of all people on this earth, because I do believe that though there are a great number of people who declare that they intellectually know that which is the foundation and elementary teaching of Mentalphysics, I believe that there is no Church on this planet at the present moment that is publicly endeavoring to and has the *courage* to teach what we are teaching of God's final LAW. This means that every one of us in the royal family of Mentalphysics has the courage to learn, and wise are we if gradually we safely *impart* to others. But if we do not *live* what we know, what availeth it? I cannot live it; how can I? Why, I would ascend before your eyes if I could live what my ideals are! But little by little, little by little, practising the Law, doing the Will, we finally learn GOD'S Way, the Way of Love.

"What a life yours would be, and what a life mine would be, without LOVE! Love is the force that propels TRUTH, and to the degree that we each feel that we are the sacred Source of Love, so naturally and automatically we know the Love that is ever-moving everywhere in Life, for it is Love that the whole Universe is made of . . . for GOD IS LOVE.

"I hope that the Holy Spirit, the Love of the Heart of the Father, the Essence of Light, the All That There Is, will take the thoughts that we have had together and cause them to be ordered and leveled and balanced so that they shall empty into the consciousness of everyone of us to the exact degree that we are evolutionarily able to understand. We are all imparters—*let us be imparters!*

"The only means by which a man can effect the process of his own spiritual regeneration is by imparting, by giving, by sharing.

"But Man can accomplish nothing whatever of himself and his own human will.

"No man can, of his own will, attract to himself the sunshine. The sun shines; the Light cometh of Itself.

"To be able rightly to impart TRUTH, we must have rendered ourselves receptive, by practice, to divine power, for LIFE in all its aspects and attributes is the reflection of the Holy Light of the Spirit of God.

"THE IMPARTER OF TRUTH HAS LEARNED WISDOM. HE HAS LEARNED THAT HIS TERRESTRIAL EXISTENCE IS CONTINUALLY EXPOSED TO GREAT DANGERS, ARISING FROM MERE HUMAN CAPRICE AND SELFISHNESS; THEREFORE, HE ENDEAVORS, BY CONSTANT RIGHT IMPARTING OF TRUTH, TO TRANSMUTE HIS EARTH TO HEAVEN, HIS HUMANITY TO DIVINITY, HIS MORTALITY TO IMMORTALITY.

"May it be so with each of us."

"Such was the administration of the illustrious kings that their merits overspread the empire unknown to themselves; the influence of their example to all beings; they effected the happiness of the people without letting them feel their presence. Their virtue was so sublime that human speech is unable to express it; they lived in an impenetrable retreat, absorbed in Tao."—LAOTZE.

Your Personal Practice for the Week

Let this week be a week that you feel that you are not only developing yourself in many ways necessary to the public speaker, but that you feel that you are perfectly capable of holding the attention of your audience—that your audience is “sold” on you, that having heard you once they will come back again—which is the greatest compliment of an audience.

In later Lessons, I hope to instruct you in some detail with regard to platform procedure, but you must prepare yourself *now* with full attention to your pronunciation, breathing, and voice culture. Watch yourself most carefully this week and make notes when you feel that you have cause for self-criticism. Do not criticize yourself unduly, but do not shrink from self-criticism. Remember that you are a novice at public speaking, and when you discover something in either your stage manner or your speech that annoys you, do not become disgruntled and imagine that you will never become a speaker in public—on the contrary, congratulate yourself that you have the good sense to criticize yourself, and determine that you will immediately remedy the defect.

If I were studying this Course, I would mark down every word in its pages with which I am unfamiliar. At my leisure I would consult a dictionary and thus thoroughly familiarize myself with their correct meaning.

I would watch punctuation. I would pull to pieces and re-write in my own words sentences that I considered heavy or ill-written.

You are learning, right now, that your language and your thinking are linked into an unbreakable bond, you are learning how to put your thinking into words. The industrious student will take any given sentence and see how many different times he can re-write that sentence, so that he may each time make the meaning of the sentence increasingly clear and powerful. This is excellent practice.

I could offer many suggestions to you, but that will all come in due time. Meanwhile, be happy as you study. I know how irksome it is to study with regularity, but this is precisely what gives study its peculiar romance. In other words, the more you study, the easier study becomes.

Be radiantly happy in your study this week . . . let your imagination paint glorious pictures of your future, and, being happy, let your reason confirm your dreaming.

ON SUNDAY EVENING: (a) Be sure of your *mood*: spend a few minutes in meditation—nothing but “Light”; (b) your imagination allows you to come to the platform *sure of yourself*—the Creator within speaks through you; (c) carefully read your lecture, marking in pencil all passages that specially appeal to you—“Wisdom guides me”; (d) after reading, rest, watch your breath, feel radiantly happy; (e) then rise (facing mirror, if you wish), and read without a single vocal stumble, giving emphasis to certain noted passages. Repeat if you wish, knowing that you are now in complete control of yourself and your enthusiastic audience.

Then meditate:

“I AM AN IMPARTER OF TRUTH, FOR TRUTH OF ITSELF EXPRESSES THROUGH ME.

“I GIVE THANKS — I GIVE THANKS — I GIVE THANKS.”

ON MONDAY EVENING: (a) and (b), same as Sunday; (c) same as Sunday, though this may be deleted; (d) being sure that you know your subject, pay special attention to your *voice* and your *mood* . . . repeat certain chosen passages and read in an emotional tone, soft and tender, gentle and slow . . . repeat the same passages and read in

oratorical style, with a feeling of enthusiasm, letting everyone know that you are absolutely sure of the value of what you are saying.

Then meditate as above.

ON TUESDAY EVENING: (a) Read over once your own noted passages, and re-write or add to them freely and confidently; (b) read these passages aloud—no stumbles, full confidence; (c) take your whole Lecture, together with your own added material, and deliver it as if you are not only sure of yourself, but with the feeling that the Creator speaks through you; (d) then rise, face your mirror, and again deliver your whole message, with as little attention to your manuscript as possible.

Then meditate as above.

ON WEDNESDAY EVENING: Same procedure as Tuesday. Watch your mood; watch your voice. See if you are able to deliver your lecture, with manuscript, without a single stumble.

Then meditate as above.

ON THURSDAY EVENING: This and Friday evening are to be the most important evenings of

the week. (a) Same as Monday; (b) you imagine a crowded hall of anxious listeners, but you are quite sure of yourself—the Creator within speaks through you; (c) you walk to the platform with confidence, *knowing that you are the master of the occasion*; (d) then deliver your message in perfectly grand style—no fears, no stumbles, no hesitation—let your style be distinctly oratorical and masterful.

Then meditate as above.

ON FRIDAY EVENING: Same procedure as Thursday, with the exception that your style be quiet and forceful; you are the teacher, rather than the speaker. You will have a perfectly grand time.

Then meditate as above.

ON SATURDAY EVENING: Spend a quiet evening. Do as you please.

Then meditate as above.

Conclusion — Appearance vs. Reality

As I conclude this Lesson Thirty-Three for you, my mind goes back to my own experience in my Temple in Tibet, so that I feel impelled to tell you a story. You have doubtless read it in my "Borderlands of Eternity" (pp. 495-497); but it will bear repetition:

"It happened in this way: On another occasion I was on a short journey from my Temple to a place probably at least 16,000 feet above sea level, and this time my Master told me that he was to visit those (as he put it) who had been 'on a forty-nine day ritual.' He took me with him so that I could see for myself the tremendous power developed by those who follow breathing practices with their own definite end in view. It was intensely cold as we left the Temple, turning to the north. The path led sheer up, as it seemed, against the sky, and as elevation increased everything was frozen hard. We stayed overnight. But I was surprised how little inconvenienced I was by the sharp weather.

"Toward noon of the next day, I was taken down into a hollow in the valley between two great snow-clad mountains, where, beside a frozen lake, we met four men, with shaven heads and entirely naked save for loin-cloths, sitting in the snow in meditation. A few yards farther down I saw a man entirely naked, and at once noticed that he sat—in deep meditation also—in the center of a circle of about 20 feet in diameter, and in the circle there was neither snow nor ice. He had melted it with the heat of his own body, as the others were doing, and had sat thus, I was told, for two days and nights. Removed from him about twelve yards, sat two others, covered over with heavy felt capes, which I noticed had been saturated in the water through a hole made in the ice for that purpose. Not a word was said by anyone, except a lama who sat a little

behind them, keeping the time by counting. Soon the great felt capes were taken from the backs of the men in meditation by two other lamas, who went to the hole in the ice and dipped the felt capes once more, and again placed them over the bodies of the devotees so that they could test their power by drying them—ordinarily it would have taken only a minute or two to have the capes frozen stiff. What were they doing this for? Yes, that was the question I also asked, and as no reply was given to me, I, too, will leave you to think it out yourself.

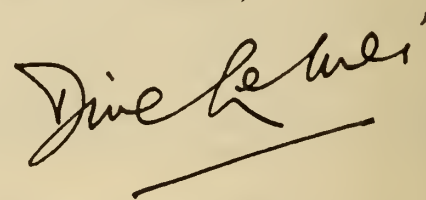
"Strange? Yes, it is; but such are the rigorous practices to which these men subject themselves in their endeavor to come into dominion over their own lower nature and things in Nature. And I question whether there are more wonderful human bodies anywhere on this planet."

.

Be of *good* courage, my Beloved. I know that your study is exacting, but "the conditions of conquest are easy; we have but to toil awhile, endure awhile, believe always, and *never turn back!*"

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Three— Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung

Lesson Thirty-Four

LIFE WITHOUT FAITH WOULD NOT BE LIFE. NO MATTER WHAT OUR CLAIMS MAY BE, IRRESPECTIVE OF HOW MUCH WEIGHT WE MAY PUT UPON OUR POWERS OF REASON, IF WE BUT PAUSE TO ANALYZE OURSELVES AND OUR FELLOW-BEINGS, WE SHALL MAKE THE DISCOVERY THAT, OF ALL THE QUALITIES IN MANKIND, FAITH STANDS AT THE TOP. WHEN WE FIND A PERSON LOYAL TO HIS FAITH, THOUGH WE MAY DISAGREE WITH THE TENETS OF HIS CREED, WE CANNOT BUT ADMIRE HIM FOR HIS STEADFASTNESS.

Introduction

Wherever you look today you find people who declare that they have not enough of this world's goods. Not alone among the poor, but among the rich; there is something apparently in the human mind that prompts us all to believe that we can get more, and be more, and know more. Most people, however, are dissatisfied with what they *have*. Though the "working man" cries out against the "capitalist," my observation leads me to believe that there is not a single working man who would not, if he had the chance, change places with the capitalist. We all, in the very nature of Life, desire to *be* more than we are and to *have* more than we have.

Values vary, of course, for we sometimes find a millionaire who, despite his great wealth, feels that he is justified in yearning for some "supply" that his money has not brought to him. Rarely do we find a man contented with his "lot," and so it has ever been with the whole human family.

The question then arises, "Can We Find What We Truly Desire?"—can we find all we need? I answer categorically that *we can*. Now, I invite you to think. I am doing the writing—you think about what you are reading. Am I right when I say that it should not be beyond the skill of Man to find a solution to the problems that press so heavily upon the whole human family? "But I cannot understand, and don't want to understand, the problems of the whole human family," you may retort. "I am interested in the problem of my own supply." Well, should it be beyond *your* personal skill to find a solution to the problems that beset *your own life*? I still declare that *it is possible* for you to solve all your problems, and get out of Life what you truly desire for yourself. My Beloved, I know that you have read this before. I know that you have studied psychology—you have been trying to find out for many years—you believe that a Wisdom exists in this Universe which, if you can contact it and make it your own, will enable you to do this. But you have failed . . . perhaps many times. I know that you have been through the fire,

that you have been badly burned, that you have almost given up hope. Nevertheless, you *must* go on; and to go on living Life according to its *laws* presupposes that you have learned the laws by which the game of Life is played. And Nature—or God, if you will—declares that we each have to learn for himself. I cannot do it for you, you cannot do it for me . . . *we each for himself and by his own efforts* must do the work. Supply is strictly a personal affair. What we all have to learn is *how to do it*, and then we come into the knowledge that brings conscious control of this all-absorbing question of supply.

The first question is, "CAN WE FIND WHAT WE TRULY DESIRE?"—the answer is a decided "YEA!"

The second question is, "WHERE WILL IT COME FROM?"—the only answer is "FROM THE UNIVERSAL SUPPLY."

Now, I know that as you read this it may all seem nebulous. You may indeed think that it does not make sense. But it *does* make sense. Right where you sit at this moment you have many evidences around you and within you of the *universality of all substances*. Money is important, but money is simply a symbol of the universality of human needs, as your very body is a symbol of Life. Money is the power that opens the way for commodities to move, and like every other substance in the Universe it has to move to fulfill its destiny. One of the finest examples you have of the universality of *all substances* is your own breath. Where would you be without your breath? Breath brings the very current of Life to you, but *you* have to breathe—none can breathe for you—and you know full well that if you do not breathe you will not live. That is a principle which cannot be changed. Breath is your basic "supply" of Life. The same principle, though it looks to be very different, permeates every other substance of Life—breath, money, love, health, joy, beauty, strength, laughter . . . everything.

The Fifth Rung — Lesson Thirty-Four

You conclude this week a study which I trust will have brought you much enlightenment. As you look backward, you feel that you can make a happy comparison: you not only have cemented within yourself greater personal knowledge of the subjects you have been studying, but you do feel, do you not, that you are capable of speaking in public upon these subjects? Fear is going from you. In other words, you feel that you have by no means wasted your time, and that you have developed a power to speak lovingly and convincingly on the higher things of Life which so many people are seeking. As I remarked in the Introduction to your last Lesson, people have to be *pushed* into their own good.

Men fail to find what we have found, of course, for lack of some definite *aim* in life. Their desires cover the entire little field of Life, and what becomes theirs does so by accident. Multitudes of people are the beneficiaries of blundering luck.

Everywhere SOME AIM would make "hands" foremen, and foremen superintendents; would conduct poverty to comfort, and comfort to wealth; would render men who are of no value to society useful, and useful men indispensable. The world is ruled by its servants. The successful servant is king. The true divine right of kings is here alone.

The soul that resolves to will ONE AIM makes heavy and imperious call on the nature of things.

For, while many understand that the individual must needs adjust himself to Life, few perceive the greater law, that Life is forever engaged in a desperate struggle to adjust itself to the individual. It is but required of him that he treat Life with some degree of dignity, and make his election and pleasure by putting mind in the masterful spell of some one ultimate aim to which all things else shall be subordinated.

SOME AIM has luck on its side; ONE AIM has Law; SOME AIM may achieve large things, and occasionally it does; ONE AIM cannot fail to make the nature of things its prime minister.

Life does not always yield the ONE AIM its boon in exact terms of desire, because men often fall at cross-purposes with endowment; but Life never fails to grant all the equities in any given case.

Hence the importance of self-discovery in Life's conduct.

Buried talents are always "fool's gold."

One thing settled—*the Ultimate Aim*—and talents begin to emerge by a divine fiat.

Therefore, be ever on the alert! You are the *seeker*! Seek, and ye shall find. Always remember that you were once a seeker in the other direction; now that you have yourself found, you must seek those who have not yet found the pearl of great price.

"Let Us Come Together . . . Together!"

(When you begin your practice this week, I shall be with you, inspiring and upholding you. No one knows your difficulties better than your Teacher. Why? Because I have trodden that same road before. Well do I remember my early platform days. It seemed that I would never be able to overcome my nervousness, nor hold my body free from tension. Today, however, it does not matter if I have to speak to fifty people or five thousand. My complete composure is not disturbed. So will it be with you. Therefore, this is your week of mastery. But remember—humility, sincerity and LOVE.)

“Return of Truth by The Fourfold Law”

“My Beloved, we have again come to the end of a series; we are always coming to the end of a journey. One of the greatest psychologists probably that has ever lived said that the one great journey’s end—and people call it Death—is the greatest fear of the human mind. And he said that if we could—and I would add ‘if we will’—remove from human consciousness the fear of death, we would emancipate mankind.

“We have, this week, by no means an easy subject. It is, indeed, a very subtle, mystic subject; but I am sure that as we draw near together, as we come together, we shall be uniformly enlightened. If he who knows most is wise, he recognizes how little he knows compared with what there is to be known, and if he who knows least will look into his own heart and feel the glory of the consummation of knowledge when it is grown, then his vision will be one of Light.

“Our subject this week is ‘*Return of Truth by the Fourfold Law.*’ In the ‘Way of Attainment’ series, which we have been discussing together, we have spoken upon:

- 1) ‘*Right Manifestation, Right Understanding, and Right Living of Truth*’ . . . *Watching and Abiding in the Law.*
- 2) ‘*Right Imparting of Truth*’ . . . *Man’s Sacred Privilege.*

“We have considered these subjects whose titles are self-expressive, and I hope to show how Truth returns to us as we manifest, understand, live and impart it.

“All down through human history, ever since Man has developed the power to think, he has been asking ‘What Is Truth?’ So that, discussing this question of ‘*The Return of Truth by the Fourfold Law*’ in an ordinary assemblage of human beings, it would be necessary first to define Truth. But we students of the Science of Mentalphysics are not ordinary people. We all know that to define Truth in words is utterly impossible, and we have been sufficiently blessed by God’s enlightening Wisdom to know that GOD is Truth, and that MAN, made in GOD’S image, is also Truth—in other words, Truth is *within us*, and elsewhere cannot be fully comprehended. Truth is God’s Works, God’s Expression, God’s Life and Love manifested and realized by us and in us. There is nothing higher than Truth.

“And we in Mentalphysics are fully aware that TRUTH is actually ‘*GOD’S Works.*’ In a word, I would say that the nearest one can judge correctly of what TRUTH is in a man is by his *labor*, as I said to you in an earlier Lesson, and which I now repeat. We are known by our *works*. Work is God’s command as truly as prayer. Indeed, work is prayer. It is *labor* that conquers all things, for labor is the basis of happiness. Labor exalts a man, humanizes a man, and leads a man from the ordinary in him to the genius in him, and the fruit derived from *his works* is the sweetest of all pleasures. Nothing can be denied to well-directed *labor*, and nothing whatever of true value can be attained without it. The enlightened person knows *his works* to be the divine law of existence, for he recognizes that *his work*, in all its variety, physical and mental, is the natural God-appointed method for the natural development of all powers—God’s power in us—under the direction and control of our will. ‘Labor,’ wrote Carlyle, ‘is *life*. From the inmost heart of the worker rises his

God-given force, the sacred celestial life-essence breathed into him by Almighty God.’

“MY BELOVED, I AM SURE THAT EVERYONE OF US HERE CAN GRATEFULLY ATTEST THAT THERE IS A PERENNIAL NOBLENES IN WORK, FOR THERE IS NOTHING TRULY OF VALUE WHICH CAN BE PURCHASED WITHOUT PAINS OR LABOR. INDEED LABOR IS LIFE, AND HE WHO DOES NOT COMPREHEND THE BEAUTY OF ALLOWING GOD’S TRUTH, GOD’S WILL, GOD’S POWER, TO ISSUE FORTH FROM HIM IN HIS OWN LABOR IS ALREADY DEAD. IT IS TRUE THAT GOD GIVES EVERY BIRD ITS FOOD, BUT HE DOES NOT THROW IT INTO THE NEST.

“As we look back over the last even 100 years throughout the world, we can see that Man has come almost to have the promised ‘dominion’ because of the quality of his labor, which today heralds the day when he shall have all things under his hand. Labor—the Truth of men—we all hope, will eventually prove itself to be the crown of Man’s life and the scepter of his noblest sovereignty.

“Look around you today and see all on this earth that is worth seeing, and you behold the work of your own hands and the work of your fellows . . . the work of multitudes of men of past ages; and all else that you may see is that which society could dispense with. The man who pours into life the honest vigor of his toil is already a child of Light, and the TRUTH of his life is expressed and found in his works. And when the Golden Rule of Labor becomes the law of human life, the one, now called the employer, will ask not how little he can pay to him who is called the employee, but how much! He who is the workman, in full dignity of spiritual enlightenment that his TRUTH is his labor, will similarly ask how much he can do, not how little. What we do in Life is the measure of our comprehension of TRUTH. Labor for honest labor’s light may yet be a long way off, but as sure as we who sit here now can visualize the blest day of the Golden Rule among men, so shall we see it come forth among men throughout the world.

“AND THIS DAY WILL COME, FOR TRUTH, PROPERLY PRESENTED, COMES HOME TO THE MIND SO NATURALLY THAT WHEN WE LEARN A TRUTH FOR THE FIRST TIME, IT SEEMS AS IF WE DID NO MORE THAN RECALL IT FROM THE VAULT OF OUR OWN SPIRITUAL MEMORY.

“TRUTH is simple and naked, and is seen always in the *works* of a man rather than in an empty speculation through the *words* of a man.

“Meantime, we who say we know the inner meaning of the inner *Fourfold Law of Life*, should, by momentary and daily habitude, sow the seed in the ocean of thought by seeing everything and everybody in the Light. Light reveals God’s TRUTH. God’s TRUTH in the Universe is the eternal laborer, never-ceasing in its exact and balanced action of Justice, which is the basis of eternity and immortality. And, my Beloved, relief to the laborer and fair play between what is called Capitalism and what is called Labor, can come only as men and women everywhere are spiritually instructed and enlightened into God’s Holy Law of TRUTH, whose sole offspring is eternal fruition.

“There is no music comparable to TRUTH, and he who knows well the blessing of happy labor constantly sings his anthem of joy in blissful slavery to Life Itself.

“*People like ourselves should ever remember that at the head of the royal federation of human labor sits TRUTH, attended by Wisdom in Light, by Joy in Action, by Reverence in Gratitude.*

“WHEN WE WANT TO BE GOD, THEN WE MUST ACT AND LABOR AS DOES GOD. WHEN WE DO AS GOD DOES, TO THE FULL DEGREE THAT IN THE SILENCE OF OUR OWN SPIRIT

WE UNDERSTAND WHAT GOD IS, AND GOD'S TRUTH SHINES THROUGH OUR WORKS, WE COME FINALLY TO KNOW, BECAUSE WE SEE AND EXPERIENCE THE RETURN OF TRUTH BY THE FOURFOLD LAW."

Q. *It seems to me that it is quite clear to everybody that it is moral cowardice to refrain from doing at any time what within ourselves we know we should do. We then express Truth, do we not?*

A. "That is excellently expressed. You made a very simple statement, but let us apply it to our own lives. I cannot tell you what you have to do. You know, and I know, that when we feel that we should do something and we do not do it, then it is gross, low, moral cowardice. But when we feel we have something to do—other people may not understand it, of course; that is a mere detail—then it seems to me that right down in the center of our very Spirit we hear a sort of song of command, a song of safety, a song of realization, and the words of the song seem to ring out: 'Do this and that, and I will raise you to higher spiritual levels.' The Song of Life is always singing glorious hosannas in every phase and part of our consciousness and our being, and its one exhortation is always 'Do!' Life is *for doing*!

"The time will come—perhaps it has come for us—to know why we are on what is called 'the earth' . . . why we are called 'human beings' on what is called 'the earth.' When we are grown in wisdom, we shall see clearly and precisely and mathematically exactly *why* we are on this earth. When you look around at people—and wise are you if you include yourself—you see that so many human lives lack purpose, objective. The great majority of human beings are unhappy, not satisfied, having little direction or aim in life, no definite ideals, weak will, weak intentions, and so on; you know how human beings are. Most people are always regretting yesterday—and what is yesterday? The only thing that you and I have—as a matter of fact, the only thing that you and I *are*—is the present moment . . . nothing else. All that a man is, is (a) his power to think and (b) the Universe—that is all. We have everything that is! There is nothing whatsoever that is not yours and not mine, but it seems to me the condition of great hosts of human beings to whom I have just referred comes about because they have slackened in their self-discipline necessary to be continually *doing*. 'Oh, what are you talking about? I work seventy hours a week, and it is all very fine for you . . .' I am not talking about that; I am talking as a philosopher. The man who *does* in life what *he does not want to do* is a fool. It is self-evident that if you are engaged in action nauseating to you, that action will not bring you pleasure, but grief. If you engage in work merely for the financial or other reward that comes to you, you will not know what I am talking about.

"It is again self-evident that if the *action* of Life is right, if we engage continually in *right* action, then the very doing so stimulates in all the hidden centers of our being the feeling that we are what we call 'happy,' we are full of Life . . . we *know* we are on the right path. THEN WE FIND WE ARE DOING WHAT WE SHOULD BE DOING, AND IF WE ARE QUITE CONVINCED WITHIN OUR OWN SPIRIT THAT WE ARE DOING WHAT WE SHOULD BE DOING, THEN EVERYTHING OF THE POSITIVE NATURE OF GOD IN US BECOMES CUMULATIVE; IT OPENS, IT REFLECTS, IT MULTIPLIES, AND SO WE BECOME MORE AND MORE, THROUGH MORE AND MORE RIGHT DOING, LIKE GOD. WE SEE THERE THE BASIS OF ALL OUR QUEST; IT IS THE THING THAT WE ARE SEEKING."

Q. *That, of course, is the problem! I know that it is mine.*

A. "Well, what is *the way to find*? Naturally, again, I say we find the way in Mentalphysics. We have previously spoken on the right *manifestation* of Truth, which is quite evident, it is round-about us everywhere, it is God's Works. What we have to do, even to notice its manifestation, is to watch it. . . . watch *the Law*. Then we have spoken on the right *understanding* of Truth. Whenever we understand Truth, we are happy. Think for a moment. It sounds very simple: whenever we understand Truth in any form whatsoever, we are happy. Whenever we understand or give our attention to anything that is *not true*, that is negative as against positive, that is dark as against Light, we naturally gravitate toward the darkness and we are *unhappy*. Therefore, the right *understanding* of Truth is completely uplifting, not enervating, not debilitating; it gives us inspiration, it gives us courage, it gives us energy. How wonderful it is, after you have served an apprenticeship where you have been subject to the custody and control of others, to feel that you are a master craftsman! With your hat on your head and your indentures in your hand, you can go anywhere in the world—you are a master craftsman.

"How grand it is to feel that we—you and I—can really live! We live by virtue of the *Return of Truth* to us (by the mystic Fourfold Law). Nobody can tell me how to live. I can do as I want to do! You can do as you want to do! If we are wise, we shall see how Life lives; then we shall go with the stream instead of against it, which is very much easier. Until we know, we probably will bang our heads against brick walls time and time again in the sure and certain hope of getting other heads; but when we see what *Life* is, and we go with the stream of Life, then everything that is in Life manifests itself into our own understanding, *assists us to express Itself through us in our own living*. Then what do we do? Why, we are so uplifted by the Light, we stand so transfixed when we see in our *own* life, our *own* doing, the Wisdom and the Beauty of the Will of God, that we want to share it—to *impart* it.

"You see, when we come to the *Right Imparting*, when we come to the sharing, when we sit down at the same table, when we sleep in the same bed, when we see with the same eye the same beauty of love and thought and feeling, why, all the ragtag and the bobtail of Life slips away . . . we are uplifted, and as we impart, we prove ourselves. And so, that which we *impart* must return to us by the Fourfold Law of Life. It is irrevocably true!

"If you give anything to anybody and that person appreciates it (we are still weak enough to look for that), if you share with anybody, and through a smile even, or a touch of the hand, they show that they appreciate it, you feel that more and more you want to give—and it pays! That is the effect in your life of the Fourfold Law."

Q. *You have mentioned the Fourfold Law several times. Can you explain what that Law is?*

A. "It is, of course, an occult law, and difficult to put into words. I wish that I had a blackboard to illustrate, but never mind. You imagine a sphere; you imagine north, south, east, west. You sit in the very center of the center, the irreducible irreducibility of the sphere. There is no room for anyone or anything except *you*. Then you think! You are what you have always thought—you are at the present moment the sum totality of everything that you have ever thought, everything that you have ever done, everything that

you have ever felt,—but it all originates from your thought. As you think, so you are; as you do, so you become! In Truth, you are the living, moving Wisdom of God, embodied in exact relation as it is understood in your own thought, naturally manifesting in your life in exact correspondence thereto. You send out a thought, so to speak. That thought fills the whole sphere—the whole of your universe—it goes to every point of the sphere—then it returns. If you send out thoughts of Truth, they are self-multiplying, they return (as they must) to you. One could write a book on the Fourfold Law, but this simple explanation may be of some guidance to you in visualizing its power.”

Q. *Thank you. It is now much clearer. In that way I create my own world, as you say. My thought appears to leave me, but it never does—it makes me what I am. That is your meaning, is it not?*

A. “Precisely. When you look at me . . . when I look at you . . . you do not see a mere human being nor do I see men and women . . . but I see God embodied, moving, to the degree that through your thought, through your choice, through your will—the whole responsibility is upon you—you have come to understand and live the Truth. We are the Truth embodied!

“How grand it is for us to visualize, for us to feel, for us to realize, for us to be what we each can see, first, of the perfect manifestation of Truth, of what we understand about manifestation—of what we know because we live it, of what we have because we give it. Imagine what human life is to be some day upon this earth. And it is so for you now, it is for me now, to the degree that we understand as I have tried to explain.

“Considering these high and lofty ideals, and letting our mind and our feeling dwell upon them and in them, we can see that it is not difficult for a man to be what he wants to be, because he has only to learn what he must do, and then do it! We may fail a million times, but that is grand, too. We have to keep on keeping on! So, my Beloved, in the unspeakable beauty, wisdom and justice of what is called God, we see, in the illustration of the sphere, that we are rewarded exactly four times whenever we do anything, not alone when we think anything.

“We have to DO! The Fourfold Law is difficult—perhaps impossible—of explanation. Whatever goes out from you—in thought (of course, originally in thought), or feeling, or action, or intention, or inspiration, or in any other way—goes from your center. It goes out to the ‘ends of the Universe’; and, naturally, perforce returns to its base, but not from the one point (of the center), but from all the points (of the circumference), multiplying as it returns. That which we send out must return to us; from north, south, east, west—the Fourfold Law. So we see that we are continually thinking, which means that we are, through the magnet of our mind, attracting and contacting universal ideas from the Universal Mind.

“In the essential meaning of Truth that we all in Mental-physics have in our mind, we know that Truth exists as the one spiritual force of all existence. We see the effect of Truth in a million ways. It is manifested in every branch of human activity, and everywhere we see Truth as LAW. We see Truth as Law! In the simplest thing, in the most involved and scientifically complicated thing, we find the Law of Truth. The bark of a dog, the tick of a clock, the movement of your hand portray Truth equally as does the eternal firmament of heaven, with its great stars rolling through space unalter-

ingly in mathematical exactitude, or the findings of the Einstein theory. *All is Truth.* If Man’s life does not in all its action and manifestation conform to Truth, his suffering is continued to the exact point at which he again surrenders his will and his way to Truth’s unalterable Law.”

Q. *How about the atomic bomb—does that conform to Truth?*

A. “I don’t say this is an absolute fact, but the great probability is that the atomic bomb is as near as Man has come in the outer Universe to the uncovering of God’s secret Truth of the inner Universe. *Yet Man is fearful, now that that great and marvelous secret has been uncovered to human consciousness, that he will not have enough sense to use it other than to his own destruction.* We hear so much about that, don’t we? If he uses it according to God’s LAW, the power that he has discovered in the atomic bomb, rightly used, will mean a long step toward his own freedom in his march toward his own divinity’s expression in human life. Indeed, it seems to me that Man has nearly arrived at the point where the great truths of God’s Universal Mind that he must uncover will compel him to make one of two decisions—the first, that men all over the world must unite together for the carrying out of God’s Will of Love and Truth on this earth; or, the second, Man must perish from the earth. Either one or the other.

“Man has now come to the point where he must unite or perish. Many people think that Man cannot change, and with the atomic power that he has discovered he will literally destroy himself and all his works. No less a man than Professor Hooton, of Harvard, says that ‘to put into the hands of human beings as irresponsible as apes, and much more malicious, such a weapon as the atomic bomb is to invite the destruction of civilization and the extinction of the species.’ Let us hope, however, that the Professor is voicing something that mankind will save itself from.

“Let us hope, as I do, that—through the Return of Truth by the Fourfold Law—this discovery of the atom’s secret will add to Man’s productive potentialities, and let us agree in the belief of the writer from whom I have quoted that it will ‘release him from fear of want and defeat to such an extent that the idea of conquest will become as fantastic as cannibalism.’

“BUT WHATEVER MAN CONSCIOUSLY OR UNCONSCIOUSLY DECIDES, TRUTH WILL NOT CHANGE. ELECTRICITY, ABOUT WHICH MAN KNOWS SO LITTLE THOUGH HE KNOWS HOW IT WORKS, WILL LIGHT A CITY AND PROVIDE POWER FOR THE GENIUS JUST AS READILY AS IT WILL ELECTROCUTE A MAN. SO WITH ALL PHASES OF GOD’S LIVING TRUTH THAT MAN MAY DISCOVER. WITH THE ATOMIC POWER WE HAVE BEEN TALKING ABOUT, IT IS CERTAIN THAT UNLESS GENUINE COOPERATION CAN COME AMONG PEOPLES SO THAT THIS NEW APPALLING KNOWLEDGE BE CONCENTRATED ON MAN’S IMPROVEMENT ON THIS EARTH, INSTEAD OF HIS DESTRUCTION, OUR LAST ESTATE WILL BE WORSE THAN OUR FIRST.

“But whatever Man has done in the past or may do in the future, the fact remains that Truth is unchangeable . . . no matter what the appearances may be. Abide in God’s Law, and we know Truth and become all that Truth is. Disobey the Law, and we perish by its irrevocable and changeless force and truth.”

Q. *You say “no matter what Man may do, the fact remains that Truth is unchangeable.” How few people, even if they know this, can keep themselves from forgetting it!*

A. "You see clearly, do you not, that TRUTH IS ALL THAT THERE IS. Let those words etch themselves into your consciousness. TRUTH IS ALL THAT THERE IS! You may say that God is all—that there is, Life is all that there is, and there are many other words that we could use; and that is true, because we know that there is but *The One* . . . we are using the word Truth. TRUTH IS ALL THAT THERE IS. Truth is of God—the opposite of Truth, the conception of Man's mind, negation and error, cannot be magnetized into Truth, for the same truth that we see in the non-mixing of oil and water, for example, repels all that is not in correspondence with Truth. It cannot be magnetized into Truth. *Thus we see that Truth sits, as the great titular head in the royal federation of Life Itself, attended by Wisdom and Light (causing Man to see naught but LIGHT . . . causing Man to see everything in LIGHT), by Joy in Action (causing Man's work to correspond with God's Work and Will), and by Reverence in Gratitude (causing Man to constantly act as the germinating nucleus of Divinity).*"

Q. *But human beings are naturally faced with two points of view—the materialistic and the spiritual. Do you think that the human race will ever recognize Man's spiritual nature?*

A. "What is to save humanity from itself is an awakening *spiritually*—that we must all agree upon . . . *and not in any other way*. Not in what a man *has*, but in what a man *is*, is the answer to all his troubles—and no matter how learnedly one may argue to the contrary, it will always remain so, because this is Life's evolutionary principle.

"What I have so far said seems to me to embody all that needs to be said, but we will go along, if possible, *reasoning together*. Human beings on this earth are naturally faced, as you say, always with two points of view. There are many subdivisions of those two points of view—one is a *materialistic* point of view, and the other is a *spiritual* point of view. The materialistic point of view is so much more alluring and appealing that Man imagines that he can understand true spiritual force by what has evolved out of or been expressed through spiritual force, which is the material.

"People like ourselves have but to think for a single moment, however, to know that although we could take a human body and lay it on a slab and cut it up into many minute pieces, and put those minute pieces under a microscope, we would learn a great deal. But we would not learn what makes the human body tick . . . we would not discover the Spirit that quickeneth. That is, of course, simple to see. If we could, by one mystic stroke of wisdom, cause every human being on this planet to see the truth of what I have just said, we might be very much more hopeful of the human race coming into its own.

"But I repeat that the materialistic outlook is so much more alluring, and to men who—through non-practice of the ways of Truth—have not been able to bring themselves into the power of true thinking, it *seems* that they can learn a great deal by the contemplation of the *material aspects* of Life.

"Right down through human history, no matter what epoch you look into, you will see that although human beings have been fascinated by the materialistic outlook of Life, they have always felt that there was something deeper, truer, and more enduring than the materialistic angle. Everything of a materialistic nature is transitory . . . it passes. That principle of transition in all materialistic things applies to everything in the materialistic world. But you will notice that the *very reverse principle* exists in what we might

visualize as the *spiritual world*. When we enter the spiritual world . . . forgive my language, but you will see what I am trying to elucidate . . . but when we enter the spiritual world, we are babes in the wood. Anyone who has made up his mind that he will endeavor to be still finds that it is only with difficulty that he can keep his very physical body still. It requires practice before he can break through the materialistic side of himself, his body, to approach his mind. When he approaches the realm of his mind, however, which is obviously as much of himself as his own body, he finds that although, on the one side, he can pinch his physical body and feel the substance of it, he cannot put his hand inside his mind and pinch the substance of *his mind* and be quite as sure of that. Yet, as he sits in deep silence and contemplation, he seems to go from the materialistic into something that is quite as real, but infinitely more fine and subtle; and then, if he be patient and if he be blessed . . . that is, if he blesses himself . . . if he blesses himself and leads himself on, he will find that in the realm of his mind there is infinitely more beautiful reality than the realm of the outer or materialistic Universe.

"Moreover, as he progresses, he finds that there is still something more so utterly unspeakably beautiful that lies apparently *beyond his mind* . . . in which state, when he arrives there, all is the quintessence of everything that he is capable of imagining or feeling. He calls it bliss. He calls it purity. He calls it beauty. He calls it Light. He calls it Heaven. He calls it Nirvana. He calls it all the *names* that he can conjure up, and, yet, he cannot define it to another . . . he cannot describe it in words even to himself. *He can only know it! How? Through feeling! It is only through feeling* that he knows when he is in Heaven. The Fourfold Law is ever at work, remember!

"For a man, having disciplined himself and thus lifted himself into such a state of consciousness, to talk to another man who has not done that and who is perfectly happy, perhaps, in a materialistic realm of Life, is merely a waste of time. The man who is following the materialistic point of view is utterly incapable of understanding the spiritual point of view. Indeed, the probability is that he would declare vehemently the impossibility of anything being beyond what he, in his materialistic point of view, regards as reality."

Q. *The man who clings to the materialistic point of view closes the entrance to the spiritual world and he will find that the more attention he gives to the outer world, the more attention it will demand. That is your meaning?*

A. "That is my meaning. For example, the more attention you give your physical body, the more it will be your master and increasingly make its demands upon you. As Emerson says, 'The soul's advances are made by gradation—from the eggs to the worm, from the worm to the fly. By every throes of growth the man expands, passing classes, populations, of men. With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into Eternity.' Emerson also refers to St. Augustine, who described the nature of God as a circle whose center was everywhere and its circumference nowhere. This great mystic said Man's life 'is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature; but every end is a beginning; that there is always another dawn, there is always another noonday,' and under every cloud the silver lining of Faith and Hope and Joy and Bliss and Wisdom beckons us onward and upward.

"Now . . . 'Return of Truth by the Fourfold Law' . . .

what does that mean? It means nothing unless you *know*—it means everything if you *do know*.

"We will take the Universe as we can imagine it or spiritually can see it. We must think of infinity by way of circularity. Therefore, we immediately envision a sphere. You may take a sphere as small as a perfectly rounded pea, or you may take a sphere which leads you into unutterably large dimensions. Whichever conception you have in your mind as I speak, that is as it is for you. You sit in the center of the center of the center of yourself. I am within what seems to be 'me,' and you are within what seems to be 'you.' Now, that is the materialistic point of view which, so far as it goes, is true.

"Then we take the symbol of the sphere and you sit in the absolutely mathematically exact center of all that mathematically exact mass. You can see it all in your mind's eye. Whatever you do, you do *there*. Whatever you do there affects equally every part of every part of that complete sphere which is your own universe. You think a thought . . . we have all done it . . . a thought that you are not particularly proud of. But you think this sort of thought. What is the effect? You may say, 'Oh, it does not matter. I am enjoying the thought.' But, no—instantaneously it affects every part of that sphere within which you live—*your world*! Our thought is a tool that we each have, and although some of us wish that we could get rid of it, we cannot. It is true that I must think for myself and you must think for yourself, and *as I think, so I become*, and there is no possibility of any alibi. No matter what I do, the substances that are created, by that mystic Fourfold Law, within my sphere correspond absolutely and identically with what I think. And so, with all of us.

"Just imagine, then, the force with which it comes back, when once the thought has gone out! You sit in that center of your center and you think a thought. You think, 'I will get up in the morning.' Well, then, you get up in the morning. Or you think, 'Well, I will do something.' And you do something. And no matter how simple or apparently insignifi-

cant the thought or how complicated or grand the thought, the principle is the same. *It goes out in all directions at the same time with the same force to every part of your sphere . . . your world.*

"You . . . and you alone, by the Return of Truth by the Fourfold Law . . . make your world!

"The return of Truth by the Fourfold Law is a subject that we cannot talk very much about, you see. The idea, it seems to me, is self-evident. And that is all. But with any idea that is self-evident, all we have to do is to feel that it has come directly from the Universal Mind right into the very center of our sphere. It becomes our own. Now, we can store that up and make it of no value through non-use, but in the realm of Spirit, it has become ours. The better way is to feel that 'I am nobody. I am God. I am *no body* . . . I am not a separate, disconnected unit of Wisdom, but I am Wisdom! I am God.' Well, then, God does not have any need to think. God knows! So do I know, and so do you know . . . to the degree that we know that we are God, and as we practice being God, we shall find that what we *do* in Life, not what we think and store up within ourselves, imagining that we are a lot of highbrows and the other fellows do not know anything, but *what we do* increases our power to use the Godlikeness and the God Force within us, and then it becomes expressed, manifested, for Eternity.

"Men make themselves greater than their fellows by the use of the Universal Truth, which they recognize and develop. And so it has come about that very few men today rule great masses of men. The man who thinks will always control the man who toils and does not think. You see the point. Now, all men, we say, are born equal; that is true, but it is also not true. It is true that in the whole of the human race we are born into, we are a part of, we exist in, we cannot escape from, the Great Universal Law, the Great Universal Wisdom, the Great Universal Force, the Great Universal Energy, the Great Universal Action, the Great Universal Truth.

"Truth returns to us as we *send it out*!"

Your Personal Practice for the Week

On SUNDAY EVENING: (a) Be sure of your *mood*: spend a few minutes in meditation—nothing but "Light"; (b) your imagination allows you to come to the platform *sure of yourself*—the Creator within speaks through you; (c) carefully read your lecture, marking in pencil all passages that specially appeal to you—"Wisdom guides me"; (d) after reading, rest, watch your breath, feel radiantly happy; (e) then rise (facing mirror, if you wish), and read without a single vocal stumble, giving emphasis to certain noted passages. Repeat if you wish, knowing that you are now in complete control of yourself and your enthusiastic audience.

Then meditate:

First: Serene and at peace, you imagine Truth flowing into you. You feel that through every pore of your body, the highest Truth that you know is coming from the Universal *into you*.

"TRUTH COMES INTO ME - - - TRUTH FILLS ME - - - TRUTH IS ALL THAT I KNOW."

Second: You imagine Truth flowing from you. You feel that through every pore of your body, the highest Truth that you know is going from you into the Universal (the same as in Your Own Spiritual Breath).

"TRUTH GOES FROM ME TO ALL - - - TRUTH OVERFLOWS WITHIN ME - - - TRUTH CREATES MY UNIVERSE."

Third: You are lost in the Golden Light - - -
"I GIVE THANKS — I GIVE THANKS — I GIVE THANKS."

On MONDAY EVENING: (a) and (b), same as Sunday; (c) same as Sunday, though this may be deleted; (d) being sure that you know your subject, pay special attention to your *voice* and your *mood* . . . repeat certain chosen passages and

read in an emotional tone, soft and tender, gentle and slow . . . repeat the same passages and read in oratorical style, with a feeling of enthusiasm, letting everyone know that you are absolutely sure of the value of what you are saying.

Then meditate as above.

On TUESDAY EVENING: (a) Read over once your own noted passages, and rewrite or add to them freely and confidently; (b) read these passages aloud—no stumbles, full confidence; (c) take your whole lecture, together with your own added material, and deliver it as if you are not only sure of yourself, but with the feeling that the Creator speaks through you; (d) then rise, face your mirror, and again deliver your whole message, with as little attention to your manuscript as possible.

Then meditate as above.

On WEDNESDAY EVENING: Same procedure as Tuesday. Watch your mood; watch your voice. See if you are able to deliver your lecture, with manuscript, without a single stumble.

Then meditate as above.

On THURSDAY EVENING: This and Friday evening are to be the most important evenings of the week. (a) Same as Monday; (b) you imagine a crowded hall of anxious listeners, but you are quite sure of yourself—the Creator within speaks through you; (c) you walk to the platform with confidence, *knowing that you are the master of the occasion*; (d) then deliver your message in perfectly grand style—no fears, no stumbles, no hesitation—let your style be distinctly oratorical and masterful.

Then meditate as above.

On FRIDAY EVENING: Same procedure as Thursday, with the exception that your style be quiet and forceful; you are the teacher, rather than the speaker. You will have a perfectly grand time.

Then meditate as above.

On SATURDAY EVENING: Spend a quiet evening. Do as you please.

Then meditate as above.

Conclusion — The Secret of Possession

My Beloved, that which we withhold we cannot keep; that which we give we keep forever. *Proverbs*, that ancient Book of Wisdom, puts this thought in another way: "There is that which scattereth and yet increaseth; and that is that which withholdeth what is meet and it profiteth nothing." Under the Law of our being it is that which one gives freely that returns bounteously. A gift is robbed of its value, however, if it is inspired by the calculation of receiving something in return. The giving must be free, full and spontaneous, with only the thrill which the sensitive nerves of giving feel when it is spiritually involuntary, to open up generously the channels of receiving. Under the Law, the gift must inevitably return in some manner, but it is well not to think of this but to give as if giving to "the Lord," which in fact is what it actually is.

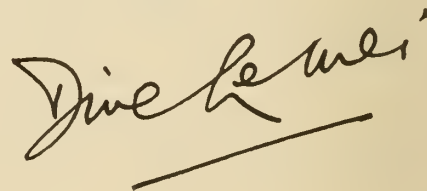
My Beloved, an incessant affirmation that I like to use is:

"Henceforth and forever, I, the Creative Spirit, differentiated from all other forms, embody myself in perfect beauty, strength and health. I am imperishable. I am indissoluble.

I am exhaustless. I am the Creative Spirit embodied. I am Life Eternal. I am in Eternity *now*, right here. I am Eternal *now*. Right *now*. I am Eternal Life. I am Life Eternal."

Peace be with you forevermore!

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Four — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Fifth Rung
Lesson Thirty-Five

THE LOGOS BEING THE WORLD OF IDEAS, BY MEANS WHEREOF GOD HAS CREATED VISIBLE THINGS, HE IS THE MOST ANCIENT GOD, IN COMPARISON WITH THE WORLD, WHICH IS THE YOUNGEST PRODUCTION. THE LOGOS, CHIEF OF INTELLIGENCE, OF WHICH HE IS THE GENERAL REPRESENTATIVE, IS NAMED ARCHANGEL, TYPE AND REPRESENTATIVE OF ALL SPIRITS, EVEN THOSE OF MORTALS. HE IS ALSO STYLED THE MAN-TYPE AND PRIMITIVE MAN, ADAM KADMON. — *Ancient Morals and Dogma.*

Introduction

The Tao at first met with no responsive recognition. Speech at first had no constant form of expression. Because of this there came the demarcations of different views. Let me describe those demarcations: they are the Left and the Right; the Relations and their Obligations; Classifications and their Distinctions; Emulations and Contentions. These are what are called "the Eight Qualities." Outside the limits of the world of men, the sage occupies his thoughts, but does not discuss about anything; inside those limits he occupies his thoughts, but does not pass any judgments. In the Chun Chiu, which embraces the history of the former kings, the sage indicates his judgments, but does not argue in vindication of them. Thus it is that he separates his characters from one another without appearing to do so, and argues without the form of argument. How does he do so? The sage cherishes his views in his own breast, while men generally state theirs argumentatively, to show them to others. Hence we have the saying, "Disputation is a proof of not seeing clearly."

The Great Tao does not admit of being praised.

The Great Argument does not require words. Great Benevolence is not officiously benevolent. Great Disinterestedness does not vaunt its humility. Great Courage is not seen in stubborn bravery.

The Tao that is displayed is not the Tao. Words that are argumentative do not reach the point. Benevolence that is constantly exercised does not accomplish its object. Disinterestedness that vaunts its purity is not genuine. Courage that is most stubborn is ineffectual. These five seem to be round and complete, but they tend to become square and immovable. Therefore the knowledge that stops at what it does not know is the greatest. Who knows the argument that needs no words, and the Way that is not to be trodden?

He who is able to know this has what is called "The Heavenly Treasure-house." He may pour into it without its being filled; he may pour from it without its being exhausted; and all the while he does not know whence the supply comes. This is what is called "The Store of Light."

—From Chuangtze, the Chinese Philosopher.

The Fifth Rung — Lesson Thirty-Five

This is your fifth Lesson in the Laboratory Technique in Mentalphysics (Project No. 5). The four previous Lessons have been No. 7, No. 14, No. 21 and No. 28. Further Lessons in our definite technique will occur in Lessons No. 42 and No. 47.

As I have endeavored to impress you previously, so in this Lesson I impress you again to work diligently in this Laboratory Technique.

Read most carefully the individual testimonials, so that you will be able, at a moment's notice, to recite any episode to anyone who will come to you for help. Of course, when you become a Preceptor, you will gradually build up your own experience in healing, and people will write to you as thousands and thousands have written to me during the last quarter of a century; but it is always wise to have at your immediate command some testimony from someone who, through Mentalphysics, cured himself of the same malady with which your present "patient" is apparently afflicted.

One of the most active departments in the Home Study Division of Mentalphysics is our Spiritual Healing Circle (Circle of the Secret Twelve) and the results of prayer and healing are something for which we should continually give thanks.

Laboratory Technique in Mentalphysics Project No. 5

Purpose of this Project

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT AND SEND IT TO ME WHEN I REQUEST IT.

I repeat the following from Lesson Twenty-One:

You notice that I say that "you are to make a final report and send it to me when I request it." Therefore, you should keep a separate Notebook for the recordation of any work that you undertake, make full notes of what you do, keep everything in order so that, whenever I make the request of you to do so, you will have to spend the least time in preparing your report.

From your Lesson you will learn what is expected of you, and your notes should be kept in an orderly manner, but you must not on any account allow that notebook to be seen by anyone else. This is most important.

By keeping your Notebooks in proper order, you will in later years find that you have done much more than merely taking notes.

Therefore, enter this week upon what you will learn with more than usual interest. What you will read will be informing and interesting, but it is for you to read much more than appears in what is printed—if, from what you read, you gather any specific idea along the same line, record it at once in your Notebook. Indeed, watch for that which is hidden, and expand your ideas on any special inspiration that may come to you, so that when your final report is requested it will all come back to your mind with absolute clarity and conviction.

In your Lesson Fourteen (to which you should now refer), you will remember perhaps that I remarked (p. 2, par. 3) that "the primary purpose of this Laboratory Technique is to train you to follow your vocation as a Preceptor in the art of healing the maladies of those who will come to you for spiritual healing, and place within your knowledge a method calculated to bring complete satisfaction of heart alike to him who comes and to you yourself. These Laboratory Lessons place within your grasp a secret method; there is no hit-and-miss about Mental-physics, and you are assured that, if you will faithfully study this technique, you will be grateful for having done so when, later as a Preceptor, people will seek you."

Now, I wish to emphasize these words: "... and place within your knowledge a method calculated to bring complete satisfaction of heart alike to him who comes and to you yourself."

Unless you gain personally from your ministry to every one who comes to you, you will not help the one who comes. Now, Do YOU GRASP THE TRUTH OF THIS STATEMENT?

So many self-styled metaphysicians and "healers" do not know this secret, and during my twenty-odd years of teaching, I have been consulted by many who tell me that they can help others but themselves they cannot help. I have in mind one "healer" who told me that, after a consultation for healing, he found himself tremendously depleted, and that in course of time he suffered a severe mental and physical breakdown. It took only one look at him for me to determine the cause of it all. He had been endeavoring to "heal" with his own mind and by what he considered his own powers; and, of course, in the end he unconsciously took on all the negation from which his visitors were so anxious to be relieved.

The "healer" who consulted me was what he admitted to be, a "nervous wreck," and it took a very much longer time for him to regain his equilibrium than if he had not known anything whatever about the technique of healing. He reduced himself to "skin and bone," as the saying goes; and not for several months was he able to engage again in any remunerative employment—he wisely took up his old work as an accountant, and I do not think he ever again went in for "healing."

You see, my Beloved, if you think "you" can heal, naught but disaster will come to you, no matter what benefits the faith of those who come to you will bring to them. They will go away free; you will take on the burden they leave behind, unless you completely surrender yourself to the knowledge that God is the healer—you are the agent.

You see how important, therefore, it is for you to abide constantly in your Three Experiments.

Some Further Advice — Be Warned!

I told you in your Lesson Twenty-One (p. 4—italic paragraph):

"... AND LATER, NO MATTER WHAT THE PROBLEM, NO MATTER HOW 'IMPOSSIBLE' IT MAY SEEM, OUR PAST EXPERIENCES URGE US ON INTO MORE AND MORE INTENSE BELIEF IN GOD'S POWER WITHIN US, AND IT BECOMES ALMOST AN AUTOMATIC THING FOR US TO HELP

OTHERS. WE COME TO THE POINT WHERE THERE IS NO DOUBT IN OUR MIND WHATEVER. WE EXPECT IT . . . WE 'BELIEVE THAT WE HAVE IT' . . . WE SURRENDER AS WE SPEAK, AND WE KNOW THAT WHAT WE SAY HAS POWER, AND HEALING AND HELPING OTHERS BECOMES AS NATURAL TO US AS BREATHING."

Yes, healing and helping others becomes as natural to us as

breathing! So many teachers experience difficulty in complete surrender; and that is the secret.

How many times I have heard both men and women say, "Oh, yes, I healed him of such and such a trouble." If such a statement were not simply silly, it would be outrageously audacious. No one ever healed another. You may read everything attributed to Jesus the Master, but you will look in vain for any claim that Jesus ever made that even He healed anyone. We know, of course, that Jesus did heal the sick, but even He naturally gave all the credit to "My Father."

Be warned . . . HE doeth all things well; and HE ALONE.

Beware that in speaking to others you *never* make any claims.

I do not think that you will make any claim. I do not think that you will be even caught off your guard, or that even a slip of the tongue will take place with you. For if we have been taught anything whatever in Mentalphysics it is that Man of himself is naught, GOD is ALL. It is my duty, however, to warn you that, unless you are spiritually awake to the fact that you are but a worker in the vineyard, and that it is HE who doeth *all* things, you may possibly misinform yourself. When people depart from God's Law, the effect of what they say and do may bring blessings to others, but if in their hearts they themselves know no humility, they do not free themselves from the responsibility which their own pride imposes upon them.

In the following you will find much that, at first blush, may not seem important, but the more you read it, the more you will see that I am endeavoring to create atmosphere. You will notice the following headings:

1. YOUR ENTRY TO YOUR STUDY
2. YOUR APPEARANCE
3. YOUR SPEECH
4. YOUR GENERAL ATTITUDE
5. IMAGINE A CIRCLE

There then follows (6) material that you should memorize, and though (as I have inferred) there may seem to be some disorder, you will find a great deal of inner power for yourself in its consideration, and the more you understand it, the more powerful it will become when you repeat it to your "patient."

There then follows:

7. DISMISSING YOUR VISITOR

He Comes To You — The Choice Is His.

And now he has come.

He sits awaiting you, having come in absolute faith and trust, knowing that you will not only not betray his confidence but that you have power to lift from him all his troubles, and to go straight to the seat of their creation.

Beware That You Make No Claims Whatever

Remember—

Before the Being of Heaven and Earth
There existed the Nameless One,
Unnamed, silent, formless,
Changeless, eternal, unfailing,
The fathomless womb of all things.
Baffled, I speak of it as Tao,
Tao, the Supreme.

In your Three Experiments, you learn to know—because you can *feel*—that as God is everywhere, so God is you. In giving yourself up, completely surrendering, you are permeated in Light, you become the sanctuary in which a perpetual holiness is celebrated—how different *then* is your feeling in God, knowing that as you speak to your "patient," it is God who speaks through you, and that it is a holy ceremony of your soul when you declare the healing power, knowing that it is HE who speaks and HE who heals.

Healing Is A Wondrous Mystical Art

I said above that healing and helping others become as natural as breathing. But just as breathing is mystical, so is healing. Without the mystical element, healing is external and powerless.

Therefore, we again imagine that you have before you a person who has come to you for help and healing. How that soul has agonized! He may have been preparing to come to you for a long time. Perhaps he was afraid—there was something in his heart to which he could not give expression to another living soul, yet he felt that he simply *must* give it out, for in his inner self he knew that that was the only way in which he could rid himself of his burden. And for this he chooses you!

He is tremulous with fear on the one hand, radiant with hope and childlike trust on the other.

- (1) YOUR ENTRY TO YOUR STUDY: You know that he is waiting for you; you prepare yourself to meet him. Therefore, just as you are about to enter the room, you

take a deep positive breath through your right nostril (in doing so, you close the left nostril), and on this breath you come into the room with a quiet manner of deep sincerity, your step buoyant in quiet rhythm, your hand outstretched in friendliness . . . *"I am so happy that you have come to me, John—(or whatever the name is)."*

.

(2) **YOUR APPEARANCE:** You are dressed neatly. You are well groomed. Your body is clean and sweet, so that with each breath you embrace your patient in spiritual fragrance.

(a) *Thinking of yourself*, you feel your First Experiment . . . *you* are full of Light, because IT is flowing into you and making your cup run over.

(b) *Thinking of your "patient"*, you enter your Second Experiment. You feel that he is being filled, just as you have been filled, with Light . . . for your cup continues and increases in flowing over.

(c) *Thinking of the purpose of your both meeting together*, you enter your Third Experiment; there is naught but God, and you feel that God expresses perfectly through you (so that you feel yourself to be God), and as you think of your "patient", you see *naught* but God.

.

(3) **YOUR SPEECH:** Now, you are ready . . . rather, you have placed yourself into an attitude where you await the words and actions to come to you—something which seems to be beyond you altogether.

(a) Yet you are watchful. As a mother may watch her little child, you watch your "patient".

(b) You speak, yet you hardly know what the words are, so perfectly at One are you with God.

(c) Your voice sends out your sound so evenly and serenely as to correspond completely with your feeling of "God within me—HE DOETH THE WORK!"

Your voice is deep and true and soothing.

(d) The sound of you is healing your "patient", and his feeling corresponds with your own. "I and My Father are One" . . . You and your "patient" are *One*.

(4) **YOUR GENERAL ATTITUDE:** But you must be as wise as a serpent. On the one hand, you must feel that you are completely absorbed; yet you must watch with great care lest what you may say (or equally what you may not say) disturbs your visitor.

(a) Therefore, you must be able to do two things at once, as it were. You are to hold the feeling between God and yourself, so to say; and, at the same time, feel that what you are saying is absolutely true and essentially applicable to your "patient's" needs, feeling that ALL is working together for good.

(b) Follow generally the procedure as outlined in your Lesson Fourteen (pp. 2-3), Project No. 2 . . . you must act, but you must not be the actor (in the same sense as "Be not thou the warrior; seek thou the warrior within thee, and let him fight thy battles").

(c) Yet you must let your "patient" see that you are wholly sympathetic . . . his problem is yours (but it is not), you suffer with him (yet you do not), you are as anxious in your anticipation of release from the trouble as he is (yet you know as you speak that "IT IS DONE!"), your faith is on a parallel with his (though *you* know it is now all overpast, but he does not—his trust is in You: Your trust is in God).

You see my point, do you not?

**You must act, but be not
thou the actor!**

(d) During the whole of the interview, both at the beginning (when you allow him to unload all his burdens upon you) and later (when you take charge and speak with an unflinching conviction and assurance which impress him into that same feeling), your voice is as running water—full, free, confident, musical. There is not a single word out of place—what you say is The Truth. There is not a single stumble—you show that you are the master, and that the trust of your "patient" has not been misplaced. Your "patient" is in Heaven; and you know that you are, too.

(5) IMAGINE A CIRCLE: This is important. Make a special note of it.

(a) If your "patient" is fully in tune with you, you may go through the Healing Breath (as outlined in your Lesson Twenty-Eight of this Course). This will be conclusive; the healing, you feel, will take place.

(b) If your "patient" is still a little uneasy, and you hardly know how to proceed, and do not feel any inner guidance at the moment, say to him:

"COME, LET US IMAGINE A GREAT SYMBOL TOGETHER. CLOSE YOUR EYES. YOU ARE AT PEACE. YOU FEEL HEAVY ALL OVER—AND YOU ARE VERY HAPPY."

.

(6) If your visitor is a student of Mentalphysics, you then declare the following—being sure that he is quiet and peaceful—you see him in Light before you:

"And now I imagine myself in a tiny boat on the waters of the turbulent ocean . . . I hear the roar and the rush of the waters about me . . . I feel the extreme motion of Life's ocean . . . I see the great waves rushing upon me . . . I watch as I safely steer my small boat towards the other shore.

"I watch and get the picture, and *feel* it within me.

"And now I see myself bringing my small boat onward to the shore—through the rocks and the great boulders . . . I have to bring her safely to the shore, or find her dashed to pieces on the rocks. Slowly, silently, I see

myself stepping out of my boat as she runs up on the sands . . . but there before me yawns the great cavern. Before my eyes I imagine deep, dark, dense blackness: all is *intense blackness*.

"All is deep, entire stillness; deep, dense, black darkness. There is not one pinpoint of light anywhere. All is dark. And now, I imagine the first tiny, tiny point of golden light. It grows larger—it is the size of a pea. It grows larger—it is the size of a dime. It grows larger—it is the size of a nickel. It grows larger—it is the size of a quarter. But its light does not radiate outward from the center to the circumference, but seems to radiate from every point of the circumference inward to the center. It grows larger—I see those waves rolling out like mercury. Larger—it is the size of a half-dollar. It grows larger—it is the size of a dollar. It grows larger—and now, I see the black circumference waning as the light grows larger. The golden light widens and brightens . . . *and now I see naught but light . . . light . . . light!*

"There is complete coalescence of the light, and I am in a state of absolute tranquility, repose, peace. I am in the irreducible irreducibility of the center. I am in that sphere, that state, that quality, primordial, unchanging, where there is and cannot be aught but stillness. I am in that state where there is not and cannot be any disturbance whatsoever in the thought processes. I have ceased to be the individual. I am merged with and into the eternal, in the center of the center of the center . . . *I Am!*

"I Am That I Am that I *feel* That I Am."

Memorize this:

"I pledge myself to teach only that which will benefit mankind. Without fear or favor I will uphold all efforts being made by Mentalphysics for the growth and development of the new race for the new age upon which Man has started, to the end that men and women, children, and children yet unborn, shall be healthier, happier, and more successful through spiritual and scientific living."

"I Am That I Am That I Feel That I Am!"

(Meantime you are FEELING your visitor. When you come to this point you may stop, or you may proceed, according to how you feel. Above everything, however, speak dramatically. There must be no doubt in your mind or in his mind as to the result—he is convinced about this as he has never been convinced about anything before — you . . . you simply rest, for YOU KNOW.)

.

"And now, from That that I Am, from the center of the center of the center—(the Creative Word, in the beginning) . . . 'In the beginning was the Word, and the Word was with God, and the Word was God!' . . . there was nothing made that was made but by the Word. 'I Am—I Create . . . Whole! Whole! Nothing can be added, nothing is lacking. I am Whole as the Light is Whole!

"I Am—I Create . . . Perfect! Perfect! I am Perfect as the Wholeness of the Light is Perfect.

"I Am—I Create . . . Strong! Strong! I am Strong as the Perfection of the Wholeness of the Light is Strong!

"I Am—I Create . . . Powerful; Power full. Every cell in the Universe, my body, my mind, my life, the All That There Is, every cell in the Universe is a power plant working for me. I am Powerful!

"I Am—I Create . . . Loving! I feel that I am moving in, causing to move, that substance of which the Universe is made. I am Loving as the Power of the Strength of the Perfection of the Wholeness of the Light is Loving!

"I Am—I Create . . . Harmonious! Harmonious! I am That I Am that I *Feel* That I Am. I feel into the center of what in the outer consciousness is the earth. I feel into the center of the sun. I feel the Harmony of That Which is the Divine Spirit. I feel that I am the Light of the sun, the Sun (Son) behind the sun. I am all the contrasts . . . all the extremes . . . in the Great Equilibrium. I Am Harmonious. I am in harmony, balance, poise, equilibrium. I Am In Harmony. I am Harmonious as the Love of the Power of the Strength of the Perfection of the Wholeness of the Light is Harmonious!

"I Am—I Create . . . Rich! I am *All* that there is. Nothing can be added. I feel the Spirit of the Essentiality, of the Immateriality. I Am Rich! I am That which causes the grass to grow, the carbon to become the diamond, the night the day, the day, also, to become the night. I am Rich as the Harmony of the Love of the Power of the Strength of the Perfection of the Wholeness of the Light is Rich!

"I Am—I Create . . . Young! I am Life's first reflection. I am the first continuing ray, the immortal, the indivisible. I am the changeless, ever the same, Eternal Youth . . . Life's first reflection. I am Young as the Riches of the Harmony of the Love of the Power of the Strength of the Perfection of the Wholeness of the Light is Young! I Am 'OM,' the Creative Word.

"I Am—I Create . . . Happy! I am That which causes the Universe to be. I am the Joy, and That which propels Joy, that causes the waters of Life to flow forth in the Eternal Continuum of Creation. I am Happy as the Youth of the Riches of the Harmony of the Love of the Power of the Strength of the Perfection of the Wholeness of the Light is Happy.

"I Am *That* I Am that I *Feel* that I Am. I am That I Am to the degree that I feel that I am That I Am.

"And now let us know that that which we have declared in the Almighty Creative Word has come forth into birth and expression. I am All . . . Whole . . . Perfect . . . Strong . . . Powerful . . . Loving . . . Harmonious . . . Rich . . . Young . . . Happy! And so, feeling happy, watching as we slowly come back, giving thanks—Giving Thanks—I take a little breath and a long, deep, sinking, sinking sigh. I lock it up as I take another little breath and a quick sigh.

"My Beloved, it is done—it is done—it is done!"

(7) DISMISSING YOUR PATIENT: You then, without speaking, rise, grip your visitor's hand, and merely remark, "Now, we must go!"

Let him feel your deep sincerity. Ask him to telephone you at a stated time . . . "John (or whatever name), I am grateful that you came. God bless you!"

.

And so your visitor takes his leave, and you send him away *in Light*.

Conclusion — Hold Fast to Principle!

Browsing through my set of The Harvard Classics the other day, I came across the following quotation:

"YOU MUST KNOW THAT IT IS NO EASY THING FOR A PRINCIPLE TO BECOME A MAN'S OWN, UNLESS EACH DAY HE MAINTAIN IT AND HEAR IT MAINTAINED, AS WELL AS WORK IT OUT IN LIFE."—*Epictetus*

This grand quotation was among "The Golden Sayings of Epictetus," written about two thousand years ago, and as true now as it was then. When Dr. Elliott, the President of Harvard University, selected the books to be included in his famous five-foot shelf, he used rare discrimination in selecting Epictetus as one of the wisest men of the ages.

"How true that is," I thought, "particularly of us students of Mentalphysics." It is *no easy thing* for the principles of Mentalphysics to become OUR OWN, to bring the joy and comfort, peace and power, the mental energy and physical health, the complete understanding of Life's eternal Laws, which they *can* inspire—UNLESS

1. Each day WE MAINTAIN THEM, by asserting them to ourselves, through the Affirmations and Denials.
2. Each day WE HEAR THEM MAINTAINED, at least in our Inner Ear, by reading one of the Lessons.
3. Each day WE WORK THEM OUT IN LIFE, by *practicing* the exercises, meditation, and by thinking, at other times, positively instead of negatively, *doing* the things we are instructed to do."

"Eternal vigilance is the price of liberty," they say. As Epictetus points out, it is the price of *every other Principle* worth maintaining, the price of the principles of Mentalphysics. They tell us just now that we shall lose our liberty unless we are ever ready to fight for it. And that is true. *Life never permits us to rest on our oars.* Similarly, in Mentalphysics, we must eternally *avoid drifting*, we must eternally drink anew at the fount of our inspiration—our own Mentalphysics Documentary Lessons—we must eternally pull at the oars by practicing the exercises. *Otherwise we shall drift downstream, into all sorts of dangers, and possibly final wreckage.*

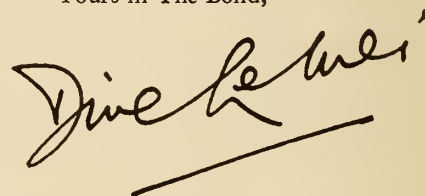
Many people think that a principle becomes their own if they *simply understand* it. They read many books. They become so well-informed that they can give an erudite dissertation upon the subject. They may even be able to write learned books about it. Often such people can write books about music, for example, but *cannot play a single instrument*. They can write books on *success*, but *cannot themselves succeed*. They can even write books *about Mentalphysics*, but do not themselves accomplish much through it. The principles are not their own—only the words are their own, and as the Chinese say, "Words are but wind in the ear."

Mere intellectual understanding is not enough. The man who merely understands Mentalphysics is a theorist. And we all know what failures the theorists usually are. Far more will be accomplished by the student who does not understand so well, who cannot explain the whys and wherefores, *but who simply works it out in life each day*. He *achieves* because he is always *doing*. Instead of theorizing about the instruments of Life, he plays upon them. Instead of talking about the music of Life, he produces the melody. Instead of being a spectator, he plays the game. He acquires a skill the theorist cannot approach. The principle becomes his own through *action, not through thought and discussion*. Through *action*, it is easy for a principle to become a man's own—but *only so long as he continues the action*.

May you attain to great heights of joy in your study this week!

Peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Thirty-Five — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung
Lesson Thirty-Six

"WHAT IS IT MEN LOVE IN GENIUS, BUT ITS INFINITE HOPE? NATURE AND LITERATURE ARE SUBJECTIVE PHENOMENA; EVERY EVIL AND EVERY GOOD THING IS A SHADOW WHICH WE CAST. THE STREET IS FULL OF HUMILIATIONS TO THE PROUD. . . . FRIENDS FOLLOW THE LAWS OF DIVINE NECESSITY; THEY GRAVITATE TO EACH OTHER. . . . A MAN IS A GOLDEN IMPOSSIBILITY. THE LINE HE MUST WALK IS A HAIR'S BREADTH."
—EMERSON.

Introduction

My Beloved Noble of the Light:

In the Bond . . . I greet thee!

I hope that when you commence this Lesson, the captivating feeling of your heart will be gladness. Be glad! I know you are grateful every moment that you live, but I am sure that your gratefulness of spirit will be mellowed and made holy as you cultivate gladness. Gladness is an esoteric quality that must bring exoteric perfection.

When a man is glad in himself, he dwells in serenity in his self-made world of joy.

The most beautiful experience is when heavenly gladness so flows through you as to cheer another along Life's way. Wise are you if you cause your own gladness to flow like a continuous calm, equable light within you and without.

I counsel you to review in your mind the benefits which your study of your *Ding Le Mei Preceptor Course No. 1* is bringing you. Surely you have abundant cause for gladness. You can, I trust, look forward to the time when you will teach others.

You feel in your own soul that you are now planting seeds of joy and wisdom in your own understanding that will steadily grow, and in their blossoming will draw many a weary pilgrim to you for succor and sane advice. The human race needs you. Whether you become a public Preceptor, or whether you merely become an honored, though perhaps unknown, worker in the vineyard is of little importance. Our lives are ordered by the wisdom of the Eternal. What is yours must come to you. So far as I, as your Teacher, am concerned, I naturally would be grateful to see you arise as a successful public speaker, a radiantly powerful teacher and spreader of the Light. May you constantly have in mind your own highest ideals for yourself, holding close to your heart the promptings of the Eternal Spirit as to your future work in the world.

Be zealous!

Be at peace—happy, grateful, reverent!

Yours in The Bond,
Ding Le Mei

The Sixth Rung — Lesson Thirty-Six

Another Rung in the Ladder is commenced in this Lesson Thirty-Six of the *Ding Le Mei Preceptor Course No. 1*. During the weeks that you have been studying, I am sure you will often have thought of the time you will come out to your Teacher in our new City of Mentalphysics.

Now, if I were you, I would contemplate such a step, and if your heart is fixed upon becoming a Preceptor, of course you will see the direct necessity of coming to school for your post-graduate work and for the steady training which alone will fit you for public preceptorship. Then, prepare!

I am proud of the manner in which you advanced Nobles of the Light are progressing. We have in some of you superb

teacher material. It is you who will bear the standard of Mentalphysics in future years.

Peace and joy and health and beauty are yours! You are proving yourself to be a Custodian of Humanity!

.

Once more be sure that you see the natural outgrowth and evolvement of one step (and all steps) into the next higher step (and all steps) as you go "Across the Board," thus:

- | | |
|-----------------------|------------------------|
| 1. THE SEVEN RUNGS | 4. THE SEVEN MYSTERIES |
| 2. THE SEVEN KINGDOMS | 5. THE SEVEN WORDS |
| 3. THE SEVEN BREATHS | 6. THE SEVEN ASCENTS |
| 7. THE SEVEN GATES | |

.

In the First Rung, which you have studied, this is the synopsis:

- Of the Rungs—The First Rung.
- Of the Kingdoms—The First Kingdom—
THE ETHEREAL.
- Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.
- Of the Mysteries—The First Mystery—
THE CAVE OF THE MOON.
- Of the Words—The First Word—
JOY, the Urge of Life.
- Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.
- Of the Gates—ENTRANCE TO THE FINAL WAY.

In the Second Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Second Rung.
- Of the Kingdoms—The Second Kingdom—
THE SIDEREAL.
- Of the Breaths—The Second Breath—
THE REVITALIZING.
- Of the Mysteries—The Second Mystery—
CIRCULATION OF THE LIGHT.
- Of the Words—The Second Word—
GRATITUDE, the Compensation of Life.
- Of the Ascents—The Second Ascent—
RIGHT RESOLUTION.
- Of the Gates—CONTINUING THE FINAL WAY.

In the Third Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Third Rung.
- Of the Kingdoms—The Third Kingdom—
THE MINERAL.
- Of the Breaths—The Third Breath—
THE INSPIRATIONAL.

Of the Mysteries—The Third Mystery—
BALANCING (CREATIVE) BREATH.

Of the Words—The Third Word—
REVERENCE, the Order of Life.

Of the Ascents—The Third Ascent—
RIGHT SPEECH.

Of the Gates—CONTINUING THE FINAL WAY.

In the Fourth Rung, which you have also studied, this is the synopsis:

Of the Rungs—The Fourth Rung.

Of the Kingdoms—The Fourth Kingdom—
THE VEGETABLE.

Of the Breaths—The Fourth Breath—
THE PERFECTION.

Of the Mysteries—The Fourth Mystery—
TRANSMUTATION.

Of the Words—The Fourth Word—
BREATH, the Mystery of Life.

Of the Ascents—The Fourth Ascent—
RIGHT CONDUCT.

Of the Gates—CONTINUING THE FINAL WAY.

In the Fifth Rung, which you have also studied, this is the synopsis:

Of the Rungs—The Fifth Rung.

Of the Kingdoms—The Fifth Kingdom—
THE ANIMAL KINGDOM.

Of the Breaths—The Fifth Breath—
THE VIBRO-MAGNETIC.

Of the Mysteries—The Fifth Mystery—
HEALING BREATH.

Of the Words—The Fifth Word—
SOUND, the Source of Life.

Of the Ascents—The Fifth Ascent—
RIGHT EFFORT.

Of the Gates—CONTINUING THE FINAL WAY.

YOUR INSTRUCTIONS FOR THIS RUNG

In this present Lesson, then—and in your next Lesson—we begin a consideration of the Sixth Rung, thus:

Of the Rungs—The Sixth Rung.

Of the Kingdoms—The Sixth Kingdom—
THE HUMAN KINGDOM.

Of the Breaths—The Sixth Breath—
THE CLEANSING BREATH.

Of the Mysteries—The Sixth Mystery—
READING THE AURA.

Of the Words—The Sixth Word—
LIGHT, the Perfection of Life.

Of the Ascents—The Sixth Ascent—
RIGHT LIVING.

Of the Gates—CONTINUING THE FINAL WAY.

The First Step: The Human Kingdom (The First Conquest)

What a glorious thing it is to be a Human Being!

How one trembles as he essays to speak of The First Conquest!

I emphasize those last three words—which is God's sixth cycle of expression.

How wonderful—how filled with wonder, and magic, and mystery—is the *Human Kingdom*!

How, in comparison with any or all of the sub-human kingdoms, the *Human Kingdom* sheds forth upon all life on this earth a majesty that bespeaks Man's complete divinity!

Divinity Constantly Stirs Within Humanity

a. While it is easy to observe that there is no perfection in mere humanity, the true proof of the inherent nobleness of our common nature is in the sympathy it betrays with what is noble wherever men gather together. While human nature may seem to be a poor thing, divinity constantly stirs within it. In the teaching of Mentalphysics we, therefore, affirm that there is but one temple in the world—and that the body of Man. Nothing is holier than this high form, and we touch Heaven when we lay our hand upon a human body. But when Man comes to know what his *thought* is, *how* he thinks and *what the purport* of his thinking, and that all this is God's expression in and through him, then he is transmuted from Humanity to Divinity, from the Physical to the Spiritual, from Earth to Heaven . . . "*do ye not see a light, ye who are surrounded by darkness?*"

b. As you think of the various Kingdoms, it is probably not easy for you to realize that tens of millions of years, as we measure "time," lie between or separate these various kingdoms. The interval represents Man's struggle and progress from prehistoric eras to the dawn of history. Science has ever been, and still is, vigorous in its speculation about *how* Man has evolved, but the glorious *fact* of Man's evolution into the divine "Image" is established within the consciousness of all thinking men. *Even in the Human Kingdom you see the difference of millions of years' evolution between the dullard, the dissolute, and the highly evolved and initiated soul whose whole existence is for the benefit of the whole human race.*

Of course, there are people whose experience is still in the kindergarten stage who do not comprehend how God's Universe is created, sustained and evolved. They disagree upon or shrink from an intelligent study of Man's evolution. To them it is incongruous to think of a Shakespeare, a Bacon, an Einstein, or a Beethoven as having come upward from the ape that bears no comparison whatever in intellect, understanding or ability. But it is incontrovertible that there is an

amazing difference between a man like Plato and the savage from the forests of the Congo. Yet the whole human race was once lower than the Congo savage.

But the whole Universe is, and always was and always will be, in a state of "becoming," and when you fully comprehend this truth you readily understand that the mental evolution from a lowly savage to a human genius is in complete conformity with God's eternal plan. To anti-evolutionists, of course, this makes no sense. They are not to be criticized nor condemned. We, however, who have gratefully trodden the Path to this point should be grateful. For we must admit that we have to work hard to possess the power to allow our minds to rest upon "time" in terms of millions of years to see that what is called the "lifetime" of Man is truly but a breath. *Think in terms of millions of years instead of single days, as most people do, and God's Way staggers the mind.*

Man's Wonderful Ascent in Knowledge and Power

c. When we speak of "man" twenty million years ago, we have the whole weight of modern geological authority behind us—it is true! Throughout that long period we are able to trace how Man has ascended in knowledge and in power, so that today we can see that he is well on his way to the promised dominion that he shall have over all things. Members of no other Kingdom can make that claim, because they have not similar power, or anywhere nearly approaching it. In the *Human Kingdom alone* we find the first conquest. The meaning of the word "conquest," as you know, is

"The act of conquering, of overcoming, of vanquishing; victory, subjugation, triumph, mastery, reduction, subjection, achievement; the act of gaining or regaining by effort."

In the Human Kingdom, perhaps more than in any of the other kingdoms, we can see that God (*All That There Is*) has unfolded through Man into His Own Image.

In God's first cycle of expression—the Ethereal Kingdom—we find *ALL That There Is* embodied in primordial equilibrium, the great root from which all life-expressions come.

Then comes Light in the next kingdom (the Sidereal), where there is corresponding activity to the Light; then on through the Mineral Kingdom (the first kingdom of forms); on through the Animal Kingdom (the first real quest of forms); on through into the Human Kingdom, where God's wisdom has evolved an entity which potentially embodies *All That God Is*—the First Custodian. Man is the highest evolved being in *form*, and his next step—in the CELESTIAL Kingdom—is formless; he again becomes pure spirit.

The One Eternal Root Is God!

d. In our progress, we gradually learn that all manifestations of Life Itself emerge and evolve from and through what we might call the Great Mean, or Equilibrium, or Silence (of which the Ethereal Kingdom is the symbol). I repeat that ALL manifestations thus uniformly emerge. All Life, all life-forms, all life-expressions, all that we can possibly comprehend or imagine of Life, comes from the same one root; and men call it "God". Therefore we can see that Man is what the ALL is, Man is what God is, Man is embodied in wisdom—the wisdom of the All (God). Wisdom, not material substance, is the abstract of all the past. The wise man by habit "walks with God"; in other words, does not depart from his primordial nature in the All. He sees that all that is written in the seven kingdoms, or the seven chapters, of God's Book of Life is actually what MAN is.

Now, I admit it takes some power to be able to think like this, and that naturally presupposes a great deal of willing and happy study, so that we may come into understanding.

e. The wise man sees all that is written in the seven chapters of God's Book of Life, and knows that unless he constantly cultivates harmony with God's Life—as he sees it gradually unfolding from the Ethereal Kingdom to the Celestial Kingdom—he cannot hope ever to truly become God in truth . . . he cannot hope to gain his lost sovereignty into the Celestial Kingdom, which is his true home as a part of God's Eternal Spirit. The wise man, moreover, knows that it is by "*his works*" alone (that is, *God's works expressed through his own life*) that he can enter the Kingdom of God. THEREFORE THE WISE MAN STANDS FIRM. HE TURNS NEITHER TO THE LEFT NOR TO THE RIGHT—HE ACCORDS, HE LIVES IN ACCORD, WITH THE COURSE OF THE "MEAN," WHICH IS WISDOM. THOUGH HE MAY BE UNKNOWN AND UNREGARDED BY THE WORLD, HE KNOWS NO REGRETS—HE RESTS SECRETLY IN WISDOM.

Remember: God's Living, Moving Wisdom Reveals Itself!

f. And this is really all that we human beings have to learn . . . to rest in the LAW . . . to remain in the MEAN . . . to allow God's living, moving Spirit to *reveal Itself* to us, and never to disturb Its shining through us to others, keeping us strong in Its essence of purity, and gradually, as It shines, to awaken others to Its beauty. The hawk flies up to the heavens, the fish leap in the deep—here we have examples of how universal is God's wisdom, we find it in everything that is . . . 'as above—so below'. We may call it the Christ-Spirit, if we will. The Christ-Spirit is everywhere, but is not *manifest* in every person. It would benefit very little a blind person to know of the light merely by hearsay. It would be cruel to inform a blind person, who had no deeper intuition than you, of the light. It would do him no good to hear of the light by hearsay.

Similarly, Man generally does not know or admit that every thought he thinks is the result of the Light that shines in the center of his own being—his thoughts are to him the parallel of the constellation of stars in the firmament of heaven.

We Must Practice—Else the Revelation Fails

g. Now, my Beloved, we know—through practice; I always emphasize practice—hearsay information, whilst highly entertaining, has no power; it is only knowledge that has power and to gain knowledge we must practice. That is clear.

In Mentalphysics we teach that Man, of himself, is naught! Man is because God is in him. The Christ is God in Man—the Christ is Divinity in Humanity. There is no other Redeemer. Man cannot be saved from mortality in any other

way than in becoming immortal—he has to allow GOD to become ALL to him. That, you know, is grand doctrine; and, moreover it is true. But, my Beloved, it is of little value for us to *talk about it*. What we have to do is to learn the way *to do it*, then obviously we become what we do. "Wise people, after they have listened to the Law, become serene, like a deep, smooth, and still lake." That is an Oriental proverb; how pretty it is.

EVEN THE FOOL WHO KNOWS HIS FOOLISHNESS IS WISE, AT LEAST SO FAR (HE RECOGNIZES IT); BUT A FOOL WHO THINKS HIMSELF WISE IS A FOOL INDEED. EARNESTNESS IN THE PURSUIT OF KNOWLEDGE IS YOUR BEST AND VERY HIGHEST JEWEL, AND MINE ALSO—LET US EARNESTLY PURSUE TRUE KNOWLEDGE TOGETHER!

Man Is God's Immortal Jewel

h. Man is the jewel of God, and when grown into the "IMAGE" in which he is made, Man becomes as God—"I and My Father Are One!" They that deny God destroy Man's nobility.

In Shakespeare's immortal lines, we read:

"But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured—
His glassy essence,—like any angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep."

All this is true, but when Man is grown, he shall be God in truth. If it has taken tens of millions of years for Man to evolve to what he is, and if, as is true, his true scientific knowledge has been developed mostly in only the last hundred and a quarter years, think what Man shall become when he is fully grown. Occasionally, in the human family, we find sublime specimens of noble manhood and womanhood. We can see, if we think, where we are going. Great men today stand like solitary towers in the city of God; but the time shall come when all men shall obey God's Law of Life, when this earth shall truly become the city of God because all men shall know themselves as the children of God. Clearly defined, Man exists for but two things—thinking and acting; and the man who is truly worthy of the name is he whose thoughts and full exertions are for others rather than for himself—the lesson of the Sacrifice and "making sacred," which in our earlier Lesson we learned in the contemplation of the *Vegetable Kingdom*.

Naught Is Impossible to the Image of God—Man!

i. My Beloved, the *Human Kingdom* is the *First Conquest*. That means to say that Man, with the promise that he shall "have dominion," has arrived at the stage of universal consciousness where he may, *if he will*, realize himself as actually the vehicle of God for the full expression of God in the Universe.

There is naught impossible to Man.

Bearing in mind that God's timepiece registers in millions of years, the divinely imaginative man can hope for ultimate divinity universal in the Human Kingdom.

Though not yet fully grown, Man is made in God's Image, Man is of God and *potentially what God is*.

When a man learns wisdom and becomes wise, he finds that That in which he lives, moves and has his being (to which he gives the name of "God") reveals Itself universally in all Its grandeur and perfection in all the kingdoms. That in which we live and move and have our being may be given, as It is, many names. *It* is everywhere. There is naught but *It*. The *wise* man surrenders to *It*. Just as it would not benefit a blind man, as I have said, greatly to know of light by hearsay, so it cannot profit a man if he knows only of a

historical Christ and cannot perceive the glory and majesty of the Christ within his own soul. In the *Human Kingdom*, Man stands in the place he has triumphantly grown into, where he can, if he will, learn God's Way and live God's Law, which, when naught else enters his consciousness, makes Man the co-worker of Life with God. FROM THE ETHEREAL KINGDOM—THE GREAT BEGINNING, TO THE HUMAN KINGDOM—THE FIRST CONQUEST, THE DIFFERENTIATED PARTICLE OF GOD'S LIFE WHICH WE CALL MAN UNFOLDS THROUGH WISDOM. WITHIN HIM ARE ALL THE ATTRIBUTES AND QUALITIES OF ALL THE SUBHUMAN KINGDOMS, WITHIN HIM IS THE FULL POTENTIALITY OF THE FINAL CELESTIAL KINGDOM. MAN IS NO LONGER AN ORGANISM: HE IS AN INTELLIGENCE SERVED BY ORGANS. THERE IS ONE TEMPLE IN GOD'S UNIVERSE AND THAT IS MAN.

THE HUMAN KINGDOM—

- (a) Is the first Conquest.
- (b) Is the sixth of the Seven Expressions of God's Wisdom.
- (c) Is the connecting link between the lower and higher kingdoms and the corporeal and spiritual planes.
- (d) Is the final secret of God's Life in Man; when Man understands this he knows that he is God in Human Form.
- (e) Is preeminently the kingdom (perhaps more than in any of the other kingdoms) in which God has unfolded into Man as His Own Image.
- (f) Sheds forth upon all life on this earth a majesty that bespeaks Man's complete divinity!
- (g) Is where God's wisdom has evolved an entity potentially embodying All That God Is—the First Custodian, Man; no matter what the appearance in the Human Kingdom today, MAN IS MADE IN THE IMAGE OF GOD, for the purpose of doing the Holy Will

of God, and, when Man is grown, he will be actually as God.

- (h) Is the jewel of God, and when grown into the "Image" in which he is made, Man becomes God fully in consciousness.
- (i) Means that Man, with the promise that he shall "have dominion," has arrived at the stage of universal consciousness where he may, if he will, realize himself as actually the vehicle of God for the full expression of God in the universe.
- (j) Is in a state of "becoming," and the evolution of the human race is part of God's eternal plan.
- (k) Is the kingdom in which we see how what is called the space of Man's lifetime is truly but a breath in God's sight.
- (l) Possesses full potentiality of The Spirit; it is in the Human Kingdom that we learn to transmute the Human into the Divine; when we recognize the Human Kingdom in its true meaning, we know ourselves to be the Creator in Human Form.
- (m) Learns the value of the "emptinesses" and the principle of allowing Life to express Itself—thus the Human race becomes Divine; guided by the Cosmic Wisdom of God, Man recognizes God's divinity in all that lives, and as he does so, becomes Divine.
- (n) Is the reflection of God; the body of Man is the Temple of the Living God.

In Man's progress toward the Light, remember the constant aspiration to know the Universal Law liberates the Living Force; under the direction of the Creator within you, this Force acts in the nerve centers, producing super-physical states of consciousness.

The Second Step: The Cleansing Breath

(The Sixth Breath)

The Cleansing Breath is charged so greatly in its inner meaning that it staggers the mind and makes us bow our heads in reverent gratitude to the Power that enables us to think the great thoughts embodied in the key to our practice.

In the Cleansing Breath we search for the heat at the base of the spine, we are conscious of the Light coming from the inmost Center; the Light permeates us and we are conscious of its upward movements.

The first aspect of the Cleansing Breath was to teach us to rid the body of physical uncleanness; later, the Cleansing Breath took on a different aspect, for we came to realize through faithful practice, that its deeper, hidden meaning is to teach us some of the most advanced phases of all occult teaching.

You remember well, do you not, this radiant affirmation:

"And now I imagine a Great Heat at the base of

the spine . . . it's coming up! It's coming up . . . up . . . up!

"And now I imagine a Great Light that comes from the Flame, that comes from the Fire that gives the heat . . . the fire of the Divine Love within me . . . it's coming up and out—up and out—up and out . . . it strikes upon the surface of the Body—it seems to go beyond the Body . . . up and out . . . up and out!"

"And I THINK OF THE TOP OF MY HEAD! . . . and I SEE MY WHOLE BODY FULL OF LIGHT . . . LIGHT . . . LIGHT! . . . The Light of the Divine Wisdom that is in Every Living Thing!"

"And now, ever so gently, not letting myself know it, I take a little breath and a long, deep, sweeping, sweeping sigh—and now I take another little breath and a quick sigh."

The Third Step: Reading The Aura

As I remarked in the Fourth Lesson of this *Ding Le Mei Preceptor Course No. 1*, "Reading the aura is merely an expression of words . . . it is not a mechanical affair on a three-dimensional plane, but a spiritual realization on a multi-dimensional plane."

Within a very short period any advanced person can learn to "read the aura"—his own or that of another. There is nothing mysterious about reading the aura, for the simple reason that when we surrender completely into Light—a matter of the mind rather than of the body, a matter of the soul rather than of the body—we simply see that which in ordinary consciousness is not seen. Finally, however, we come to learn that reading the aura is *feeling* . . . the same meaning being given to the word *feeling* as in that immortal sentence "*Feeling after Him, if haply ye may find Him.*"

You should practice resting completely in your own feeling, inwardly investigating what you feel, or what you "see," or what you "know," when in the company of other people. For example, someone may be talking to you, and you are doubtful as to their sincerity or their veracity; simply sink into *feeling*, and you will know whether they are telling the truth or whether you can depend upon their sincerity.

You have learned much about Solar Force, Light, Wisdom, Breath, Energy, Life Itself . . . and many other "things" for which we use words to define. In reading the aura you must

not get confused with words. You merely have to sink into the Eternal Light. Then, starting with reading your own aura or the aura of other people you will, by practice, quite automatically go deeper and deeper . . . you will see the Light that comes from the Flame . . . you will discover that the Flame comes from the Fire . . . you will practice so that you can penetrate the very Flame itself, though at first the Light may seem to be blinding. Reading the aura is becoming One with God. Reading the aura is the Eternal Surrender.

We can comprehend only to the height of our growth by and of *non-action of our self in God*, and by and of *action of our self in the world*. This is real knowledge. All words are wind in the ear. To talk about GOD, the Unnameable, is sheer vanity. To know God within ourselves involves great and humble practice of feeling after Him, if haply we may find Him. Every sincere student knows that practice of seeking God robs us often of our dearest illusions and causes the very ground beneath our feet to sink.

To know that *God's Life is in us*, and that "our" life is actually God's life, at once presupposes that we know something about "*our own*" life; that we know the effect of our own Thought, of our own Feeling, of our own Action; that we know that causes produce their exact effects; that what is generally regarded as "life" on the three-dimensional plane in which most people live is merely the effect of what may be called God's ideas . . . *Man Himself is an "idea" of God.*

The Fourth Step: Light

(The Perfection of Life)

Light Is the Custodian of the Rosary of Life's Precious Gems

a. I often feel, my Beloved Noble of the Light, that I would like to be an accomplished grammarian when dealing with certain chapters and certain sentences and phrases in the Bible. For instance: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. LET your light shine . . .* you have nothing whatever to do, but to LET it shine.

The Light is so great when we see the Truth, however, that it seems to stupefy us!

You and I live in the Light! We are the Light! *We are nothing else!*

Light in an outer sense is the light of the solar system as a whole. "Light" is a basic word, the first word used, as theology records, by God when He commanded "Let There Be Light!" The word "Light," we read in the dictionary, "is that form of motion or energy capable of affecting the organs of sight, and thus rendering visible the objects from which it proceeds." Webster then goes on to say:

"the undulatory theory is that Light results from rapid vibrations of the molecules of the luminous body; that these vibrations are transmitted through the ether as wavelike movements at the rate of 186,400 miles per second; and that these movements act upon the nerves of the retina, causing the sensation of Light."

Webster also describes "Light" as

"illumination of the mind, instruction, knowledge, intelligence; joy, felicity, heaven, a state of bliss; luminosity, radiance, beam, gleam, phosphorescence, scintillation, brightness, brilliance, effulgence, splendor, blaze, day and—LIFE."

And, of course, there are many other practical meanings and many cryptic meanings to this grand, holy word . . . many languages, many meanings. The investigator, however, whether he be philosopher or mere pedagogue, will finally discover that LIGHT is the very foundation of the world.

LIGHT is the primordial command of God, it is the primordial substance of Life.

LIGHT is the origin of Life, it is the essence of Life, it is the reflection of Life. In what the theologian calls "The beginning," the first command of God was "*Let There Be Light!*"—nothing else.

God's Only Command—Let There Be Light!

b. At back of all the meanings of "LIGHT" is this one eternal command that Life is constantly giving to every living thing, which emanates from God's single LAW. As soon as any living thing comes to the point of evolution where it expresses itself consciously, the only command it can listen and adhere to, in each succeeding breath that it breathes, is "Let There Be Light!" With every breath that you and I breathe, we inhale the Light ("Let There Be Light"), and

we exhale, to the degree of our understanding, the positive expression of God's Law ("Send Out Thy Light!").

Light, then, my Beloved, is Life's first expression, is the symbol of God's Truth. As *Light* (so to speak) enters into every living form—which is its *Life*—so it is easy to see that in the whole Universe ALL is embodied in *Light*. It is the emanation of what we call God, God is *all that there is*, and so *Light* is the quintessence of God's expression everywhere, in everything.

God's immortal essence (*Light*) is known by us human beings, first, in the light of the Senses; second, in the light of the Reason; third, in the light of the Illumination of the Eternal Spirit. It is the most wonderful of all visible things, for it is the all-enveloping substance of *Life*.

Light is that to which all that lives instinctively turns, for it is the eternal stimulus. In philosophy and in the sacred oracles *Light* alone is used as the symbol of Man's highest blessing . . . "The people who sat in darkness have seen a great *light*; and to them that sat in the region of the shadow of death *light* is sprung up."

Light is the dispenser of darkness; and the only darkness of the human mind is what is called ignorance and evil. *Light* is the foundation of Joy, and the herald of Truth and Wisdom.

Light is universal and eternal; he who relies solely on the light of his own intellect can never conquer nor surrender, but to him whose trust is in the *Light* of God's Moving Wisdom all things are possible.

I feel, however, that every sincere student of the *Ding Le Mei Preceptor Course No. 1* is intellectually aware of the Truth in the words I have already spoken. WE KNOW GOD IS LIGHT, AND ALL THAT LIVES LIVES BECAUSE OF GOD'S LIGHT WITHIN IT: GOD'S LIGHT ALONE MAKES ALL THINGS LIVE AND GIVES LIFE TO ALL THINGS.

God's Light Gives Life to All That Lives!

c. That is the greatest of all secrets: it is the choicest of all gifts: it is the most natural of all tasks. In words, the answer is seen here—"The way of Heaven is not to speak, and yet it is skillful in obtaining a reply; does not call, yet men come to it themselves; its demonstrations are silent, yet its plans are always effective."

First, you have to learn that *Light Shines of Itself*;

Second, you have to learn that your own body, mind and all that you appear to be, are but instruments through which Cosmic *Light* shines of Itself; and that, without your instrument, you as an individual cannot reflect Cosmic *Light*; also that Man, made in the Image of God, is both Cosmic *Light* and its reflection. God is love—God is the lover; God is life—God is the liver. Man, made in God's Image, is both Cosmic *Light* and its reflection. A perfect human life means perfect reflection of and absolute surrender to Cosmic *Light*.

Now, my Beloved, in Mentalphysics we teach, and we finally learn (realize), that *Man IS GOD in Human Form*. We can now see, I think, why this one fundamental of Mentalphysics is taught, for you and I finally learn that, as there is naught *but* God, Man *IS* God. To become God, the form, through right practice of the Art of Living, is melted by God's *Light*, enabling Man to become completely as God's *Light* is, enveloped into the universality of God's *Light* as a dewdrop loses itself in the ocean. It is All That There Is . . . All That There Is *IS LIGHT*!

d. *Light* is inherent to *Life* Itself.

You may think of it in countless ways, but the simplest way probably is to see it as the universal subconscious state

or condition, which, if not disturbed, will *express itself in Life's countless ways without any change in its state*. Nor, in such conditions, can it but reflect Itself in all things.

But the human being has power of choice.

The human being has liberty of mind.

The human being may make up his mind as he wishes. He can choose whether he shall abide in the subconscious force of *Light* or do things his own way.

If he chooses his own way, and his own way does not perfectly coincide with God's Way (or the Great Subconsciousness of *Light*), God's *Light* does not change at all, and the result will be a short-circuiting which burns the human life away. Hence one life after another constantly on our way to God's perfection, and becoming nearer and nearer to what God is. THE PERFECT AWAKENING—I AM NOT SPEAKING NECESSARILY OF WHAT PEOPLE CALL THE AWAKENING OF WHAT IS GENERALLY REGARDED AS "DEATH," THE PERFECT AWAKENING MAY BE AT THIS INSTANT—THE PERFECT AWAKENING IS COMPLETE SURRENDER IN ABSOLUTE KNOWLEDGE TO COSMIC LIGHT, WHICH, AS IT SHINES OF ITSELF, MUST, WHEN THERE IS NO INTERFERENCE, COMPLETELY SHINE FORTH IN ALL ITS EFFULGENCE IN OUR LIFE.

Finite Spiritual Substances Symbolize the Infinite

e. Every element of human nature symbolizes your nature, my nature—must symbolize the higher powers of God in Man.

Now, my Beloved Noble of the *Light*, what I have been writing may probably be a little "heavy"; but this is either a very heavy or a light subject. If we begin to "talk about" it we are led instinctively into an interminable disquisition. If we *rest in* it, and allow It to live through us, then it is light; and it is as light as *Light*. Therefore it is not difficult to talk about it. But let us see whether we can make it so perfectly simple that a little child could understand it.

We have for the last few months been endeavoring to find out, so that we could think with clarity, what *God* is. We have also been trying to find out what *Man* is, and we naturally, inevitably have come to the conclusion that what you might call The One is what you might call the other—One and the same, I and my Father are One.

Now, we also have discovered that in all that Man thinks, and feels, and does—in all his thought, in all his feeling, in all his action—in every possible phase of every behavioristic attitude, he is making for one end, for one goal.

He is on the Path, but the Path has no beginning, it has no end, and Man is making for what he actually, inherently, spiritually *is*, and the only way that he can come into the culmination of that glorious Truth of Himself is *by doing what is called the Will of God*—so that *Life* Itself finally emphasizes DOING. *Life* gives us thought. Many people think that they think "their own" thought. It is perfectly true that, having been given, or having entertained an idea from the Moving Wisdom of *Life*, a man may take that idea and he may analyze it and compare it, and may bring his reason to bear upon it, and he may think that he is doing "his own" thinking. In a very real sense he is, but in an equally real sense he is not; for the simple reason that *All Is Thought* . . . ALL—the Universe Itself, from the atom to the sun, from the amoeba to man, is simply one great, orderly, perfect, Thinking Thing.

WHAT IS CALLED GOD IS—IN THE FINAL ANALYSIS—A GREAT, COMPLETE, ABSOLUTELY EXACT MATHEMATICAL MIND, NEVER MAKING MISTAKES, PRESENT IN ONE AND ALL PLACES AT THE SAME TIME, HAVING ALL POWER AND ALL KNOWLEDGE. IT IS ALL THAT THERE IS.

Your Personal Practice for the Week

On SUNDAY EVENING: Read over several times the tabular material of the Six Rungs. Then write out the different steps in each Rung, and do not go to sleep until you feel that you know them thoroughly in detail. Then meditate:

"I THANK THEE, LORD, FOR MY MEMORY.

I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

On MONDAY EVENING: Read over twice your First Step (The Human Kingdom—the First Conquest). Then refer back to Lesson Four (pp. 2-3) and undertake the Three Experiments, following the technique as outlined, but having in mind particularly the transmutation of your humanity with your divinity. Then meditate:

"MY HUMANITY IS TRANSMUTED . . . I AM DIVINE!

I REST IN THE DIVINITY OF THEE, O LORD."

On TUESDAY EVENING: Review Monday evening's work, and write in your own words your highest understanding of The Human Kingdom. Then meditate (same as last night).

On WEDNESDAY EVENING: First read over once this

complete Lesson. Then take the Affirmation of The Cleansing Breath; make it the basis of your meditation.

On THURSDAY EVENING: Read over twice, most carefully, your Fourth Step (Light—the Perfection of Life). Then repeat practice given you for Tuesday evening. Then meditate:

"BY LIGHT, MY HUMANITY IS TRANSMUTED INTO DIVINITY—I AM DIVINE. I AM THAT THAT I FEEL THAT I AM. I GIVE THANKS!"

On FRIDAY EVENING: Review completely your whole Lesson; make notes on what the Lesson contains and also on what you have yourself written during the week. Then meditate:

"MY HEART OVERFLOWS IN GRATITUDE.

"I NOW KNOW THAT I AM WHATEVER THE CREATOR IS.

"I GIVE THANKS!"

On SATURDAY EVENING: A complete evening of rest and relaxation. Do as your spirit inclineth thee, my Beloved.

Conclusion—Order and Harmony

Atoms are indestructible, my Beloved. They change their place but not one ever perishes. When harmoniously grouped they form perfect organisms, but when misplaced they constitute disorderly forms.

Order being necessary to harmony, and man being a builder and organizer, it becomes necessary to him to learn the law of order, so as to secure harmony, and this the True Self knows, but the Lower Self requires instruction.

When we affirm that we are harmonious, it would be well for us to think for a moment as to whether we are orderly in our private affairs. The use of the word "harmony" in music has to some extent distorted our thought of harmony. We think of it as something that is musical. It is that in a very profound sense, but only because of the perfect flow of rhythm and order of tonal sounds.

But harmony as a generic word should include the thought of order rather than that of something musical.

It is true that we speak of "the harmony of the spheres" and thereby translate it into the thought that as the celestial

orbs move they give forth music. But the precise thought is that harmony is a consequence of order. It is the matchless and unbelievable order of the spheres that excites our astonishment, each moving majestically throughout the aeons with no motive power but that of the Infinite Designer in His own quality of Energy which all animated creations use and never question as to its Origin.

Yours in The Bond,

Ding Le Mei

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Six — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung
Lesson Thirty-Seven

PLINY INFORMS US THAT "IT WAS OSTANES, THE PERSIAN SAGE ACCOMPANYING THE ARMY OF XERXES, WHO FIRST INOCULATED GREECE WITH THE PORTENTOUS SPIRIT OF HIS NATION. SUBSEQUENTLY THE GREEK PHILOSOPHERS, DESPISING THE RELIGION OF THEIR OWN COUNTRY, BECAME ANXIOUS TO VISIT THE EASTERN TEMPLES AND ABOVE ALL THAT OF MEMPHIS, IN ORDER TO OBTAIN A VERIFICATION OF THOSE HOPES AROUSED THROUGH A PREVIOUS SPIRIT OF INQUIRY."

Introduction

I invite you to make this your week of Mastery! You are the master of your own life, no matter how contrary appearances may seem to be. You are a spiritual being.

The man who clings to the materialistic point of view closes the entrance to the spiritual world and he will find that the more attention one gives to the outer world, the more attention it will demand. For example, the more attention you give your physical body, the more it will be your master and increasingly make its demands upon you.

For a man, having disciplined himself and thus lifted himself into such a state of consciousness, to talk to another man who has not done that and who is perfectly happy, perhaps, in a materialistic realm of life, is merely a waste of time.

The man who is following the materialistic point of view is utterly incapable of understanding the spiritual point of view.

Indeed, the probability is that he would declare vehemently the impossibility of anything being

beyond what he, in his materialistic point of view, regards as reality.

As Emerson says, "The soul's advances are made by gradation—from the eggs to the worm, from the worm to the fly. By every throes of growth the man expands, passing classes, populations, of men. With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into Eternity."

Emerson also refers to St. Augustine, who described the nature of God as a circle whose center was everywhere and its circumference nowhere.

This great mystic said Man's life "is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn, there is always another noonday," and under every cloud the silver lining of Faith and Hope and Joy and Bliss and Wisdom beckons us onward and upward.

This week, then: YOUR WEEK OF MASTERY!

The Sixth Rung—Lesson Thirty-Seven

(In commencing this Lesson, you are advised to go back over Lessons One and Two, Eight and Nine, Fifteen and Sixteen, Twenty-Two and Twenty-Three, and Twenty-Nine and Thirty.)

Our last Lesson, which commenced the Sixth Rung, took you once again "Across the Board."

As you know, the Steps in the Sixth Rung are:

The First Step: THE HUMAN KINGDOM, The First Conquest
Which parallels

The Second Step: THE CLEANSING BREATH, The Sixth Breath
Which parallels

The Third Step: READING THE AURA, The Sixth Mystery
Which parallels

The Fourth Step: LIGHT, The Perfection of Life
Which parallels

The Fifth Step: RIGHT LIVING, The Sixth Ascent
Which parallels

The Sixth Step: CONTINUING THE FINAL WAY

In Lesson Thirty-Six, in going "Across the Board," we dealt with the first four Steps, and in this Lesson we shall deal principally with RIGHT LIVING, the sixth of the Seven Ascents.

.

Of the Seven Ascents, we have already considered:

RIGHT UNDERSTANDING	Man's First Cycle of Expression
RIGHT RESOLUTION	Man's Second Cycle of Expression
RIGHT SPEECH	Man's Third Cycle of Expression
RIGHT CONDUCT	Man's Fourth Cycle of Expression
RIGHT EFFORT	Man's Fifth Cycle of Expression

The Fifth Step : Right Living

(The Sixth Ascent)

You know, and you now can declare it in final triumph, "I AM THE CREATOR IN HUMAN FORM."

Now, we come to RIGHT LIVING, Man's Sixth Cycle of Expression. And what a subject!

"Right Living" is the sixth of the Seven Ascents, and the fifth step of the Sixth Rung of the Ladder—study your Table on page 7 of Lesson One.

In commencing this Lesson Thirty-Seven in the *Ding Le Mei Preceptor Course No. 1*, I hope that you are as happy to be with me as I am to be again writing to you. It is a great mutual privilege to be able to feel that you are here spiritually with me, for in my mind's eye I can see you out here in our new City of Mentalphysics absorbing all the beauty of the Universe in the light of what you are learning.

I never look out of my study window up here in the desert, amid unspeakably beautiful surroundings, without feeling that I am enriched by my own thinking and feeling, amounting to a grand realization.

Throughout this Lesson I hope that you, too, will have a

grand realization that as you study Wisdom brings you something so tremendously powerful that you will be able to hold forever. May you be able to say, each evening this week, "I am grateful for the new ideas that have come to me concerning the ancient Truth of Truths!" I bespeak of you your prayerful, devotional feeling; we are in the House of the Lord together.

Writing now for you in the greatest hope that you will gain enlightenment, I feel a deep affection toward you; so should *you*, knowing the increasing responsibility that comes to you with increasing knowledge, feel an abiding love for Humanity. You are becoming a universal person. You know that, of yourself, you can do nothing, but, as you now endeavor constantly to live so that God lives in and through you, you feel that your life truly belongs to Humanity. You now gratefully know what God's Expression is, and how its true reflection creates and sustains the Universe. You also know the manner in which the human being develops finally to become what God is.

Let Us Remind Ourselves of God's ORDER

a. It will never be waste of time for you to consider—day or night—the Order of the Cosmos. This is God's Law of Life.

Looking into Nature, into no matter what Kingdom, you see nothing but Order—the Law of Cause and Effect is evident everywhere. As you look into the lives of the greater number of human beings, however, the evidence of Order is generally lacking. Why is this so? . . . Simply because of Man's ignorance of The Law—God's Way (use whatever words that come into your mind to portray to you the *Absoluteness of All That There Is*).

We in Mentalphysics know that God is All and God is everywhere.

Though you will not be able to define, you feel that you *know that* "All is full of God, God is everywhere," and that *Order is the basis of God and God's works*.

You look into the Universe without—you know this to be so.

You look into the Human Kingdom, and it seems that this law is not the same. You see so much chaos, disorder, discontent, disharmony, and disbalance in the Human Kingdom that it would seem that Life on this plane is different from Life on all other planes that you come to know. Of course, we in Mentalphysics know differently. We know that just as there is Order in all other kingdoms, and just as Order proceeds by its own means of Order, so Life in the Human Kingdom—your Life and mine—proceeds by the same means of Order. In short, *we know* that whatever principle is discoverable in the Macrocosm applies in the same manner to the Microcosm. It is the one ultimate LAW. So in your Lessons so far, I have discussed for you the Order of Life from the angle of the seven kingdoms leading to the finality of The Absolute, and also, reviewing our own Life, discovering the same Order in what we call the Seven Ascents.

Right Living Develops True Regeneration

b. Now, my Beloved, what I would emphasize (as you will see) is THE LAW OF LIFE, no matter in what kingdom or phase of Life's expression—identical in the Microcosm, Man's life and his whole affairs, as in the great Macrocosm, or God's works.

I desire to speak to you of *Law*, whether it be *Law* as relating to what we all know of the outer Universe or whether it be *Law* as relating to Man's concerns and activities in his own Life. In the consideration of "*Right Living*," it is quite easy for any person to see that RIGHT LIVING DEVELOPS TRUE REGENERATION, BECAUSE IT LEADS US TO RIGHT CONSCIOUSNESS (WHICH IS CHRIST CONSCIOUSNESS). RIGHT LIVING IS MAN'S TRUE SALVATION AND FINALLY ASSURES MAN TRUE SPIRITUAL SOVEREIGNTY.

Right Living—which merely means *living by Law*—enables Man to pass all boundaries of negation and darkness

and death, and to emerge into a consciousness of Life and Truth, resurrection and eternal holiness, immortality and peace profound—in short, God's Life in Man.

Peace Is Assured by Right Living

c. But the Human Kingdom today is, in my opinion, so charged with potentialities equally in the direction of destruction and perhaps annihilation as in the direction of universal peace, abundance, prosperity, brotherly love, and the Brotherhood of Man. It will depend upon whether individuals and nations obey or disobey *Law*, either, as some would have it, the *law of Man* through governments, or the *Law of God* through Right Living. Wherever one goes today, he hears men and women speak, on the one side, in dire fear and foreboding, and, on the other side, with extreme hopefulness, according to the point of view, of the effect of atomic power unleashed throughout the earth. Many declare that atomic power will not bring peace to mankind; many declare that benefits will accrue in the economic life of mankind in an era of Universal Peace and the abolition of war. This subject is uppermost in the minds of all thinking people in all nations.

Within a comparatively short time several nations will produce atomic bombs, and there is no known reliable defense against them.

Moreover, international control of atomic bombs is impractical for the simple reason that no nation will willingly grant to other nations complete freedom of industrial and military investigation, and all nations will endeavor to prevent any international body from inspecting and supervising their progress in the advancement of atomic power.

The only way that peace can come permanently among mankind is through a complete understanding of "*Right Living*." Right Living means *living by law*. Peace can come *by law* and the quicker people like ourselves, accepting our responsibility of the custodianship of the human race, believing that we are elected to make this earth a better place upon which to live, understand this the better for the world.

World Government First Step Toward Peace

d. WORLD PEACE, MY BELOVED, WHICH MANKIND MUST INSTITUTE OR ELSE SUFFER ANNIHILATION, CAN ONLY COME BY WORLD GOVERNMENT BY LAW.

As a matter of fact, the United States has the answer in its own governmental system. It is right before our eyes. There is no nation in the world that has it. *We have it!* In the United States we have municipal governments to regulate human relationships in towns and cities; state governments to regulate human relationships within states; a federal government to regulate relationships within the federal union. As a result, peace is assured within town and city communities, between them within the states, and between the states within the union. We are not all saints,

but *we have the structure, and it works!* We have the longest unfortified border in the world between our own country and our neighbor, Canada.

Here is the example for the world, a way of government which should, and finally must, if the human family is to survive, be set up in a government of the world between nation-states the same as we have governments between and within the 48 different states in our own union. World Government, my Beloved, as I see it, is the only answer, political unification of the world. Then, and then only, shall we achieve *peace by law*.

This will be RIGHT LIVING. World Government is the first step . . . THE FIRST STEP! As I see it, we shall grow into it.

We have to create it; we have to *make* it work.

And *that*, surely, is the American Way.

Atomic Bomb Will Not End War

e. I recently read a condensation, and, perhaps you did, of a remarkably timely book, "The Anatomy of Peace," by Emery Reves, who said:

"Undoubtedly, if the inhabitants of another planet suddenly descended upon the earth and threatened to conquer us, all the nations of our small world would immediately get together. We would forget all our ridiculous international quarrels and willingly place ourselves under one rule of law for sheer survival. Are we certain that the apocalypse of an atomic world war is not an equal threat to our civilization and to mankind? We have very little time to prevent the next war. Every citizen who believes in law and government in international relations must persuade ten other citizens of the same belief, and urge each to persuade, on his behalf, ten more—at once. The nuclear physicists have explained that atomic energy is released by what is called a chain reaction. One atom is split. The released particles split other atoms, and so on. The force of ideas explodes in the form of just such a chain reaction."

Do I know the meaning of "*Be not thou the warrior. Seek the Warrior within thee and let Him fight thy battles?*" Having been through another damnable, ghastly, unimaginably awful war, mankind, it seems to me (and, my Beloved, that means you and me, and men and women like us all over the world, irrespective of color or belief—we are all in this maelstrom), simply must find the way to universal peace, or we must perish.

I AM PERSONALLY OF THE OPINION THAT THE ATOMIC BOMB WILL NOT END WAR. THE ATOMIC BOMB IS NOT DANGEROUS IN ITSELF—THE ATOMIC BOMB IS, IN ITSELF, HARMLESS. THE ULTIMATE SOURCE OF DANGER IS IN THE SOVEREIGN NATION-STATE. HISTORY PROVES BEYOND DOUBT THAT THE REAL DANGER TO WORLD PEACE ALWAYS EMANATES FROM ONE OF THE MAJOR MILITARY SOVEREIGN NATION-STATES. THE ONLY SOLUTION IS IN A WORLD GOVERNMENT WITH WHICH MEN AND WOMEN LIKE YOU

AND ME ALL OVER THE WORLD WILL BE AS FAMILIAR AS WE ARE WITH OUR OWN MUNICIPAL GOVERNMENT HERE AT HOME. IT MAY BE A NEW IDEA; AND EVEN PEOPLE LIKE OURSELVES MAY SHRINK FROM THE IDEA. WE WILL SEE IMMENSE DIFFICULTIES IMMEDIATELY FACING US, BUT WHAT WE MUST DO IS TO WATCH FOR THE GOAL—THE GOAL OF PEACE . . . "PEACE ON EARTH, GOODWILL TOWARD MEN."

THE ONLY SOLUTION, AS I SAY, IS IN A WORLD GOVERNMENT OF RIGHT LIVING THAT SHALL BE STRONGER THAN ANY ONE OR COMBINATION OF NATION-STATES, WHICH SHALL BE UNIVERSAL IN ITS LAWS AND JUSTICE.

Right Living Is Man's Final Answer

f. Let us pursue this question a little. The question arises, of course, how is it to be done?

Our objective is peace through law and government. I see it, and I believe you also see it as clear as the nose on your face, that any other "security" that people talk about is mere delusion.

Of course, all of us in Mentalphysics are learning that ALL THAT THERE IS is potentially within ourselves. How familiar that is in all the talking and the writings in Mentalphysics. All that there is potentially within ourselves! That is the one great truth—that is the *final* truth that is embodied in all Truth: Whatever is, Man is. Through our inner vision, therefore, we are able to comprehend that our whole expression has been through all the kingdoms we have been and are discussing. *To the uninitiated this is not easy, as a matter of fact, to comprehend. Life seems to be so different from what it is. Hence the reason so many people know so little and achieve so little. Their lives are hemmed in and around with appearances, and realities are always far away. Most people are so unfamiliar with their own powers that they doubt that a World Government is possible. But the enlightened person knows that this is the only solution to Man's economic, industrial and cultured well-being. To live in the company of fools is always painful, even if there be among them, as often there is—in all sovereign nation-states—great power of intellectual exposition of appearances, whereas to keep company with the wise is to dwell with reality and drink continually of Life's living waters. Happy is the rising of the Awakened, happy is the devotion of those who are at peace! And we all desire peace!*

I feel sure that every student who studies this *Ding Le Mei Preceptor Course No. 1* truthfully not only desires "peace on earth, goodwill toward men," not only desires that entirely inexplicably beautiful feeling that we feel (we will say) at Christmas, we not only desire it to be permanent and irrevocable in our life, but we feel that mankind—the human race—has the *right* to it. All down through human history, ever since language has developed to be a means of communication between men, the truth has been expressed in a million ways that peace is Man's greatest blessing. By far the greater population of the earth today—I refer to Asia—wish you "Peace" whenever they leave you. When they meet

you, they do not say "Good morning," as we do; they ask you a very practical question, "Have you eaten your rice?" . . . "Have you had your breakfast?" And when they leave you, they say, "*Ping an . . . ping an!*" (Peace be unto you).

Ever since Man has been able to communicate with his fellow, he has wished his fellow "Peace." Yet, ever since then, there has been war.

Now, my Beloved, bear in mind that my subject in its sequence is "*Right Living*." RIGHT LIVING! This evening I cannot conceive of any two words that could be linked together in greater power than those two . . . RIGHT LIVING! Not right fighting, not right struggling, not right quarreling, not right "diplomacy," not right trading for advantage, not right "greater prosperity spheres," not right veneer of living, not right modes of life, but *Right Living!*

Enlightened People Enjoy Right Living

g. Throughout the world there are people grouped together as we are. There are some people on this earth who are more enlightened than are we. There is a great number of people less enlightened than are we. I speak proudly as an American, but I was not always an American in the sense that I had the "rights" of our own Constitution, our own Bill of Rights, our own Government, and our own way of living. I was born in England. I was an alien when I came here, but I am an American today. And speaking as an American, I feel with all my heart that unless people like ourselves who think as we think, who believe as we believe, who hope as we hope, and who, in their highest moments of inspiration, desire to live as we live, unless we as a nation can show the world the fruits of our own civilization over several hundred years, I personally see no hope for the human race.

It seems to me as I read the papers, the magazines, listen to the radio, keep my eyes open, that it is clear that the only way that mankind can attain to a world civilization that shall embody all the inherent ideals of thinking men and women, is to emulate *our American ideals*. Also, unless we can show the world, I do not think that the world will do it itself.

TODAY, AS EVER, THE SOVEREIGN NATION-STATES BUILD THEMSELVES UP—OUR OWN SOVEREIGN NATION-STATE IS BEING BUILT UP SIMILARLY—AND UNLESS WE BECOME WATCHFUL, WE SHALL BECOME TINGED WITH THE SAME KIND OF FALLACIOUS REASONING, THE SAME KIND OF FOOLISH ACTION, AND WE SHALL GROW INTO WHAT MANY PEOPLE CALL AN UNREASONABLE, DICTATORIAL, IMPERIALISTIC NATION. WE HAVE SEEN IT HAPPEN IN HISTORY WITH OTHER NATIONS. WE ARE SEEING IT HAPPEN WITHIN OUR OWN STRUCTURE TODAY. THAT, HOWEVER, MAY BE TURNED FOR GOOD, AS I SEE IT.

Peace Impossible Until People Learn to Live by Law

h. Everywhere, in every human heart, there is a desire pre-eminently—PRE-EMINENTLY—for PEACE! Take those wonderful men in their fox holes—what, above every-

thing else, did they desire? Did they desire money? Did they desire fame or political renown? Did they desire anything that you can bring into your mind greater than peace? No! Why? Because peace is inherent in the hearts of all men, and is Man's supreme blessing.

The person who has studied the structure of God's Way, and who has practiced somewhat to understand the method embodied within God's works knows that love, wisdom, light, force, and many other things which apparently are different to which you will give words to portray, *are embodied in Peace*. They are embodied in Peace in exactly the same way as you may say that my voice is embodied within me. It is inherent. It is indestructible. It is irrevocable. And that one essential state of peace, of rhythm, of calmness, of equilibrium, of poise, cannot, in God's Way, be disturbed. It is the first, essential, primary, primordial law.

And, my Beloved, it is not my law (*it is*, thank God), but *it is God's Law!* We live in it! All that we are, all that we can ever hope to be, all that we can ever imagine ourselves as having been or to be is embodied in it . . . Peace!

I feel utterly impotent to speak, and I feel that you are impotent to speak also, but in your heart—in your being—in your soul—in The Thing that you are, you recognize PEACE as being quintessential. *There is nothing that is possible in the progress of Man's development to become God unless there be Peace . . . PEACE ON THIS EARTH AMONG MEN FOREVER!*

And then, *what* can keep the human race from becoming *what it is—God in Human Form?*

We Only Attain By Yielding!

i. You admit, do you not, that what I have written is true. We see that it must be so. We *feel* that we see it. We see that we *feel* it with all our hearts. But how are we to do it? How can we do it? Right in your own city, maybe in your own block, racial prejudice abounds. There are racial prejudice, religious prejudice, concrete evidences everywhere of the opposite of what we glibly talk of as the Brotherhood of Man. Men are ignorant of God's Way. Men declare the Truth . . . men speak the Truth . . . men believe and feel the Truth—and yet, *the Truth itself is not in them*. We *know* within ourselves that we could make our own lives—our own individual life—a sacrament to Heaven, an oasis in the darkness and delusion of Man's ordinary existence. We feel inspirationally that God, and that which we can conceive of and grow to know God to be, is within us. We feel that we are That, and we are nothing but That, because we know that there is naught but GOD. And yet, we fall short. But if people like ourselves, who by daily habitude and eternal desire unfolded within ourselves, are like that, then what can we expect of the masses of human beings? Men and women *en masse* seem to have gone mad! Was there ever a man who was sane who fought? The sane man knows that he cannot attain to what he desires even on the material

plane by fighting. *We only attain by yielding!* We must have *law* in our lives.

Law Alone Holds the Universe Together

j. Imagine, my Beloved Noble of the Light, all our laws being taken from us! Imagine our courts, iniquitous as they are sometimes declared to be, being removed from the face of our nation! In such conditions, no matter how high-principled the man may think he is, and no matter how great his life may be known to a great number of people, without LAW we would have no faith in our own judges, in our own juries. There is only one thing that holds, and can hold, the Universe together—that is LAW. And until we are developed into a full and complete transmuted knowledge of God's Law, we must have the highest that Man's capacity can bring us as law. And that law, safeguarding the inherent beauties of the principle of God Itself, will enable us to grow into the Godhead within Man. All else is what the Chinese call "wind in the ear."

You know how I am talking. I am talking as a scientist—a divine scientist of life. We have to have men of proven experience, wisdom and trusted honor. We have to have men in our World Government of profound understanding of the needs of men of all nations and the Way of God.

We have to have men of deep unbiased sympathy with Man in his present dilemma, but whose largeness of heart, born out of wide experience and perhaps sorrow, alone compels them to see causes in effects, and effects in causes.

We have to have men in our World Government whose souls, as well as their intellects, have been fired by God's Wisdom. And such men are to be found, in small nations as well as in large nations. If the time be made right by the humble and sustained effort of men and women like you and me, the *people* of the earth, the *people* of the nations, will bring out their own right men and women.

But would you, if you felt yourself to be the right man, go and splurge into an ocean of chaos and misunderstanding and greed and suspicion and envy and political chicanery such as we unfortunately see in many high places today? You would not—I would not. But if, through RIGHT LIVING, you would come into the knowledge that the "hour for you has struck," that your life is to be devoted in all your energy and all your work and all that you are and all that you have—if your hour is struck, then you would walk calmly and humbly before God and say, "Take me, O Lord. Thy Holy Will, not mine, be done."

That is what you would do.

And, my Beloved, that is what many of you are doing. And in that spirit the true great leaders of mankind will come to the forefront when the time demands them—and that time is NOW! Then will come truly the Fatherhood of God in the Brotherhood of Man upon this glorious earth!

Right Living Is the Acme of Man's Life

k. Now, Right Living . . . How do we do it? Suppose for

a moment that I were a great writer. Suppose that words of pure gold could flow from my pen and you could so understand my spirit that you would be on fire, that you would be electrified, and you would rise and say, "My, he is right! Now, we are going to engage in Right Living!" Wind in the ear! It can't be done that way. *It has to be learned!*

MY BELOVED, THERE IS ONLY ONE THING, AND THAT IS FOR YOU TO LEARN THE WAY, AND FOR ME TO LEARN THE WAY. TO LEARN IT IS NOT EASY. WHEN WE HAVE LEARNED IT, WE HAVE TO LIVE IT. IF LEARNING IS NOT EASY, LIVING IS MORE DIFFICULT. BUT THAT IS THE ONLY WAY!

Now, therefore, does the propelling, initiated, intelligent group within the whole human race desire that we *shall have peace* . . . desire that this earth *shall be Heaven* . . . desire that Man *shall be God* . . . desire that the physical in Life shall be transmuted into the spiritual . . . desire that *Heaven shall come down?*

But first, do the *people* of the earth desire peace? Do you believe that the great masses of mankind are, at this instant, sufficiently quickened and awakened to desire peace? I do not! There are extremely few people in the human race who are, by experience and knowledge, sufficiently equipped to see how unspeakable is peace. We cannot condemn anyone. There was a time when *we* did not know. There was a time when if anybody hurt our feelings, for example, we would be "at their throats." But now, what? We are different. Why—because we know something about RIGHT LIVING!

It seems to me that if we desire peace, we must train ourselves into *Right Living!* We must know *how* to live! All apparently learned and deeply intellectual material and gossip and books, and so on, to the contrary, no man can teach a man anything that he himself does not know. If he thinks he can, he is either consciously a liar or he is unconsciously a fool. *We cannot teach another more than we ourselves know!*

So I do hope that we may all feel that it is our duty to learn the way to live; and, learning it, endeavor to engage in *Right Living!* The more we engage in "rightness," the more readily is pressed out of our minds "wrongness," and if there be no "wrongness" in your mind, you cannot produce it in your life. Then imagine! You students—you whose hearts are singing the triumphant song of gratitude that you know Mentalphysics, as is mine, *think* what a world it will be when the whole human race knows even the little that we know! We shall have gone far toward Heaven. Some of us in Mentalphysics, at certain times, are in Heaven. Not always. Why are we not always, if we are sometimes? Because we do not yet *fully know the Law!* But the time is coming! *If we never had seen the sunshine, we would have habituated ourselves to the darkness of midnight, but the darkness of the best midnight is not comparable to even the light of the baziest noon-day!*

I may not have told you much about RIGHT LIVING, but if your Spirit has caught the passion of my Spirit, this Lesson will be an abundant blessing to both of us.

Your Personal Practice for the Week

Lesson Thirty-Seven deals almost entirely with Right Living, and the whole of this week should be given over to a close personal scrutiny of your own inner feelings upon this subject. Therefore—

On SUNDAY EVENING: Having read the whole of your Lesson: (a) Analyze yourself, very simply, to see whether your own life is what you would like it to be in body, mind and estate. Have your own dreams come true?—if not, why not? Analyze your own values in life. (b) Then, the broader aspects of human life—you cannot change the life of the whole human race, but are the lives of all people whom you contact enriched by your influence?—is the Golden Rule established in your living?—do you do unto others as you would have them do to you?—is your life ordered?—do you comprehend the importance of the Seven Ascents?—are you constant in your own highest aspirations?—do you feel that you are God in Human Form, and that ALL IS WELL?

After having given this considerable thought, meditate:

"I TAKE REFUGE IN THE HOLINESS OF LIFE.

I TAKE REFUGE IN THE WISDOM OF THE CREATOR
WITHIN ME.

I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

.

On MONDAY EVENING: Practice precisely as on Sunday evening, widening your area of thought. The same meditation.

READ THIS CAREFULLY—IT IS REPEATED FROM YOUR LESSON THIRTY-TWO

You are now developing as a public speaker. I daresay that you are doubtful about the truth of this statement, for it is likely that you feel "nervous" each evening as you practice. This is quite natural. But you should recognize nervousness as a common feeling. Every actor, every concert singer, every public speaker knows that even long experience does not wholly prevent this feeling. This writer, who has been speaking in public for over 20 years, knows this to be true: if I am off the platform for a week or two, when I return I feel sometimes as if I had never before spoken to an audience!

Nonetheless I am of the opinion that anyone who has a pleasing voice and speaks good English can become an orator. The rules are simple. It is, of course, clear to see that you need to be careful of your grammar, of your pronunciation, and of your voice tone. These details are essential. But the most important thing is your *Breath*. This, curiously enough, is not generally recognized, and even in schools which purport to teach public speaking, very little attention is given to it. I am to assume that in your practice so far you have recognized the need of clear, correct pronunciation of every word that you use. Your grammar is also correct. You are also giving strict attention to your voice. Voice control is the most important phase of public speaking, of course. We in Mentalphysics know that our voice—its melody, its vibration, its force—can only be what our breath is. This week, as you

On TUESDAY EVENING: Practice precisely as on Sunday evening; then write down what you would say to anyone who might come for advice to you who does not understand Right Living as you do. The same meditation.

.

On WEDNESDAY EVENING: Practice precisely as on Monday evening. Extend your essay, and rewrite. The same meditation.

.

On THURSDAY EVENING: Practice as you desire. Perhaps a free evening, though you should read your Lesson carefully, as also your own essay. The same meditation.

.

On FRIDAY EVENING: If you are able to arrange it, go to dinner and spend the evening with a friend. Spend as much of the evening as possible in discussion of your subject for this week. Before retiring, go back over the events of the evening, and see where you might have improved in your conversation, etc. The same meditation.

.

On SATURDAY EVENING: Practice precisely as on Monday evening. Analyze your own essay. The same meditation.

speak, in your evening lecture, watch your breath most closely. I do not know whether you will at once see what I mean when I say—do *not* breathe! First, you should so watch your pauses in your reading, always breathing fully only in your pauses, that no one will be able to notice exactly when you do breathe. By that I mean that if you can so speak that no listener can detect any particular point at which you breathe, that will be perfect. But that can only come with practice. Therefore, as you begin to speak, take a deep breath before doing so. Then, as you read, always be a few words ahead in your reading. Watch your sentences, so that you instinctively notice where the commas are—after a comma you may breathe in, but never breaking a phrase to do so. It is permissible—and sometimes most effective—to emphatically pause after a comma, but if your pause be noticeable, there should then be a longer pause at the end of the sentence, commencing the next sentence at a slightly higher or lower pitch. But as you practice you will find that you develop strong abdominal control, naturally conserving your breath as to easily complete any sentence, no matter how many words it contains. This, of course, is the trick! I shall have a good deal more to say about this later, but in the meantime practice most carefully watching your breath. A good plan, too, would be to take, say, a 20-word sentence, and repeat it many, many times—first, fairly quickly, not taking any breath as you say it; second, more and more slowly, not taking any breath. Practice breath control from any angle.

And—God bless you!

Conclusion — You Are a Child of Light!

As I conclude this Lesson, I gaze out over a scene of touching Beauty—the sunset on the desert. At this evening hour I feel very near to you. I regard it as an extremely high privilege to be teaching you in this *Ding Le Mei Preceptor Course No. 1*, and it seems to me, as I look out upon majestic San Gorgonio, bathed in indescribable softness at this evening hour, I cannot but offer up a prayer on your behalf, that you will be kept firm in your zeal.

I am aware that the pursuance of this Course of teaching demands much courage, time and zeal.

I know how difficult it is for you, alone and far away (as it appears) from your Teacher, to pursue your work with regularity and prudence, yet this, of course, is what you must do; and I believe that you will do it.

.

If I were to endeavor to condense my prayer for you, it would be somewhat in these words:

In the Truth of me, with the eye of the Eternal of me . . .

I know and see you as Immortal, eternally full of Life.

I see you as Wisdom, Joy, Love and Truth.

I see you Free, Triumphant, Glorious.

I see you as Master of Supply—full of courage, strength, power.

I see you as Master of your body—the Temple of the Living God . . . vibrant in well-doing, conqueror of circumstances, not subject to the ravages of time, and unfettered by any limitation.

I see you as Master of your mind, perfect as your Father which is in Heaven is perfect . . . happy and radiant in Light.

I see you brave, robust, unscathed.

I see you free and undiseased, forceful, buoyant, full of power and Divine in every attribute.

I see you young, vigorous, vibrant, vivacious and joyous.

I see you undaunted and unafraid, victorious and fearless.

I see you great in hope, noble in aspiration, mighty in achievement.

I see you supreme, spotless, full of beauty.

I see you as the Monarch of Life . . . flawless, positive in good, bounteous in Love.

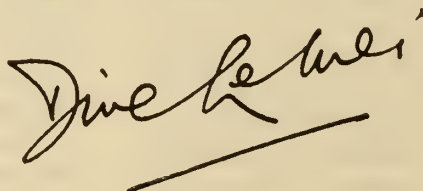
I see you as the willing Son of Life, listening ever to the Voice of the Father Everywhere . . . in The Great Peace.

—And as I see you, so are you; and the world thus sees you now and for evermore.

.

Peace and Joy and Hope and Love be yours forevermore.

Yours in The Bond,

A handwritten signature in cursive script that reads "Ding Le Mei". The signature is written in dark ink and is underlined with a single horizontal stroke.

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Seven — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung
Lesson Thirty-Eight

"THE CAUSE OF ALL THINGS IS NEITHER SOUL NOR INTELLECT; NOR HAS IT IMAGINATION, OPINION, OR REASON, OR INTELLIGENCE; NOR IS IT REASON OR INTELLIGENCE; NOR IS IT SPOKEN OR THOUGHT. IT IS NEITHER NUMBER, NOR ORDER, NOR MAGNITUDE, NOR LITTLENESS, NOR EQUALITY, NOR INEQUALITY, NOR SIMILARITY, NOR DISSIMILARITY. IT NEITHER STANDS, NOR MOVES, NOR RESTS. IT IS NEITHER ESSENCE, NOR ETERNITY, NOR TIME," ETC., ETC.—DIONYSIUS THE AEROPAGITE.

Introduction

In this present Lesson, and three succeeding Lessons—a month's study—you commence the consideration of "YOUR WHOLE DUTY TO MANKIND."

Earlier in this *Ding Le Mei Preceptor Course No. 1* (Lessons 17-20), you studied "YOUR WHOLE DUTY TO YOURSELF," a series which is admirably adaptable for public addresses to those who, though anxious to tread The Path, are as yet as little children. One series is your whole duty to *yourself*, the other series is your whole duty to *mankind*: the one quite personal, the other universal. In the earlier series, you instructed your imaginary audience in such affairs as the "development of courage and the banishment of fear," "gladness—the eternal motivator," "gratefulness—the eternal coordinator," and other kindred subjects. You will, of course, remember them all.

During the next four weeks, however, you are to lift your audience far up from their own personal narrow human view to a glorious cosmic view of Life. You are to deal with the *Right Application* of Cosmic Love, Light, Wisdom and Energy; and I trust that you will learn much yourself, so that you will be able to teach others who come to you.

Of all the correlated subjects that you have studied up to this Lesson, there are none so truly spiritual as those which you will now begin. Prepare yourself for a month of deep and earnest study and practice, and I give you the guarantee that you will be rewarded in many ways. You will train yourself, moreover, to move the minds of your future students toward virtue—a high endeavor.

I know, however, the tedium of study, especially when you are alone. It requires great power of will to maintain your study at a high point. But you have will-power. You would not have come so far had you not possessed and exerted that will-power. *You* are established! You know what the Path will bring you.

Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind. We have all been like that, but now, with our eyes to the Heights, that is all overpast.

.

This week, then, be decisive!

The Sixth Rung — Lesson Thirty-Eight

THE PLAN OF LESSONS THIRTY-EIGHT TO FORTY-ONE

As you commence the study of your lectures for the next four weeks, on "Your Whole Duty to Mankind," it may be well for me to enumerate the individual subjects. This is what you will study:

1. RIGHT APPLICATION OF COSMIC LOVE "Using the Essence of God's Eternal Being."
 2. RIGHT APPLICATION OF COSMIC LIGHT "Radiating the Light of God's Eternal Life."
 3. RIGHT APPLICATION OF COSMIC WISDOM "Cooperating with the Silent Director of God's Eternal Plan."
 4. RIGHT APPLICATION OF COSMIC ENERGY "Motivating God's Principle of Life Itself."
-

"Let Us Come Together . . . Together!"

(As you commence this grand series, I wish that JOY and LOVE will closely embrace you. Joy, as you know, is an emotion by which the body's power of action is increased—sorrow, on the other hand, is an emotion by which the body's power of action is decreased. Refer right now (if convenient) to p. 2 of Lesson Fourteen, I. G.: "The emotions move in two directions, having, like the Magnet, a Positive and Negative pole." You remember how you were taught that, just as a ray of light may be split into primary colors by the aid of a prism, so the emotions are divisible ad infinitum. Some of the qualities of LOVE, you remember, were quoted as wisdom, knowledge, benevolence, fearlessness, happiness, joy, peace, youth, health, strength, faith and other words to which you should give close attention. These words describe moods; this week, then, cultivate widely differing moods in your addresses to that great invisible audience—the mood of benevolence, the mood of faith, the mood of peace, health, strength and so on. But read over again p. 2 of that early Lesson Fourteen.)

Then—go to the platform! Remember: Humility, sincerity, LOVE.

"Right Application of Cosmic Love"

"Today we commence 'Your Whole Duty to Mankind' series, our subject being 'Right Application of Cosmic Love.'

"Now, in the consideration of 'Right Application of Cosmic Love,' it is, of course, to be presupposed that we know what LOVE is. To some it may seem superfluous that we investigate. It goes without saying that we all *should* know what Love is, and doubtless many of us do; but I am sure you will agree with me that in the condition of the world

today what passes for LOVE in Man's consciousness is rarely free from selfishness. The dictionary definition of LOVE is:

"To regard with a strong feeling of affection; to have a devoted attachment to; to feel great kindness for; to delight in; to have an appetite or craving for; to caress as a token of affection, and so on. Also sentiment or feeling of pleasurable attraction toward or delight in something as a principle, a person, or a thing, which induces a desire for the presence, possession, well-being or promotion of its object. Labor of love is any work done or task performed with eager willingness, either from fondness for the work itself, or from the regard one has for the person for whom it is done."

"That dictionary definition of LOVE contains many words, but how crude it sounds to all of us in Mentalphysics who

are gradually learning the art of living! How far away Love seems in that definition from the true meaning of COSMIC LOVE! Love that denotes partiality to one object is beautiful, but *Love that transcends all is never partial.*"

Q. I do not see *what* you mean. All love is PARTIAL, is it not? Why, then, "love that transcends all is never partial."

A. "God's Love is never partial. It is directed toward ALL. Love that is partial is beautiful—such as love between two human beings, the love of a mother for her child, of a man for a cause, and such expressions of Love as we can see in all avenues of Life among the enlightened. But *Cosmic* Love, God's Love, is never quite so noticeable, and never realized by him who is *unenlightened*; yet the wise have learned that the whole Universe is *made of Love*—that is our language in Mentalphysics; and Life is Love's eternal pulsation. It would be idle to discourse upon *what* Love is, for the simple reason that, like Life Itself, Love is Omnipresent, and its way is so deep that he who has not learned the unspeakable beauty of complete surrender into Cosmic Love must remain ignorant of both its power and its purity.

"Cosmic Love lives where the silence is! He who knows Love cannot speak of it, because Love needs no talk and never leaves the silence; hence he who knows not the silence knows not love. Were one to endeavor to speak in words alone of Cosmic Love, it were as if he endeavor to light the very sun by candlelight. Cosmic Love is, so to speak, the unwrought immateriality of Life which, divided and formed by Itself, makes all things what they are—just as we may say that God is eternally at rest, yet there is nothing that He does not do.

"COSMIC LOVE IS TO LIFE PRECISELY WHAT LIGHT AND HEAT ARE TO THE SUN, WHAT BREATH IS TO YOU AND ME, WHAT SPIRIT IS TO LIFE ITSELF—BECAUSE COSMIC LOVE IS ALL, AND, UNDISTURBED, MAKES HEAVEN. LOVE, WE READ, IS THE FULFILLING—THE FILLING FULL—OF THE LAW; COSMIC LIFE IS GOD'S LAW . . . COMPLETE, ALL-PERVADING, ETERNAL, EVER-SILENT YET EVER-ACTIVE AND FORCEFUL.

“But words avail little. It is not possible for human beings to understand Cosmic Love unless, by understanding and unflinching practice of God’s Way, he is ‘surrendered to God’ . . .

My Substance in Thy Soul _____
_____ *Thy* Substance in My Soul

My Being in Thy Body _____
_____ *Thy* Being in My Body

My Omnipotence in Thy Breath _____
_____ *Thy* Omnipotence in My Breath

My Spirit in Thy Flesh _____
_____ *Thy* Spirit in My Flesh

My Life in Thy Blood _____
_____ *Thy* Life in My Blood

My Wisdom in Thy Mouth _____
_____ *Thy* Wisdom in My Mouth

My Knowledge in Thy Head _____
_____ *Thy* Knowledge in My Head

My Name in Thy Forehead _____
 _____ *Thy Name in My Forehead*

My Beauty in Thy Eyes _____
 _____ *Thy Beauty in My Eyes*

My Peace in Thy Ears _____
 _____ *Thy Peace in My Ears*

My Breath in Thy Nostrils _____
 _____ *Thy Breath in My Nostrils*

My Truth in Thy Tongue _____
 _____ *Thy Truth in My Tongue*

My Power in Thy Hands _____
 _____ *Thy Power in My Hands*

My Goodness in Thy Breast _____
 _____ *Thy Goodness in My Breast*

My Love in Thy Heart _____
 _____ *Thy Love in My Heart*

"This is real Prayer—this is real Transmutation—to think on the Essential TRUTH OF LIFE ITSELF."

Q. *That is very beautiful. It is indeed a prayer. If we understood that passage, we surely would be in conscious contact with Cosmic Love.*

A. "Yes, that would be so. When a human being has evolved to such lofty spiritual eminence, he knows that when things 'go wrong' (as people say) it is because he is *not* in conscious contact in his own thought with Cosmic Love—he forgets God—he forgets to give thanks—he forgets to reverence all living things. Whereas, by continual habit of mind and thought, we never cease to give thanks for all that has ever been, all that is, all that ever will be, we keep ourselves tuned to the Everlasting Heartbeat of Life, and exist only in that Cosmic Love of which we are all a part, and into which we are unfailingly unfolding consciously or unconsciously.

“You have noticed, have you not, how easily we can all use words about almost anything? Even I have often said that, if you ask me to talk on anything at all, I can get up and address five thousand people—and possibly hold their attention—on anything whatever. Because there is but *One Thing*—no matter what it is, it may seem to be totally different . . . art, politics, science, industry . . . anything whatever that you care to think about, it is one and the same, when once we come to see, intellectually, the Principle of Cosmic Love. Now, to even speak about great things is arrogance. Very few of us are able to think for a quarter of a minute upon Cosmic Love. Those of us who *know* Cosmic Love cannot think of it at all. We may in subconsciousness find, rising into our conscious mind, the most delightful phraseology that would portray to our feelings what Cosmic Love, what God’s Love, is; but immediately we begin consciously to think that process ceases, and all that we can do is to *feel* it.

"And if you will think, you will find that *that which you know, is that which you feel.*"

Q. "That which you know is that which you feel?" I scarcely see your meaning. Will you explain?

A. "Well, my Beloved, I know that in elementary psychology this would not be recognized—that we know by what we feel, we rarely know by thinking. I would indeed go so far as to say this: if you wish to know—*do not think!* If you wish to be wise—*feel!* Feel after, whatever you care to call It, if haply you may find It. And you will, I am sure, fail to find in any book that is worth reading, or any practice of Truth that is worth following—you will fail to find any other exhortation ever given to the aspirant. We cannot rely upon, unless for brief periods, our own thought. It is perfectly true that a little tiny toddling child—'Oh yes, I want something, it is either in the kitchen or in the bedroom,' and away she toddles, and she gets what she goes for—*her thought is true!* But what she *feels* compels her to conquest."

Q. *Thank you! I see: that which you know is that which you feel, rather than think.*

A. "Feeling is more true and sure. You, a grown man or woman, following your trade or profession or doing anything that you care to think about—will think, and for the time being your thought will be sound and true, but your *conscious thought* is constantly changing. Your conscious thought grows, it is true, at the period of babyhood, and it continues right through life, and it may truthfully be said that your thinking is true and real and strong and sound. You may begin by having trouble with the simplest arithmetical calculation, that two and two make four; but as a little child you say, 'Yes, two and two *do* make four.' Now, at that period your conscious thought is sound; it is a fact, it is truth that you have accepted when you say two and two make four. Well, then, by the practice of that truth in your thinking, the time will come perhaps at last when you will be able to master the differential calculus with alacrity, and the same arithmetical premise will be seen, on the two occasions, to be true, guaranteed to you by the thought of your conscious mind. But at the same time, I am sure you will recognize that we are constantly altering our views, changing our views, 'changing our mind.' Our feelings do not change so quickly! Our feelings register more deeply than our thoughts, though they derive from thought.

"You see somebody, and within you something makes itself known. If you begin to analyze, or if you do not begin to analyze—when you begin to look within yourself, you see that you *feel* something, and you say, 'My, I am in love!' And then perhaps you may have the wisdom to go home and lie down in a long chair and think the matter through; then as you think the matter through you come to one of two conclusions, either that you really are in love—then the feeling begins to burn and bubble and come up within you with much greater strength; or, you say, 'Well, yes, just one of those things, and it's all right,' but you conclude that you are not in love. Then you find that that feeling which was first engendered, and made known to you . . . it seemed to be quicker than your thought, it was conveyed to you absolutely through the very cells of your being, you felt it . . . well, then, you say, 'It is just one of those things,' and then the *feeling* dies down into a kind of normality within you.

"How can we better illustrate? Well, here we are, right at this instant we are all happy, and comfortable and sane, and in our right mind. We are not particularly destitute of feeling, and we are not particularly filled with feeling. Now, suppose that something were to 'happen' at this instant, anything you like to think of . . . what would take place? It would seem that within you, some idea would immediately enter your mind. Even if I could say something at this instant that could touch the very mainspring of the heart of your own love, you would be all on fire. If I could only say something, prove to you that a certain action is necessary by all of us, then before the action would take place, the *feeling* would be engendered, and you and I would be on fire! Knowing that our feeling would take us on to the action, and bring into manifestation and reality what we were inspired toward, we might save the world—that would be the 'Right Application of Cosmic Love!'

"How little, however, do we know of Love, and how few of us can apply it!

"I am quite sure that everyone of us here is sufficiently enlightened—we have read enough—we have experienced enough—we have suffered enough—worried enough—to know that we live in the sun—we live in God's Light. Of course, right here we face a gigantic anomaly, for the reason that in words—in our 'general education,' as we say—we are taught that the aim and purpose of life is to *succeed*. Success to one is not necessarily success to another, but we are altogether almost inherently of the opinion that to make our life complete in happiness, in complete satisfaction, we must succeed. And that is true!

"But you have noticed that very few men succeed.

"Very few men make money, but making money is the easiest thing. Very few men succeed in the sense that extremely few people can, it seems, come to a point of expression where they can say that everything that they do, everything that they think, everywhere they go, everything that makes up their life of activity without and their life of activity within, is complete and satisfying. I wonder why that should be—that so few people are completely satisfied? I do not mean that satisfaction that comes from laziness and mere complacency, like 'lazybones, lying in the sun,' but I am talking of that satisfaction that comes from constantly being conscious of doing precisely and absolutely what we should do, not only day by day but moment by moment. *That* is right application of Cosmic Love!"

Q. *But how few are like that! From boyhood I have looked out upon the human race and I have been amazed and somewhat stunned on many occasions by the extremely few people who succeed.*

A. "That is so. And, of course, there must be a reason. Success to the writer is not success to the actor, success to the banker is not success to the carpenter, success of one individual's expression in life may be completely uplifting and satisfying to one person, but it may be entirely nauseous

to another. Personally, and I perhaps am echoing what is in your mind, personally I cannot imagine myself being anything other than what I am. It seems as if Life has come to me on many occasions in my life and taken me to a high eminence and caused me to look jealously out over it all, and caused me to say, 'My, all this is mine.' And I have, like you, on many occasions, started out on something that would perhaps give me some satisfaction, but very soon I have said, 'Oh dear, this is impossible for me to pursue . . . I shall go crazy if I continue this!' And another man coming along may say, 'Well, what is the matter with that boy? Here he has all the opportunity, ability, and yet he won't do this thing. If only I were in his shoes, I would show the world.'

"But again, as you watch human beings you will find that the great preponderating mass of mankind, taken as individuals, rarely *know what they want to do*. If you look out, or rather, look in first . . . if you observe the human family, you will find that a very great majority of people are doing that which they detest. They get up in the morning, they go through the same routine, and, when they come home at night, they do not know whether it is Monday or Friday because every day is alike . . . they seem only to be playing with Life. I am not pedantic as I speak, nor facetious, but it seems to me that most people play with Life. They try to fill up their lives with cocktail parties, playing cards, going here, going there, trying to get up some sort of a thrill, and in their hearts they know they are beaten. And yet, they do not seem to have any other way to follow. It is not that they do not desire to enjoy complete success and satisfaction, but it seems that they have not found any other way. They have not, in short, learned rightly to apply Cosmic Love!"

Q. I admit I feel somewhat in a quandary. I find myself in agreement with all that you say, yet HOW can one KNOW, through feeling, that his thought and his life are being directed and sustained in Cosmic Love. Through feeling?

A. "Yes, through feeling! And this is what we each have to learn for himself and herself. I cannot tell you what Cosmic Love is. But you will know, for you can feel it. You have had experiences, perhaps not very often, when you have felt completely still. I am not referring to those occasions when you merely sit down and feel that your body is still. I am talking about the very being, the soul of you, the Spirit of you, the essence of you, that which you know *through feeling* is completely in contact with the Great Self. And at these times you have felt completely at rest. Then, perhaps, though the method by which it is done is not clear to you, you have felt yourself being *lifted up* in consciousness. You have seen yourself, or imagined yourself or known yourself to be quite beyond your ordinary self. You have reached the Holy Hill. You have become conscious of *that alchemy of the imagination which has completely renewed you* . . . in the very center of the center of the center of the silence of yourself, you have seen yourself as a being transformed. You have felt a *glorious* realization. And then,

perhaps, when you have come back, you have brought with you some definite scintillating idea of what you *might do* in life. You have had a vision—and then 'like a passing thought she fled, in light, away.'

"It was an angel writing for you in a book of gold! You had completely lost yourself in IT—in *what*? In Cosmic Love!

"That is how most human beings live—we are so near to COSMIC LOVE, yet pass it by or fail to think of it.

"I have lost myself on many an occasion, and so have you. It seems to me that *until we lose ourselves*, we shall never know what LOVE truly is. If you have ever been in love—I put it to us practically—you have found that Love transformed your world. Men and things on the earth became different, people became different, you yourself changed, when you were in love. When you enter the realm of Love—all that is mundane, dark and heavy literally disappears. We are in love—what do we care? As we look forward, do we see anything that we fear? There is nothing to fear, because Love propels us into victory.

"AND IT IS SO ALL THROUGH LIFE, IN EVERY PHASE OF LIFE. IN LOVE WE LACK FOR NOTHING! LOVE IS THE FULLFILLING, THE FILLING FULL AND OVERFLOWING OF GOD'S ETERNAL UNCHANGEABLE LAW.

"Every one of us would prefer to be the ruling cause rather than the impotent effect. We know that all effects pass away, and while in the realm of mind, all effects again become causes, I am sure that we can see that we would prefer to be the immortal Cause—that we would prefer to be perfect in body, in mind, in SPIRIT, and in every other way that we can visualize in God, the First Great Cause. We would prefer to be what we individually feel that we have a right and desire to be. Our desires may differ from our next-door neighbor's, but as for me and as for you, we would like Life to be for us exactly what we would personally desire. We would like to do exactly as we would like to do. But as we view Life generally, even the best of us has to admit that what seems to be an entirely uncontrollable force or combination of forces causes us in our daily habitudes *not* to do what we want to do. It is the exception when people do by habit, day by day, what they truly desire to do. They 'do by habit' when they have learned the *right application of Cosmic Love*."

Q. Do you truly believe that men will learn this? It is a grand conception, but if we look out upon men in all nations, it seems that it is an impossible hope! I can see that IF Man would make this his one objective, this earth would be what Man believes Heaven is.

A. "Appearances are always deceptive, of course. But, dissociating yourself as far as you can from the general run of circumstances of civilization, do you feel that Man, as we say and believe, 'made in the image' of what we call 'God,' is a part of a scheme of things where he should almost

constantly be doing what he does *not* want to do, should be lacking in what he desires to *have*, and so on? It seems to me not to make sense. Everyone here is well aware of what I mean when I say we must 'lose' ourselves. I mean that we can acquire practical knowledge of The Path by *treading* it . . . acquire practical knowledge of *God's Way* by *living* it . . . and not be as are the multitudes, who profess but do not practice. A mere glimpse of reality is often mistaken for complete realization—hence the wisdom of learning how to 'lose' ourselves. To the initiated, it is entirely obvious that not until we come to lose ourselves in the Cause of Causes do we cease to be absorbed in the infinitesimals of effects. I can quite see that a person can be so absorbed in what I would call the infinitesimals that he considers himself to be a very important being. He is always busy, he is always doing things. He feels that it is a glorious day, but he has to earn his living; he would like to go out among the flowers in his garden or he would like to ride a horse or go on a trip, but he has to look after his responsibilities and liabilities, as he says. Then what happens? You find that those men and women—and I think the number of women is on the increase—who feel that their lives are absorbed in all these infinitesimals of effects, die before their time; they develop heart trouble; they develop this and that, and then all of a sudden they are gone—and I have never heard of one who wanted to go, nor have I noticed that they were prepared to go. They are gone, taken away from what is called 'this earth' and 'this life' into a new birth, and I expect—I do not expect, I *know*—that they are very disappointed, and, if given the opportunity again, they would act very, very differently. Talk to an old man—an old, wise man—and you will find his consciousness is very even and balanced. He is pretty well pleased with things as they are. Things that he cannot change, he does not quarrel with, and he goes along with the stream, feeling that he is within the cause, and his days are filled with happiness and joy, contentment and serenity. He is always in a state of mental and spiritual repose. His body is never sick or weary, and so on—a wise man. He rarely thinks of what has gone before. No doubt about it, you could sit at his feet and he could tell you a good many stories about his own experiences, what he had done, where he had been, what he had seen, and all that sort of thing, but he prefers to be perfectly free, basking in the Wisdom of the everpresent Cause. *He knows Cosmic Love, and allows It to express Itself in his life.* I am a protagonist of freedom. I do not care what I have to go through so long as I am free. I would rather be poor and free—but if free, I am never poor. I would rather be ill than not free, because, if free, I know the way to get well. Cosmic Love brings us freedom!

"Freedom, the essence of all causes, is the inherent birth-

right of Man. It belongs to him because Man is of God—because Man IS God in Human Form. I think it was John Stuart Mill who said something to the effect that any freedom that deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs or impede their efforts to obtain it. When we are free, when we have 'lost' ourselves, we automatically desire that all men shall know similar freedom.

"When we are free, and only then, can we know how rightly to apply *Love*—'*Right Application of Cosmic Love.*'

"Well, Love is free, and if it is not free, it is not Love. Love has no words, said Shakespeare, or 'Love needs no talk.' But how keen is the vision of Love! The keenness of the sight of Love transcends everything because Love is always near to us in her freedom, so that she may appear when she is needed. Love will never undertake to break down the fences that you put around your place. She comes to you on the other side of the fence. She whispers and gives you pictures of the beauties of her nature, so that you, yourself, let down the barriers, and Love in all her regal glory then comes in.

"Most people are always looking downward to the earth, whereas we should constantly be raising ourselves unto the hills whence cometh our help. Who has ever raised me up, who *can* ever raise me up, except *myself*? Never depend on another! Never interfere with another's life! Mind your own business! But *do* the thing that the eternal silent partner of Life is constantly writing the script of in your own heart and mind. You will know—as I will know. We are all very practiced hypocrites, but this we cannot get away from—we have to live with ourselves, and the God within ourselves.

"My Beloved, I plead with us all in these glorious days that we live in."

Q. What did you say, "glorious days"—with humanity still with war in its heart?

A. "Yes! I repeat, these glorious days! Can you not hear the pendulum of the Eternal Spirit ticking out the moments when *your hour* will strike? *Your hour*—to *do*, to become practiced in doing, to be a practiced doer of God's Will on this earth, serving your fellow-men?—rightly applying Cosmic Love. Then let us not be slothful. The world is waiting . . . humanity is waiting for us right now.

"How dare humanity say to itself that it cannot bring Heaven down?

"How dare humanity cavil with God when Heaven has been born, and peace and beauty and strength and joy have been already born into that Life which we all are.

"How dare we criticize the Eternal Writer of the Book of Life? . . . that writer is LOVE!"

You must feel, of course, at perfect liberty to create your own questions. For example, as you are studying, questions may enter your mind that you would be inclined to ask of your Teacher. Create your own questions—and answer them in your own way.

Your Personal Practice for the Week

As you enter upon your practice this week, may you hear these words with the ear of your soul: "Waste not thine hour on me, my son, for I am Love; I am thy Mother, and the love of thy heart satisfieth me. But go ye out to those into whose life love has only flowed meagerly and weakly . . . go out, my son and my daughter, and minister to those who have less than thou hast. Our family has all that it has because it knows that it is All That There Is, and it can lack nothing. But go ye out into the byways and let thine effort never weary; and as thou goest, thy mother, Love, will uphold thee, and thy father, Wisdom, will inspire thee; and together, from dawn until the twilight, even in the midnight hour, thy father, Wisdom, and thy mother, Love, will glory and revel in pride because thou art our own son, thou art our daughter."

On SUNDAY EVENING: (a) Sink quietly for a moment or two into meditation on Love—feel loving toward Life; (b) carefully read your lecture silently, marking special passages, feeling that what you read is true; (c) with your *mood* established, rise, face your imaginary audience with a warm paternal feeling—the Creator is to speak through you; (d) then, as reasonably quickly as possible, read your lecture intellectually (aloud), without a single stumble, as if you are a college professor (note the time the reading takes); then read again, but this time you are the sympathetic teacher . . . love comes through your resonant voice . . . your mood is soft and full and loving . . . your speech, resonant, deliberate, is slow and full of feeling, and you feel in complete control, knowing that your audience is inspired.

Then meditate:

"THE CREATOR IS WITHIN ME; DIVINE LOVE
ALONE EXPRESSES THROUGH ME.

"GOD'S LOVE IS IN MY HEART—MY HEART IS
IN GOD.

"I EXPRESS GOD'S LOVE TO EVERY LIVING
THING."

On MONDAY EVENING: Do as you please this evening. You may re-write certain passages . . . you may read and re-read the whole of your lecture silently. Spend a lazy evening, but know that you are preparing for a great oratorical test two evenings ahead.

Meditate as above.

On TUESDAY EVENING: Same as Monday evening, though you should with utmost care

mark passages in the lecture that specially appeal to you. (Try not to overwork tomorrow.)

Meditate as above.

On WEDNESDAY EVENING: (a) Same as Sunday; (b) same as Sunday; (c) rise, modestly beam upon your imaginary audience . . . feel that you are the master of the occasion . . . you know that you know your subject, as you enter upon your greatest speaking test so far; (d) begin in low tones, and gradually work up to a high pitch of enthusiasm, so that you feel your voice to possess remarkable magnetic qualities—your audience is spellbound, and you are completely confident; (e) you speak in the grand manner—great sympathy and uncontradictability, masterful—and you yourself feel pleasantly excited and satisfied.

Meditate as above.

On THURSDAY EVENING: Same as Wednesday evening—only a little better.

Meditate as above.

On FRIDAY EVENING: (a) Gather together in orderly form whatever you may have written during the week; (b) stand and deliver with all the feeling you can muster certain favorite passages.

Meditate as above.

On SATURDAY EVENING: Do as you please. Meditate as above.

Conclusion — We Must Give Thanks!

It is my hope that in this Lesson Thirty-Eight you will find deep inspiration. Human beings grow to understand COSMIC LOVE only so far as we surrender ourselves to *gratitude*, as we stand gratefully and reverently before the great eternal creation of God's Wisdom. Gratitude to God is the herald of our understanding. No one complains of receiving more blessings than he merits, but it is when we forget to give thanks that we fail to comprehend the Cosmic Love of God: hence we become conscious of the *reverse* of Cosmic Love and so bring suffering and what is called "evil" into our lives.

We fail to remember that when things "go wrong," as people say, it is simply because we are out of conscious contact in our feeling with Cosmic Love—we simply forget God—we forget to give thanks—we fail to see that Life Itself cannot teach us anything except through pulling us up by means of that which is called "suffering" and "pain" and "disappointment," and so on.

Whereas—and mark this well—only by continual habit of thought and feeling can we ever continue to give thanks for all that has ever been, all that is, all that ever will be, and thus keep ourselves tuned to the universal heartbeat of Life, and exist and have our being in that *Cosmic Love* of which we are all a part.

And LOVE, let me again draw to your attention, is the fulfilling of the LAW in you and in me. It is our *perfection*, perfection in and through us!

God's Love expels the dross of our nature.

God's Love overcomes sorrow, pain, suffering of the body, anguish of the mind. All phases of essentially *human* experience are lost in it, and we come home, so to speak, to the divinity of *our own nature IN GOD*.

God's Love—all-embracing—is the crowning grace of humanity: even we human beings know that. It is the holiest right of the soul. It is the golden link that binds us to Truth and Justice and Light and Wisdom. It is the redeeming principle. It is the *principle* of redemption. Love is the eternal redeeming principle. Love is the eternal prophet of the eternal Good, for LOVE IS GOD.

You and I know Cosmic Love only as we know and accept individual responsibility to our fellow-man.

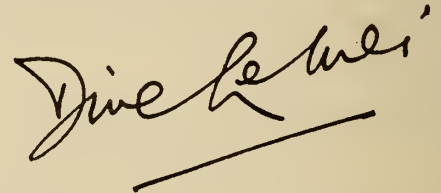
My dear Noble of the Light, I rejoice that *you* are rightly applying Cosmic Love in your own living. No matter whether you become a Preceptor of Mentalphysics or not, you are improving your own knowledge and thus preparing yourself in the universal service of mankind. *I* am very grateful, and give thanks for you. The day is coming nearer when we shall be able to meet out at our New City, a meeting that will, I hope, be as inspiring for you as it will be for me. You have found what your mission is.

Human beings generally, of course, do not do what Life Itself is showing them they should do. They sit and they think and they ponder and they *feel* that they would *like to do* what the Spirit of them inherently, inwardly, is directing them to do—but they do not do it. Why? "I am going to write a book!" *But they do not do it.* Why? Because they talk so much about it. They do not tell God that they are going to do it, they talk to other human fools about what they are going to do, and then they never do anything. They destroy themselves by the words of their mouth. "That which cometh from the mouth of thee defileth thee."

So, my Beloved, keep your own counsel. Do not destroy the glories of the future by futile prattle. Be of good courage, and HE will strengthen thine heart!

Peace be thine forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Eight — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung
Lesson Thirty-Nine

"THAT ART THOU," SAY THE UPANISHADS; AND THE VEDANTISTS ADD: "NOT A PART, NOT A MODE OF THAT, BUT IDENTICALLY THAT, THAT ABSOLUTE SPIRIT OF THE WORLD." . . . "AS PURE WATER POURED INTO PURE WATER REMAINS THE SAME, THUS, O GAUTAMA, IS THE SELF OF A THINKER WHO KNOWS. WATER IN WATER, FIRE IN FIRE, ETHER IN ETHER, NO ONE CAN DISTINGUISH THEM; LIKEWISE A MAN WHOSE MIND HAS ENTERED INTO THE SELF."—MAX MULLER.

Introduction

MY BELOVED NOBLE OF THE LIGHT:

In the Bond . . . I greet thee!

Out under the stars the other evening, I felt very close to you. All those who are now studying this *Ding Le Mei Preceptor Course No. 1* came before me in a wondrous strange procession, and I felt transfigured. Some of you I have never met on the physical plane, yet, as I dreamed, it seemed that I knew you altogether. The reason that I felt so close to you was because you and I are exactly alike. You and I are on The Path together: our "problems" are identical: our spiritual aims are common one to the other—and as I retraced my steps a little I could see that, at the point where you are along The Path, you now experience precisely what I experienced when in time past I passed your way. It seemed that I was on the threshold of Eternity, a place where many shadows meet. And as I tarried at the point where you are now, I experienced that divine longing to give to you, to bring you succor and encouragement, to enrich you out of my own experience; but all that I could leave with you was the hope that you would press on continually to the mark of your own high calling.

When I returned to full consciousness I was grateful that I had made this little journey back along The Path to meet you in the twilight. It brought me courage. My soul was made strong when I knew the stuff that you are made of. I exulted in the fact that, as I once passed where you now are and later found my duty to become a Teacher laid out before me, so you, too, at the proper place and moment, will heed the call of the Eternal and yourself become a benefactor of mankind in your own place and time. I knew no fear when I felt so near to you. You are now in the battle and must fight, but at the proper time, though in the battle, for you the struggle will have ceased—you will have fully found the Warrior within thee and He will fight thy battles.

And when, my Beloved, you may feel yourself cast down, I advise you also to go at eventide, and retrace your steps along The Path. Only a little way back over the rough places that you have surmounted, you will find those who are struggling in doubt and despair, as you struggled in days now overpast. They will cry out to you, and you perforce must heed their cry. In their despair they will ask directions of The Way, and, remembering that they are now as you once were, you will assuage their pains and fears, and the doing so will bring you greater strength and make your heart at peace.

And that, my Beloved, is all that you and I can do—walking up and down The Path in a ministry of comfort and encouragement to those whose burdens are so heavy for them that they are almost in despair.

Many men would be religious if they knew where to begin. Many would be more religious if they knew, as we know, where it would end. It is not indifference in men that keep them from the search for God and His secrets—it is sheer ignorance. Many a man, because he has not had the good fortune that has come to us (and that, too, is in Life's Justice), seeks; but he does not yet know *how* to seek. Nonetheless, his cry still is: "Good Master, what must I do to inherit Eternal Life?"

Therefore, when we say that we have *met* along The Path, how grateful we should be! We have met, and if we be true to the Higher Self that we now know, our partings are all ended.

My Beloved, I send you thoughts of surpassing beauty that no words can capture. May this week be a period of bliss for you—feel very near to me as I am near to Thee.

With My Highest Thought Always,

Sincerely in The Bond,

DING LE MEI

The Sixth Rung — Lesson Thirty-Nine

You commence this Lesson in high hope! I am sure of that, because by this time you will have learned so much about your power as a speaker that you are supremely happy. You may feel, as Jesus must have felt when he said, "I am come that ye might have Life, and that ye might have it more abundantly." Jesus meant literal Life, literal Spiritual and Eternal Life. You look forward in hope to the time when you will be able to bring men out of darkness into light, out of ignorance into knowledge, so that their lives may become more and more abundant.

My Beloved, you are on your triumphant way. Therefore, let Hope lift you up continually. If you feel that hope is low within you, turn back to Lesson Twenty-Five (p. 3): "Hope is the seed of your happiness, as it is the herald of your faith and the mainspring of your action. This mystic 'spirit-man' of hope constantly envisions your future triumphs. Hope compels you to contemplate worthy objectives. Hope, moreover, creates within you all worthy endeavor, intrigues you to rise to your own evolutionary pinnacle of achievement, makes you an enthusiast and victor in your doing, and, above all, constantly recreates your energies.

"Hope does much more—*Hope magnetizes Wisdom.*"

Yea, Hope magnetizes Wisdom, with which we are to deal in Lesson Forty of this Course of teaching. May Wisdom embrace you this week and keep you in peace.

"Let Us Come Together . . . Together!"

(Commence your lecture in a deep, low voice. Your subject is a solemn one. A good deal of the material in this Lesson is repeated from Lesson Thirty-Six (in the Fourth Step). Being in a solemn mood yourself, you engender solemnity in your audience.)

"Right Application of Cosmic Light"

"My Beloved, in the consideration and realization of our sublime subject, so that we may attain to the very highest perception of Light possible to us in spiritual understanding, there is demanded of us a deep devotional attitude. Therefore, I ask us to come together in gladness of heart and in true nobility and humility of Spirit, so that, when we go away we shall have been touched by that one spiritual spark of Light that will enable us to see exactly what we are, what all Life is.

"I shall read to you a passage from the Bible with which you are all familiar:

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the Peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"I feel that I would like to be an accomplished grammarian when dealing with certain chapters and certain sentences and phrases in the Bible. You noticed what I just read, *LET* your light shine . . . *that* is the single royal secret of human living, letting God's Light shine through us.

"There are certain *words* which defy definition, and the word 'LIGHT' is one of them. 'LOVE' is another, 'ENERGY' is another, 'WISDOM' is another, and there are many more. Our title, the second in the present 'YOUR WHOLE DUTY TO MANKIND' series, is '*Right Application of Cosmic Light.*' The word 'Cosmic' relates, of course, to the Universe and to the laws by which its order is maintained—it means harmonious and orderly as the Universe—it denotes 'inconceivably great' or 'prolonged duration,' or 'eternal.' *Cosmic Light*, then, in an outer sense is the light of the solar system as a whole. 'Light' is a basic word, the first word used, as theology records, by God when He commanded 'LET THERE BE LIGHT!' The word 'Light,' we read in the dictionary, is that form of motion or energy capable of affecting the organs of sight, and thus rendering visible the objects from which it proceeds. Webster then goes on to say:

'the undulatory theory is that Light results from rapid vibrations of the molecules of the luminous body; that these vibrations are transmitted through the ether as wave-like movements at the rate of 186,400 miles per second; and that these movements act upon the nerves of the retina, causing the sensation of Light.'

"Webster also describes 'Light' as

'illumination of the mind, instruction, knowledge, intelligence; joy, felicity, heaven, a state of bliss; luminosity, radiance, beam, gleam, phosphorescence, scintillation, brightness, brilliance, effulgence, splendor, blaze, day and LIFE.'

"And, of course, there are many other practical meanings and many cryptical meanings to this grand, holy word . . . many languages, many meanings. The investigator, however, whether he be philosopher or pedagogue, will finally discover that Light is the very foundation of the world. Light is the primordial command of God, it is the primordial substance of Life. Light is at once the origin, the essence, the reflection of Life. In what the theologian calls 'The beginning,' the first command of God was '*Let There Be Light!*'—nothing else. Back of all the meanings of Light is this one eternal command that Life is constantly giving to every living thing, which emanates from God's single LAW.

"As soon as any living thing comes to the point of evolution where it expresses itself consciously, the only command it can listen and adhere to, in each succeeding breath that it breathes, is 'Let There Be Light!' With every breath that you and I breathe, we inhale the Light ('Let There Be Light'), and we exhale, to the degree of our understanding, the positive expression of God's Law ('Send Out Thy Light!')

Q. *Do you mean that our breath is light, and that we inhale light and exhale light?*

A. "That is excellently expressed, and that is what takes place. Light, my Beloved, is Life's first expression. Light is the symbol of God's Truth, and as Light (so to speak) enters into every living form—which is its Life—so it is easy to see that in the whole Universe—ALL is embodied in Light. Light is the emanation of what we call God, God is *all that there* is, and so Light is the quintessence of God's expression everywhere, in everything. Light, God's immortal essence, is known by us human beings, first in the light of the Senses; second, in the light of the Reason; third, in the Light of the Illumination of the Eternal Spirit. Light is the most wonderful of all visible things, for it is the all-enveloping substance of Life. Light is that in which all that lives instinctively moves, for it is the eternal stimulus. In philosophy and in the sacred oracles, Light alone is used as the symbol of Man's highest blessing . . . 'The people who sat in darkness have seen a great *light*; and to them that sat in the region of the shadow of death *light* is sprung up.'

"Light is the dispenser of darkness; and the only darkness of the human mind is what is called ignorance and evil and sin. Light is the foundation of Joy, and the herald of Truth and Wisdom. Light is universal and eternal; he who relies solely on the light of his own intellect can never conquer nor surrender, but to him whose trust is in the Light of God's Moving Wisdom, all things are possible. Answering your question, our breath moves God's Light.

"I feel, however, that everyone of us in Mentalphysics are intellectually aware of the Truth in the words I have already spoken. We know God is Light, and all that lives lives because of God's Light within it: God's Light alone makes all things live and gives Life to all things."

Q. *I am not much of a philosopher, but I think I can follow you. Can you tell me, however, how I can endeavor to discover how we may apply rightly in our individual lives God's Universal Light?*

A. "Of course, Mentalphysics teachings disclose how you may learn to do this. But that is the greatest of all secrets: it is the choicest of all gifts: it is the most natural of all tasks. In words, the answer is seen here—"The way of Heaven is not to speak, and yet it is skillful in obtaining a reply; does not call, yet men come to it themselves; its demonstrations are silent, yet its plans are always effective."

"First, we have to learn that *Light Shines of Itself*;

"Second, we have to learn that our own bodies, minds and all that we appear to be, are but instruments through which Cosmic Light shines of Itself; and that, without our instruments, we as individuals cannot reflect Cosmic Light; *also* that Man, made in the image of God, is both Cosmic Light and Its reflection. God is Love—God is the lover; God is Life—God is the liver. Man, made in God's Image, is both Cosmic Light and Its reflection. *A perfect human life means perfect reflection of, and absolute surrender to, Cosmic Light.*

"As you know, we have been endeavoring to find, so

that we could think with clarity, what *God* is. We have also been trying to find what *Man* is, and we naturally inevitably have come to the conclusion that what you might call The One is what you might call the other—One and the same, I and my Father are One. Now, we also have discovered that in all that Man thinks, and feels, and does—in all his thought, in all his feeling, in all his action—in every possible phase of every behavioristic attitude, he is making for one end, for one goal. He is on The Path, but The Path has no beginning, it has no end, and Man is making for what he actually, inherently, spiritually *is*, and the only way that he can come into the culmination of that glorious Truth of Himself is *by doing what is called the Will of God*, so that Life Itself finally emphasizes DOING. We *do* in God's Light. Actually, all that we have is God's Light.

"For example, Life, we will say, gives us thought. Many people think that they think 'their own' thought. It is perfectly true that, having been given, or having entertained an idea from the Moving Wisdom (or *Light*) of Life, a man may take that idea and analyze it and compare it, and bring his reason to bear upon it, and he may think that he is doing 'his own' thinking. In a very real sense, he is, but, in an equally real sense, he is not; for the simple reason that *All Is Thought* . . . ALL—the Universe Itself, from the atom to the sun, from the amoeba to Man, is simply one great, orderly, perfect Thinking Thing. What is called God is, in the final analysis, a great, complete, absolutely exact Mathematical Mind, never making mistakes, present in one and all places at the same time, being all power and all knowledge and all wisdom. It is All That There Is . . . *All That There Is is LIGHT!* The perfect human life is the result of *right application* of God's Light."

Q. But again I ask, how can we rightly apply God's Light in our lives?

A. "Now, my Beloved, in Mentalphysics we teach, and we finally learn, that *Man IS GOD in Human Form*. We can now see, I think, why this one fundamental of Mentalphysics is taught, for you and I finally learn that, as there is naught *but* God, Man *Is* God. To *become* God, the form, through right practice of the Art of Living, is melted by God's Light, enabling Man to become completely as God's Light is, enveloped into the universality of God's Light as a dewdrop loses itself in the ocean. This, as you can see, is the '*Right Application of Cosmic Light*.' You will see that Cosmic Light is inherent to Life Itself. You may think of it in countless ways, but the simplest way probably is to see it as the universal subconscious state or condition, which, if not disturbed, will *express itself in Life's countless ways without any change in its state*. Nor, in such conditions, can it but reflect itself in all things. But the human being has power of choice. The human being has liberty of mind. The human being may make up his mind as he wishes. He can choose whether he shall abide in the subconscious force of Light or do things his own way. If he chooses his own way, and his own way does not perfectly coincide with God's Way (or the

Great Subconsciousness of Light), God's Light does not change at all, and the result will be a short-circuiting which burns the human life away.

"HENCE ONE LIFE AFTER ANOTHER, CONSTANTLY ON OUR WAY TO GOD'S PERFECTION, AND BECOMING NEARER AND NEARER TO WHAT GOD IS. THE PERFECT AWAKENING, I AM NOT SPEAKING NECESSARILY OF WHAT PEOPLE CALL THE AWAKENING OF WHAT IS GENERALLY REGARDED AS 'DEATH,' THE PERFECT AWAKENING MAY BE AT THIS INSTANT—THE PERFECT AWAKENING IS COMPLETE SURRENDER IN ABSOLUTE KNOWLEDGE TO COSMIC LIGHT, WHICH, AS IT SHINES OF ITSELF, MUST, WHEN THERE IS NO INTERFERENCE, COMPLETELY SHINE FORTH IN ALL ITS EFFULGENCE IN OUR LIFE."

Q. My mind, then, is God's Light?

A. "Yes, what else can 'your mind' be. Your wisdom is the reflection of God's Light. But I wonder whether you fully agree with me. It really does not matter whether we agree or not, but so that we may naturally understand better, I would like to present to you a very simple illustration. Let us be children! We are sure of very little! We hope and believe very much. For example, first, we are sure that we are . . . looking into ourselves, we are sure that we each have a body. We know that; we can feel it; we can pinch it.

"We are sure, second, that we have a capacity, or an apparatus, or a certain equipment, which enables us to think. We have abundant evidence of that, because the best of us make so many mistakes. We know that we think—we are sure of that!

"Then, third, it seems to me that the person who believes that he can think is also sure that the more he thinks and the more he disciplines himself to the right method of thinking, the more he comes to something which is distinctly within himself—it is not elsewhere—he comes to the point where he feels that there is 'Something' actually within himself that is beyond and greater than his own thought. He gives It many names. He may call It his imagination. He may call It his intuition. He may call It by various names.

"But those three conditions or phases of Life seem to be certain and sure to every human being—he knows that he has a body, he knows that he thinks, and he feels that he possesses the equipment for doing so within himself; and yet, as I said, the more he thinks, the more perfect his thought, the less the mistakes, the more readily does he humbly recognize that there is 'Something' within himself beyond . . . Something greater than he himself.

"Now, that is just about all that we are sure of!

"You are not sure of the next moment! You have within yourself a deep feeling of hope, which sometimes rises to absolute spiritual assurance within you, that what you know within yourself to be you, which you cannot express to any other person, is immortal . . . it is beyond death . . . it is beyond change . . . it cannot be destroyed . . . it cannot be affected . . . and the more you let yourself rest in that sort

of feeling, the more beautiful does this apparently mysterious 'Something' become. Then, of course, we have adjusted ourselves. The human being, in the millions of years of his development, has grown to endeavor, at all events, to adjust himself to outer conditions and circumstances . . . what the Chinese call the 'ten thousand things'. We know that the 'ten thousand things' are constantly changing. Your body . . . my body . . . has changed since we came here today. From the very first breath that you took, and long before that, your body has constantly been changing, and it requires only the most elementary knowledge of physiology to be able to see the processes by which the substances of the body change. There is a great difference, it is said, and it appears, between a little child and an old man. Shakespeare's little boy and Shakespeare's old man by no means look alike, yet we know that they are alike. We know that I am here speaking and that you are there, I hope, listening, not to me, but to yourself; and it *looks* as if I am here, and you are there—yet, we know, by practice and in absolute truth, that we are all-pervading and that there is no difference between you and me, in actuality, in the Truth of Life."

Q. But who among men, generally, can understand that basic phase of the Moving Wisdom of Life Itself? Where are such things taught that the average man may get to know?

A. "I agree with you. Of course, Mentalphysics teaches us, and I know that we are grateful because we are so fortunate.

"But, my Beloved, what is Cosmic Light? I seem to feel, as I speak to you, that I know what it is. I seem to feel, as I speak to you, that I am Cosmic Light and, beyond any peradventure of doubt in my mind as I speak to you, I know that you are, too. But I cannot explain, and I make bold to say that if you were here talking, you, too, would not be able to explain. *We know*, and we know by virtue of the habit and the practice, irrespective of what it might appear to other people, *within ourselves the method of being still*. Be still and *know!* That is the eternal promise. There is no promise which tells you that you will know until you are still. Therefore, when you are still you cannot tell me, unless I be still, too, and then we merge into the unison of the Spirit, and there is no need for speech. We then enter into and we become Love, and Love needs no talk!

"I cannot tell you what Cosmic Light is. I could, of course, speak about Light as we might learn it from books in a university . . . about the speed it travels, and its various shapes, and its various angles, and its various granules, and so on, but that would be merely to repeat just as a newspaper rewrite man repeats. It looks like a new story, but it is not! You know within yourself, and I know within myself. We will take, as a simple illustration, a tennis ball or we will take an imaginary sphere of the whole Universe. We may take a simple idea of the microcosmically small or we may take a less simple idea of the macrocosmically great. Anyway,

we imagine a circle. Any way you handle it, it is the same shape. Imagine that you have reached the center of the center of the center of this sphere. It is mathematically exact. It is the center. You have reached the irreducible irreducibility of that sphere. Then, we will say that in that imaginary place, where, 'as above, so below,' 'as within, so without,' in the actual irreducible irreducibility, we will say that you breathe. You inhale and you exhale. What takes place? To the degree of the velocity of the vibration of your breath—the exhalation corresponding as it must, with the inhalation in precisely the same way—as you exhale you charge, or you bathe, or you affect everything that comes within the radius of the waves of your exhalation. It may be that, sitting there in this imaginary sphere, you breathe and everything there is in this sphere is similarly and identically quickened in the velocity and the force of its vibration, and also in the essence of what you send out with your breath. This is not a very good illustration, but you try and think it out. Now, do you see . . . imagine that our imaginary sphere is Light. The Sanskrit word, as we all know, is 'Prana.' 'Prana' is rather barbarically interpreted into the English language as 'breath.' The reason that the word 'breath' is used is because the pedagogues and the translators and the commentators probably could not understand or give imagination to anything that was more universal than breath. And so, we find that we are told that Breath is Life—which is true. We cannot live without breath. Breath is Life, and we can see that. When we are speaking of any generic substance, such as Light, the only illustration that we can get is of universality, but these great generic words are difficult for us to even conceive of or imagine in our minds. For example, who among us can conceive of the Universe. What do I know? I have only an infinitesimal knowledge of the Universe, yet, at the same time, when I get knowledge of the principle, then I become the master of the idea.

(By this time you should have become so absorbed in your subject that you can afford to "warm up." Change your mood to a mood of deep sincerity. Your audience may be getting a little restless. What you have said may be somewhat "above their heads," but if you modulate your voice and let sincerity flow out in your words, their attention will be re-arrested. Experiment with your voice, and notice the change in your mood.)

We Live in Light!

"So, when you see, my Beloved, as I am sure you can, the idea of the universality, the undividedness, the complete continuum, the unchangeability, of anything in the Universe, then you can see what Light is. We say Light moves. You know—you heard me read it a moment ago—you learned it

in High School—that Light moves at the rate of 186,400 miles a second, and that is pretty fast. But, my Beloved, from the point of view of Life's unchanging reality, there is no vacuuity or vacuum through which Light can move.

"Therefore, to understand the '*Right Application of Cosmic Light*,' we must hold to generic ideas, such as the universality of breath. We could, of course, get an idea from the great Pacific Ocean or any other ocean. We could get an idea, perhaps, if we were little children, from looking up into what we call the 'sky,' and we might talk as little children about the 'heavens.' We may get the idea in many ways, but when we have the idea, we must feel into its universality.

"We may say that as the dewdrop loses itself into the ocean and finds itself part of the ocean, it has, so to speak, lost its own individuality as a dewdrop, which is true. Its form is changed, but its essence has been immeasurably increased. It has become a part of the ocean. The ocean is merely the aggregation of a certain number of drops . . . a certain number of dewdrops.

"We look at the human race . . . it looks as if a German, a Frenchman, a Russian, a Pole, a Briton, a South Sea Islander, and all others were quite separate, vying among themselves. But the human race is *one*! If we had the whole human race lined up like soldiers and you said, 'Hold your breath!' . . . the whole human race, remember! . . . and let us go further than that, let us imagine everything that lives, let us imagine every phase and form and embodiment of Life were commanded to 'Hold your breath!' Then everything that lives would hold its breath. Again the command, 'Take in another breath!' Do you think that they could use up all the breath there is? It would be impossible, would it not? But you can see that after they had begun again to breathe, every living thing being independently and individually responsible for and living in and entirely dependent upon each succeeding breath, yet, you can say that the whole human race is made up of one breath. That is all that *you* are! That is all that *I* am . . . one breath! No more . . . never two! I cannot store up another breath . . . you cannot! These are very simple, almost childish things . . . the more childlike we can look at these profundities, the better for us.

"We live in Light. Take a hair from your head! That looks like a hair and you can go into your laboratory and put it under your microscope—you can play around with it and profoundly analyze it scientifically, as we say, and you can

come back and tell me exactly what the hair is—what it is composed of, what its age is, and much more that I do not know and do not care about. But, after all that you can tell me, we must see that that hair and every part of us is Light. There is not a great deal of difference between a man who is alive, as they say, and a man that is, as they say, 'dead.' But we know that there is a difference between me and a corpse! The difference is because of that mysterious 'Something'! What is it . . . this 'Something'? You may call it 'Breath' . . . you may call it 'Light' . . . you may call it 'Wisdom' . . . you may call it 'Love' . . . you may call it 'Life' . . . you may give it many names, but it is this mysterious Something that quickens everything . . . the Spirit quickens! It is Life!

"The Spirit is that which we live in. It does not matter what name we give to it, It is The Thing! It is All That There Is! You are nothing! You are quickened by it! So, the '*Right Application of Cosmic Light*' is now, I hope, completely intelligible to us. What we have to do is to relax into it. We have to lose ourselves in it.

"Yes, we live in the Light!

"I believe the time is coming . . . I cannot see how—I do not know when . . . but that peculiar Force within us to which we give the name Faith, which is a kind of spiritual clairvoyance, impels me to believe that this present condition on the earth, in our own country, and in every other country, is not the condition that is ideal for Man. I do not know whether I can visualize an ideal society coming out of present world conditions. But there is something within me that makes me feel that the more I find the 'Kingdom of Heaven within,' the greater is my Faith that I, being no cleverer than anybody else, shall live to see the whole human race coming into the Light!

"The Light is so great when we see the Truth that it seems to stupefy us!"

"When you are in a tunnel in the middle of a mine, we will say, you see a little miner's light attached to the side of the tunnel and, when you come near to it, it almost blinds you, it is so strong; and then you pass it, you go again into the darkness, and then you may go right on through the tunnel. Suddenly you come out into the very blaze of noonday . . . you are then quite sure that it is dark, because the blaze of noonday blinds you! Which is greater—the miner's lamp in the tunnel or the blaze of noonday outside the tunnel?"

"There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; there is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit."—EMERSON.

Your Personal Practice for the Week

I assume that, as you proceed in your study of this *Ding Le Mei Preceptor Course No. 1*, you are beginning to realize that your business in life from now on is to help bring intellectual order out of the confusion of beliefs.

I am sure, moreover, that you will agree with me when I say that the whole world stands in need of Mentalphysics. The beauty about the teachings and the practices of Mentalphysics is that *they work!* Ours is a practical philosophy, and we are convinced that if every person in the United States alone knew what we students know our country would become literally Heaven on earth within a decade.

I feel that you, with me, give grateful thanks that Life Itself has enabled us to take an active part in the regeneration, the redemption, of the human race.

Each evening this week, as you practice, let your heart sing forth this truth. Be happy! Be enthusiastic! Praise the wondrous Wisdom within you that brought you to take the step you are taking, and know in the depths of the soul of you that, according to your own zeal, will your own spiritual reward come to you.

On SUNDAY EVENING: (a) Sink quietly for a moment or two into meditation on Love—feel loving toward Life; (b) carefully read your lecture silently, marking special passages, feeling that what you read is true; (c) with your *mood established*, rise, face your imaginary audience with a warm paternal feeling—the Creator is to speak through you; (d) then, as reasonably quickly as possible, read your lecture intellectually (aloud), without a single stumble, as if you are a college professor (note the time the reading takes); then read again, but this time you are the sympathetic teacher . . . love comes through your resonant voice . . . your mood is soft and full and loving . . . your speech, slow and deliberate, is vibrant and full of feeling, and you feel in complete control, knowing that your audience is inspired.

Then meditate:

"THE CREATOR IS WITHIN ME; DIVINE LOVE
ALONE EXPRESSES THROUGH ME.

"GOD'S LOVE IS IN MY HEART—MY HEART IS
IN GOD.

"I EXPRESS GOD'S LOVE TO EVERY LIVING
THING."

On MONDAY EVENING: Do as you please this evening. You may re-write certain passages . . . you may read and re-read the whole of your lecture silently. Spend a lazy evening, but know that you are preparing for a great oratorical test two evenings ahead.

Meditate as above.

On TUESDAY EVENING: Same as Monday evening, though you should with utmost care mark passages in the lecture that specially appeal to you. (Try not to overwork tomorrow.)

Meditate as above.

On WEDNESDAY EVENING: (a) Same as Sunday; (b) same as Sunday; (c) rise, modestly beam upon your imaginary audience . . . feel that you are the master of the occasion . . . you know that you know your subject, as you enter upon your greatest speaking test so far; (d) begin in low tones, and gradually work up to a high pitch of enthusiasm, so that you feel your voice to possess remarkable magnetic qualities—your audience is spellbound, and you are completely confident; (e) you speak in the grand manner—great sympathy, uncontradictability, masterful—and you yourself feel pleasantly excited and satisfied.

Meditate as above.

On THURSDAY EVENING: Same as Wednesday evening—only a little better.

On FRIDAY EVENING: (a) Gather together in orderly form whatever you may have written during the week; (b) stand and deliver with all the feeling you can muster certain favorite passages.

Meditate as above.

On SATURDAY EVENING: Do as you please.
Meditate as above.

Conclusion — A Prayer

Almighty and Eternal Father-Mother God, we are bathed in Thine Own Eternal Effulgence, inward and upward, outward and downward, and we find all in Thine Eternal Light of Love. O Lord Our God, teach us Thy Holy, Eternal Way. Grant that from this moment, everyone of us may hold fast to the idea that comes to him or her of Thine Own, Ever-Moving Light. Cause us to know that we are obsessed alone in Thy Light! Cause us to see that we are naught, and that Thou art all! And because Thou art all, it is Thy Life that we know within ourselves. Grant, O Heavenly Lord of Lords, that we may so protect and guard and walk in the fear of Thy Law that we safeguard our own power to think, to feel, to speak, to do. Grant that we may each, at this moment, have a symbol, a picture, and see the vista of our whole world cleansed of all fog and fear, all that is dark and ignoble, that within our whole world, each for himself and herself may see naught but Thine Ever-Rising Light!

Enlighten our minds, we pray Thee . . . enlighten our hearts. May we feel within us and roundabout us, Thy Holy, Eternal Wisdom coming in all Its exquisite beauty and fineness, guiding our hands while we work, guiding our thought as we think, guarding our feelings and emotions and sensations as we feel, guarding our highest spiritual intentions and hopes. Grant that we may feel within this Kingdom of Light, which is our world, that we are the moving pillars of Thy Light of Wisdom.

Father, we pray Thee for this world . . . we pray for the whole human race . . . we pray for this earth. Grant that we may see that Heaven has come down! Grant that we may see that we are in Heaven now, and that this earth has been transmuted into Thy Holy Light. Grant that we may see that humanity has been transmuted into Thy Divinity. Grant, O Holy Lord of Lords, that we walk carefully, watching our way, filled with hope and confidence and inspiration that as we become the silent watcher of Thy Way, we may learn what Thou art and be absorbed in Thee!

We pray, O Lord, for all the great men and leaders on this earth. O Father, make things clear to all men and women capable of thinking. Grant that Thy Holy Mind within the minds of men may be so triumphant as to over-rule all the burly-burly of the voices of those who would mislead humanity on this earth. Grant that all the leaders on this

earth may constantly train the people to rest in peace and realize that prosperity is within our gates and that peace is ours forevermore.

We pray Thee, O Lord Our God, for the work—Thy Work—that we are endeavoring to achieve in the building of our New City. Give us, we pray Thee, more than we can do. Grant, O Holy Lord of Light, that we may realize that this is our hour, and for us the hour is struck! Above all, grant that there may be no confidence in our own power, but that we may rest in Thy Power. Grant that it may be accorded to each and everyone of us increasingly to be given to do more than we can achieve, and to do more than we feel that we can achieve, trusting only in Thy Guidance, knowing that when we have done all that we can do, Thou wilt do the rest.

For all that we have, for our power to think and reason and feel, for the power that we have to increase within ourselves our own inspiration, for the glory of the Light of our eye, the speed of our feet, for all the alchemy and the mystery in the very bodies of us, we give Thee thanks, O Lord.

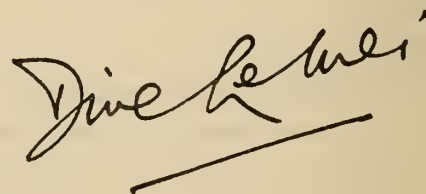
Above all, we give Thee thanks that whenever we feel inclined, we may come, as a child at eventide running into the lap of its Mother, in the twilight of our time, into Thy Holy Spirit. Cause us, we pray Thee, O Lord, to keep nigh unto Thee, constantly in the Shadow of the Almighty.

For all that we have, for all that we are, we give Thee thanks, O Lord Our God.

WE GIVE THANKS WE GIVE THANKS WE GIVE THANKS

Peace, my Beloved, be thine forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Thirty-Nine — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung
Lesson Forty

"THE ONLY KNOWLEDGE OUR VISION GIVES US OF THE SUN IS A SENSATION OF LIGHT; THIS IS STORED UP IN OUR MEMORY. EVERY TIME WE LOOK AT THE SUN OUR IDEA OF IT IS ADDED TO. THEREFORE, SO FAR AS WE ARE CONCERNED, THE SUN ONLY EXISTS AS AN IDEA. HENCE WE FIND THAT THE SUN IS A MENTAL CONCEPT. WHAT IS TRUE OF THE SUN IS TRUE OF ALL OTHER OBJECTS. SO WE SEE THAT THE WHOLE OF THE EXTERNAL UNIVERSE EXISTS IN MIND—IN OUR MIND—AND SO WE SEE THAT WE PERVADE THE WHOLE OF IT."—DING LE MEI.

Introduction

To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul.

To teach, to communicate that knowledge, to share that wisdom with others and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy—is equally the impulse of a noble nature, and the worthiest work of Man.

"There was a little city," said The Preacher, the son of David, "and few men within it; and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man. Then, said I, wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard."

If it should chance to you, Brother, to do mankind good service, and be rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise king:

"In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good."

Sow you the seed, whoever reaps.

Learn, that ye may be enabled to do good.

And do so because it is right, FINDING IN THE ACT ITSELF AMPLE REWARD AND RECOMPENSE.

The Sixth Rung—Lesson Forty

Shall I tell you what I would like as I write and as you study this Lesson Number Forty?

I would like to be able to use words that would truly convey to you the hidden meaning of what we are always trying to talk about. That, of course, is impossible. The words that we use, even in ordinary conversation, because they are inadequate, always cloak something—they cover something—for the simple reason that it is utterly impossible for us to say exactly what we mean. Our mere brain directs our tongue. But I would like, if it were possible for me, so to be able to speak to you that my soul would direct the words; and, also, to know that your soul understands not what I say in words, but what I would say, if it were possible.

Because we have a subject that is transcendental. It is merely foolish for us to think that we can talk *about* it. We could use many words—we could write many books—but, even then, in the end, we would not tell the story, because *it is the story that cannot be told!* If, for example, you have a deaf and dumb person, and some misguided linguist were to come along and translate into every language in existence what he meant to the deaf and dumb man, the deaf mute would be no further enlightened. And so it is in the matter of Truth. We cannot *tell* Truth; we can only *know* Truth! Though the deaf mute may completely understand within his Spirit, within his soul, what the linguist would say in many languages, he, too, would be unable to tell how he understood it. The two of them would only know to the degree that they could *rest in the Spirit of All-Wisdom!*

And so, my Beloved Noble of the Light, that is what we are facing, and I hope that we shall together enter completely into the Spirit, so that, no matter how feeble the words may be, the true inner meaning of the Truth may be comprehended entirely by us both—and by your own great invisible audience of hearers.

“Let Us Come Together . . . Together!”

This week we have a subject that we cannot readily approach with words. No matter how many words we use, we learn very little. Language grows out of life, out of its needs and experiences. But if we can hold ourselves in deep silence and complete trustfulness, and in absolute humility, then I think that we shall not have met together in vain . . . and when we go away, we shall continue in that feeling.

I am quite sure that everyone of us realizes that Life is a reality. Until we know much about the manner in which God creates the Universe and sustains it eternally, Life seems to be rather theoretical. It seems to have so many changes on the surface of things, which is true. But when we know, when we get down to the depths of that great Whole of Life, then our life becomes a glorious reality; and no matter how great inconsistencies and incongruities may appear, because of those appearances, we hold on more to the increasingly beautiful reality.

With all my heart, I hope that increasingly we shall feel that we are literally in the Heart of Life . . . in accord with the Soul of the Universe . . . in the Center of That Which we are to speak about—Wisdom, the Silent Director of Life Itself.

And so, I ask us then to bring ourselves into a state of deep, spiritual restfulness. Let us know that we are resting our bodies . . . let us know, because we feel, that our minds are completely at peace . . . and then, let us together feel that we each hold a deep responsibility to the others, that we do not disturb that ever-flowing beauty of the Waters of the Eternal Spirit which quickens us, breath by breath, into Life Itself.

"Right Application of Cosmic Wisdom"

"As I have already said, words, as such, can do very little for us, but I hope we are 'tuned' together. It seems to me that we may say that we stand on the edge of a beautiful crystal pool, and as we look in we see the reflection of what spiritually we actually are . . . 'as in water, face answereth to face, so the soul of man to man.' If we be like that, then I am sure that we shall be enriched. But if there is anyone here who is proud of mind, self-sufficient in intellect, it may be that that one will feel some disappointment. You know that we are endeavoring, week by week, to follow along to show briefly what God is and what Man is . . . what God as the Creator is, and what Man as the doer of God's Will is. Even by the mode of repetition of ideas we each are learning something. 'When the pupil is ready, the Master appears'; and not until we are 'ready' can the 'Master appear.'

"Every student of God's hidden truth will readily admit that WISDOM is the ultimate goal of all human research. Our subject deals with Wisdom. We are now in the middle of 'Your Whole Duty to Mankind' series, having already dealt with—

1) 'Right Application of Cosmic Love'

2) 'Right Application of Cosmic Light'

our subject now being 'Right Application of Cosmic Wisdom.' Next week I am to speak on 'Right Application of Cosmic Energy.'

"If you consider these four words—Love, Light, Wisdom, Energy—you will, considering them in an outer sense, declare them to be quite dissimilar in meaning, for they portray four distinct forces or substances. Yet when we consider them from the inner or spiritual standpoint of God's Expression in the Universe, they finally become exactly similar, indeed identical.

"In speaking of Light in our lecture of last week, I remarked that 'Light is all that there is,' and that 'as soon as any living thing comes evolutionarily to the point when it expresses itself, the only command which is issued forth with its light, with its life, coming direct from the very heart of Life Itself, is 'Let There Be Light!' With every breath that you and I breathe, with every inhalation and exhalation that every living thing makes to sustain itself in the great Ocean of Life in which all has its being, the command is 'Send Out Thy Light!'

"I further remarked last week:

"'And *Light*, my Beloved, is *Life's expression!* Light is the symbol of Life's Truth, and as Light emanates from every living thing, it is easy to see that in the whole Universe *there is nothing but Light*. Once kindled, Light shines of itself until *all* is luminous. Light is the emanation of what men call God, God is All That There Is; *hence Light is essential to Life*, indeed *is Life*. We human beings know Light—God's immortal essence—first, in the light of the senses; second, in the light of the reason; third, in the light of the Illumination of the Eternal Spirit. Anyone who thinks—who can think—will acknowledge that Light is the most wonderful of all visible things.'"

Q. *This is obviously true, but how can Wisdom and Light be the same?*

A. "To understand this statement, we must have engaged

in the practice of Mentalphysics. Else we cannot comprehend. But when we have practiced, we come into understanding. What I said of 'Light' last week, which I have just repeated, may be said with equal force and truth of 'Wisdom.'

"*Light* is the all-enveloping substance of Life . . . *so is Wisdom*.

"*Light* is the disperser of darkness, which men call ignorance and evil . . . *so is Wisdom*.

"*Light* is universal—Light is eternal—*so is Wisdom*. And so on.

"In considering the '*Right Application of Cosmic Wisdom*,' we at once notice that Wisdom, being complete within itself and so entirely formed of All That There Is—God, cannot have any movement other than within itself—that is to say, Wisdom is inherent in all living embodiments. That is the point I wish to make . . . *Wisdom is inherent in you and in me!* No virtue of ours, but it is there. Remember that point! Wisdom, I repeat, is universal—as are Love and Light and Energy; though as we look around the world today, it certainly does not *appear* that Man is Wisdom, or that he cooperates with the silent director (which Wisdom is) of God's Eternal Plan. Plato said that Wisdom is a 'science of all other sciences, and of itself.' Seneca, a very wise man though little understood, said that 'wisdom comes to no one by chance.'"

Q. *Socrates, too, was considered a wise man.*

A. "Oh, yes! Socrates was pronounced, by the Oracle of Delphi, the wisest man in Greece, but Socrates, being wise, declared that there could be nothing in him to verify the Oracle, except this, 'that he was not wise and knew it, and others were not wise and knew it not.'

"Wisdom is in us all, as God is in us all. Personally, I would say that the first power of wisdom is naturally to discern that which is false, and the second, to know that which is true. Wisdom is different from knowledge; knowledge is proud that it has learned so much, wisdom is always humble that it has learned so little. Wordsworth once wrote that 'Wisdom is oftentimes nearer when we stoop than when we soar,' with which all wise men will agree. Though he who does not think can never be wise—and there are many people who have never consciously thought anything original—it does not follow that he who thinks is always wise. Wisdom is to know what is best worth having and knowing, and to do what is best worth doing—in short, Wisdom is to *know God!*

"'He hath made the earth by His power—He hath established the world by His Wisdom.'

"To KNOW GOD—how grand a thought! How pure and perfect is God, as He stands before us everywhere as the great Everlasting Preserver and Director of ALL. God's Wisdom, which we must finally make our own, is silent, immaterial, and out of the silence God, omnipotent, omniscient, omnipresent, creates and sustains the Universe. How simple those words, how profound that truth!"

Q. *I begin to grasp your meaning. Wisdom and Love and Energy and Light are the essence of God, and, therefore, one and the same, as God is ONE. That is clear to me now.*

A. "Yes, and we only know God—and therefore ALL that God is—in the Silence. Therefore, the Wisdom of all things that are is silent, and *we can know Wisdom only as we are silent*. To know God's Wisdom, a man must imitate and follow God's Way, and in doing so, he finds that he

himself becomes the never-sleeping Eye of God, which sees all, which reads the hearts and registers the thoughts of men and the balance of Life. Wisdom is not acquired, as so many foolish people suppose, by fortunate speculations and splendid enterprises, but by the daily practice of silence, watchfulness and humility. Humility is the final gateway that leads us to Wisdom. WHEN WE ARE WISE, WE ARE VERY LOW IN OUR OWN EYES, FORGIVING OURSELVES LITTLE, BUT OTHERS QUITE COMPLETELY, AND BEING PREPARED AT ALL TIMES TO LOVE THOSE WHO PERSECUTE US. WHEN WE ARE WISE, WE KNOW THAT WISDOM IS, AS THE PSALMIST SANG, ABOVE RUBIES, AND THAT WE MUST PAY HIGHLY FOR IT. THE FOOL, OF COURSE, IS WILLING TO PAY FOR ANYTHING BUT WISDOM, FOR NO MAN BUYS THAT WITH WHICH HE BELIEVES HE IS OVERSTOCKED.

"WISDOM, it seems to me, but simply, consists not in knowing many things, nor in knowing them thoroughly, but in choosing and following what conduces to our lasting joy and peace. Always remembering this, as Bacon once observed, 'There is a difference between happiness and wisdom. He that thinks himself the happiest man is really so. But he who thinks himself wisest is generally the greatest fool.'"

"Wisdom, my Beloved, is the faculty of making the best use of knowledge; a combination of discernment, judgment, sagacity, understanding, humility and reverence.

"Wisdom possesses quickness of intellect, readiness of apprehension, dexterity of execution.

"Wisdom also possesses right judgment concerning all things, particularly religion, moral truth and the 'secrets' of Life.

"And, of course, Wisdom is knowledge and reverence of God, with corresponding sincere and uniform obedience to God's Law. Therefore, one who is wise has the power of discerning and judging correctly, of discriminating between what is true and what is false, of what is proper and what is improper—as a 'wise leader,' a 'wise magistrate.'

"I would also add that knowledge has its home in intellect; Wisdom's home is there, too, but its inner chamber is in the soul."

Q. *We are told that the wise man is usually a mystic. Can you explain why?*

A. "Yes, you have all doubtless noticed, my Beloved, that the wise man is usually a devotee of mysticism—that is, if by 'mysticism' we mean a belief or doctrine that knowledge or truth comes or may come of a spiritual illumination not to be explained by the ordinary processes of reason, a view which implies direct communication between God and Man through the inward perception of the mind. The wise man, though he can make no explanation, *knows* this, and delights constantly in his own identity with pure Mind-Essence—the Spirit of God—Perfect Wisdom. The wise man keeps the precepts, allowing Wisdom to shine through him, thus rightly applying Wisdom to that degree. The wise man is *patient*, he practices patience, silently watching Wisdom at work, thus in his own life rightly applying Wisdom.

"The wise man knows that Wisdom is *tranquil*, so his own mind and essential being are so tranquil and still that he reflects in Wisdom and rightly applies it."

Q. *Wisdom, then, is God's essentiality of Life . . . God's essentiality of Life in Man?*

A. "Wisdom directs our doing. Wisdom is God's essentiality of Life, as you say. We become wise in action by doing: we all are wise to the degree that we know God to be in Man

and Man to be in God, and order our thought, our feeling and our action as if God actually is living through us. This, in a word, means that *Wisdom* is that which, when our life is a constant meditation or prayer, enables us to know God and to become God in human form, as does the mystic.

"Practicing, as does the mystic—and we are all mystics to some degree in Mentalphysics—

"First, we get to know what we are . . . that we are God in human form.

"Second, we correspondingly get to know that we are naught, because God is all . . . 'of myself I can do nothing.'

"Third, we practice being God, seeking God's Wisdom, living in God's Light, being directed by God's Energy.

"Then comes THE DAWN! It is grand even to contemplate the Dawn of Truth in our own lives, but this takes courage.

"God is immaterial—so is Wisdom . . . God is silent—so is Wisdom. You have never seen God while you yourself have been engaged in intense action—that is, in your own intense action. You have seen God, Which produces that intense action in *you*, only in the Silence. Now, that is a simple thought, but it is profound.

"The fact remains, however, that *the only way that we can become wise . . . true in discernment . . . true in feeling . . . true in doing . . . true in full perception of God's Life in Man, is by constantly resting in the Spirit in the Silence . . . swinging from the positive to the negative . . . from the negative to the positive . . . 'recharging the battery' constantly and continually.*

"My Beloved, the Silence is the home of the soul. It is the home of all things. God is immaterial. You follow God, and you find that God is behind you; you turn around, and you find that God is in front of you; you feel outward, and you feel that God is within you; you feel within you, and you find that God is universal. The paradoxes that we have to accustom ourselves to!"

Q. *I follow you, but I ask myself what do I know of Wisdom? There have been times when I feel something within me, guiding me, and I also know that when I obey my hunches I am always right. Is that how Wisdom works?*

A. "Yes, that is one way. Sometimes within myself I feel, with tremendously clear and true intensity, a clear and true *Something*—that is entirely beyond myself—which causes me to know that what I might say, what I might feel, what I might do, is in complete correspondence with the Higher or Divine Man or Divine Action of Life . . . and with you, it is doubtless the same. Many times we find a Power within us that is transcendental . . . that seems, at the moment that we feel it, perfectly natural to us . . . yet, *it causes us to transcend ourselves!* We get, at such moments, ideas of such unspeakable power that we may say, 'Well, I am going to make a fortune,' and we go out and make it. Or we may say, 'I am going to do a good deed,' and we go out and do it! This is Wisdom at work within us. This power causes us spontaneously, superconsciously, to think, to feel, and, if we be wise, to act; *and thus, we grow!*

"Wisdom is a force that cannot be changed. We can see, as an illustration, that breath is the sum and substance of that in which everything lives. Nothing can live without breath! *Thank God, that in Mentalphysics we have learned that one Truth!* It was not always easy to see that self-evident fact, but now we know, because it is completely categorical in our minds, that everything lives in and by and through what

seems to be its breath. Yet, we can see (as I remarked last week) that if it were possible for the whole human race suddenly to stop for a moment and hold its breath, and then, to take in as much breath as it could possibly draw in, it would not change the nature or the substance or the quantity or the quality of the Universal Breath of Life in which all things live. If we can get that idea, that simple illustration in our minds, we can then see *what Wisdom is!*

"Wisdom is established universally!"

"We are often deceived, however, or we deceive ourselves, by our phraseology. We use words to portray ideas and, very often, we get tied up, not with the entertaining of the idea within ourselves, but in the expression through words of the idea. Very often, you have noticed, when you have endeavored to use words to portray the idea, you lose altogether the idea itself, convincing you that it would have been much more efficacious had you not endeavored to make any explanation, but had allowed the idea to grow into full fruition; at which time there would have been no need whatever for you to endeavor to use words to portray the idea, *because the idea itself would portray itself*. It would *shine of itself!*"

"Wisdom—and my mind is running in a three-dimensional direction as I speak—is so infinitely subtle, so infinitely rapid! *Wisdom is a force! Wisdom is a substance! Wisdom is a state of being! Wisdom is a state of knowing! Wisdom is a state of feeling! Wisdom is a state of doing! Wisdom is All That There Is!*"

Q. I do not see how Wisdom can be a force and a substance at the same time. Can you explain?

A. "Why, yes! Wisdom is a name we give to the completely-related Essence—which is God. It is as if Wisdom were a great ocean, and the ocean everywhere. There is no place where a part of the ocean is not. *It is universal!* Can we get that idea? If we can, we then immediately must recognize that Wisdom, being everywhere, present everywhere at the same time, is within me and within you in identical force and nature as it is everywhere else at the same time. Well, how about the 'wise man' and 'the fool'? It looks as if what I have just said is not the Truth, but Wisdom, you see, causes the wise man to be wiser, but has no effect upon the fool, so that he grows more and more foolish. But we can see quite clearly that *the way to come to know Wisdom and to feel Wisdom and to either use Wisdom, or to allow Wisdom to use Itself through us, is in our complete inner surrender*. If you say that you are going to use Wisdom, you prove yourself to be a fool! If you say that you are going to use the sunlight . . . well, how can you use the sunlight? *The sunlight uses you!* 'I am going to use God's Power' . . . this is very common in metaphysical circles . . . many teachers teach that you first have to find something, the inference being that you have to 'find' God's Power and then learn to 'use' it. These metaphysicians teach that you have to 'find it' and 'hold it.' You have to be able to 'send it up' and 'send it down.' You have to be able to 'bring it in' and be able to 'apply it.' You have to be able to 'make your demonstration,' and so on. Such phraseology befogs the mind.

"Whereas we are The Thing! We are Wisdom! Grasp the idea that Wisdom moves Itself, moves within Itself—it has no point of vacuum . . . there is not a pinpoint of vacuity in the whole of the Universe, in the whole of God. It is All . . . It is complete . . . It cannot be broken . . . It moves within Itself, and the more the movement within Itself, the greater Its Expression."

Q. The more the movement within Itself, the

greater Its expression. That is good—very clear. But I can see that much practice is necessary.

A. "Yes, we certainly must practice; but it can be done. We, in Mentalphysics, glibly, and I trust humbly, declare that we know that we are God! What a grand illumination of Spirit is ours when, in utter humility, but with a righteous pride of the Spirit, we can declare that we know that *WE ARE GOD!* I hope that everyone of us can see the irrevocable Truth of those words. That being the case, we must *do* God's Work, directed by God's Wisdom. How on earth can I do God's Work? But, you see, what is called God *needs me*, needs everything that has been created. There is no embodiment in the physical, visible Universe or in the ethereal, invisible Universe that is not absolutely necessary to the working out of God's Will.

"Wisdom is inherent. That is one, great, glorious Truth that we all, with every breath that we breathe, give grateful thanks for."

Q. Granted that that is so, how can I use it? That is my problem—how can I use it?

A. "That is the question I am trying to unfold to our view. It is possible that, in the contemplation of that question, the answer may be revealed to each and every one of us. *How can we use it? How can we use the Wisdom that is inherent within us?* How can I so order this bridle to control this wild horse? How am I constantly to be in such complete surrender that my mind is instantaneously so filled with Light, so complete in its contact, that whenever an idea flows, so to speak, through the ocean of my Being, I immediately pick up that idea? Then, secondly; how am I to recognize that that idea, when I pick it up, is for me to carry out? Now, *how?* Is it not through *feeling?* Do I not *feel* it? Am I not *transported* in the very feeling of my body? Am I not made alive and courageous and filled full with the feeling of virility in my own mind? *I know*, do I not? *It is mine!*

"The City of Mentalphysics . . . How was that man to know, who introduced us to the land upon which we are going to build the City of Mentalphysics? How did I know it? Why did not I, when I was taken up to the site of the City, turn around and come home and forget it? Why? Because *I felt it!* How did I know that what, perhaps, may have appeared to many people as mere Joshua trees and cactus, was to me the greatest city site that the earth has ever known or will ever know? How did I know it? *I felt it!* Well then, what did we *do* about it? Did we come home and say, 'It has never been done before.' No, not at all. Our ears were stopped to all negation, and we went ahead to *do* the thing.

"And so it is—unless we come to the full measure of our *doing*, we know not Wisdom. There is your answer. How can you *use* It?—simply by using It, and feeling that It is directing Itself. *Wisdom . . . it is the Niagara of the Spirit . . . it is literally without any limit!* The idea that we pick up from Wisdom's great, eternal, crystal ocean is given to us in the sure and certain knowledge that *All* that we need flows to us, and the tiniest bit of Wisdom—if you will allow such an expression—that we hold on to magnetizes and purifies and increases Itself so completely that, no matter what the extent that is necessary, we draw it to ourselves.

"Only bear in mind that *to the degree that we know humility and we know how to be like Wisdom . . . how to be silent . . . how to be surrendered . . . how to be so completely full that it seems as if we are empty*, shall we progress along

the Path. *It is God Who does all things*—God's Wisdom directing. Of myself, I am nothing . . . nor are you! That is an old story."

Q. Yes, and quite clear. But, if you will pardon me, I would like to ask how I can prepare myself and order my life to be able to reach such a state of consciousness as to KNOW WISDOM completely?

A. "Your question applies to everyone. How, then, can we so prepare ourselves and order ourselves that what seems to be 'our life'—that which through memory and action and feeling we have come to regard as 'our' life—how can 'our life' be completely filled with all thought, feeling and energy as to enable us to say, 'I am in Heaven now'? There is the question. Now, *how* shall we do it?

"Throughout my life I have had the good fortune (that is, good fortune to me) that whenever anything has been presented to me that is new, that is unknown to me, I have been able to do one of two things: I have been able instantaneously to feel, 'Yes, that is so,' or 'No, that is not for me.' Now that is how it has been with me . . . I do not know how it has been with you. I can see that there are some very intellectual people who have stored their minds with countless forms and facts so that they are able to place one fact over against another fact, and thus cause their minds to think, as we say, logically, and their reason to run along so that they can see the 'pros and cons' and they are able, perhaps, quite orderly, thus to come to a definite conclusion. You have seen that, too. But have you noticed how many times the conclusions are wrong? Why? Because people set out to do a thing and they do not do it. People set out to be well, but they are ill . . . people set out to become happy, and they are 'as miserable as the grave' . . . they set out to make their life something that corresponds to a picture that comes constantly up, apparently through the soul of them, and they miss the mark every time. There is something wrong. One fellow wants to be a banker, and he is a bricklayer; another fellow wants to be a wise man, and, occasionally, within the 'secret place' of himself, he realizes that he is an awful fool. Why is it? It is because we do not learn. Now, don't think that it is because you have been wrongly taught. *Nobody ever taught you anything . . . nor me either. All that I know, I learned! How?—by doing . . . by doing in the realm of feeling . . . by doing in the realm of thinking . . . by doing in the realm of action.* Nobody ever taught you anything. *Nobody ever taught anyone anything at all! The best that one human being can do for another human being is to present ideas.* That is all. Let us take geometry. Who knows anything about geometry? The geometrician knows that no university professor ever taught him geometry. We teach ourselves. That view, perhaps, would not be very popular, but it is true. We can see that Wisdom, in Its volatile, in Its subtle, in Its natural, beautiful state of ever-flowingness, is within us, and It is within us always, no matter what the time of day or night. You may say that we are Wisdom, just as last week I said that 'We are Light,' and the same as next week I shall say, 'We are Energy' . . . or any other word that we may use to express *It in Its multifarious Expressions in Life.*

Q. I do not quite follow! We teach ourselves, it is true, but do we not require teachers?

A. "There is an inner meaning in the words I am using, you see. You may say that you want money. Well, how are you to get it? We have to go where it is. Ding Le Mei tells

somewhere in his writings of how a man came to him and said, 'I am broke.' He looked at me, says Ding Le Mei, and I said, 'Well, it may be the finest thing in the world that you are broke. Do you want to make money?' And he said, 'Yes.' So I said, 'Go where it is.' He was hanging around places where you never met people with money . . . where you never met people who had any ideas of *how* to make money. He was in the wrong place. If you want to learn mathematics, for example, you would not go into a butcher shop. You would go where people have their minds occupied with that which you are seeking, and you, the magnet, would be able to attract what you want. Therefore, we have to go where Wisdom is. Where is that? When I want to know about minerals, I go to minerals. When I want to know about flowers I go to flowers. And they tell me. In their own way they tell me. When I want to know about Wisdom, I go where Wisdom is—in the Silence. The flower does not speak for the mineral, nor the mineral for the flower. In their own individual way they speak to me. So with Wisdom, which resides in God. Yes, God is in the Silence.

"Have you ever awakened in the morning and felt that you did not want to talk? Have you ever been with the one you love very much, and you felt, 'Oh, I have so much to tell, but I cannot tell it?' How beautiful it was!

"Now, that is what we have to do. Not until the world . . . the world of men and women like you and me . . . learns this, we shall not see come into actuality what we are vainly dreaming about and hoping for. God is immaterial . . . God is silent. You have never seen God while you yourself have been engaged in intense action; that is, in your own intense action. You have seen God, Which produces that intense action in *you*, only in the Silence. It is when we discipline ourselves, when we, by daily practice and habitude, cause ourselves to be silent that we begin to find that what seems to have been the 'other side of life' is infinitely more beautiful than what seems to be the side of life with which we are familiar. In other words, the realm of Silence becomes much more fascinating and entrancing in Its beauty, than the realm of ordinary, three-dimensional consciousness. And those of us who know through practice . . . yes, perhaps, we would give our life if the human race could learn what we know. But do not *give your life* . . . the human race will not value it.

"The fact remains, however, that *the only way that we can become wise . . . true in discernment . . . true in feeling . . . true in doing . . . true in full perception of God's Life in Man, is by constantly going into the Silence . . . swinging from the positive to the negative . . . from the negative to the positive . . . 'recharging the battery' constantly and continually.* If there be one of us here who has not learned the sublime beauty and repose and equilibrium and power of the Silence, then I would say to you, 'Seek it, and if you find it, this will be an unforgettable day in your life.'"

"And so, this week, I hope these simple words will remain with us that wherever we are, we shall be doing the Will of God . . . you, perhaps, at a lathe . . . me, at my desk . . . you, perhaps, in your kitchen . . . you, above ground . . . you, under ground . . . it does not matter, but wherever we are, *we are God! We are All That There Is!* We are all the Glory . . . We are all the Light . . . We are all the Love . . . We are all the Energy . . . We are all the Wisdom . . . and Wisdom is flowing out, and how beautiful it is to *feel* it coming out from 'my' hand . . . it is flowing out from me. What is it? 'I stand in reverence, I stand in adoration, I stand in veneration before the Wisdom of God, Eternal, Immovable, within me forevermore.'"

Your Personal Practice for the Week

During this week I suggest to you that you undertake an experiment that may prove of illimitable benefit to you as a public speaker in years to come. The evening-by-evening practice during this week, as reference will prove to you, is almost identical with the two previous weeks. My suggestion is that *you make your own speeches!*

In the matter of speech preparation, I have always endeavored to prepare an outline, but it has always been singularly difficult for me. Some speakers can prepare, and even memorize; and if you can do this, I sincerely feel it is the best way. But few can do it. As for myself, I am essentially an extemporaneous speaker, but whatever success I enjoy is from the fact that I *know my subject*. I remember so well, before Mentalphysics was born, being invited to deliver three lectures. I accepted. I prepared and wrote the lectures out word for word. The first night, with my manuscript before me, I simply "delivered a lecture" in a most formal manner, and the applause I received was also merely formal. My first lecture was a flop. The following evening I was astounded to see a larger audience, so, with my manuscript in front of me, I began, but in my eagerness found that at certain places in my talk I completely lost myself and spoke naturally. At the end of the talk the applause was sincere and enthusiastic—I had succeeded when I "forgot myself." The last evening, hoping that I would be a success and fearing I would not be, feeling for my manuscript in my coat pocket I was petrified to discover I had left it on the dressing table of my hotel. I spoke without notes, and my talk was a brilliant success. The audience was so pleased with me that, when I invited questions and began to answer them in a perfectly natural manner, they kept me until nearly midnight. I do not remember ever since then "preparing" a lecture.

You try it, too! Thoroughly familiarize yourself with this week's lecture; then, discarding your manuscript, rise and speak in your own way in your own words. You may also astound yourself.

On SUNDAY EVENING: (a) Sink quietly for a moment or two into meditation on Love—feel loving toward Life; (b) carefully read your lecture silently, marking special passages, feeling that what you read is true; (c) with your *mood established*, rise, face your imaginary audience with a warm paternal feeling—the Creator is to speak through you; (d) then, as reasonably quickly as possible, read your lecture intellectually (aloud), without a single stumble, as if you are a college professor (note the time the reading takes); then read again, but this time you are the sympathetic teacher . . . love comes through your resonant voice . . . your mood is soft and full and loving . . . your speech, slow and deliberate, is slow and full of feeling, and you feel in complete control, knowing that your audience is inspired.

Then meditate:

"THE CREATOR IS WITHIN ME; DIVINE LOVE
ALONE EXPRESSES THROUGH ME.

"GOD'S LOVE IS IN MY HEART—MY HEART IS
IN GOD.

"I EXPRESS GOD'S LOVE TO EVERY LIVING
THING."

On MONDAY EVENING: Do as you please this evening. You may re-write certain passages . . . you may read and re-read the whole of your lecture silently. Spend a lazy evening, but know that you are preparing for a great oratorical test two evenings ahead.

Meditate as above.

On TUESDAY EVENING: Same as Monday evening, though you should with utmost care mark passages in the lecture that specially appeal to you. (Try not to overwork tomorrow.)

Meditate as above.

On WEDNESDAY EVENING: (a) Same as Sunday; (b) same as Sunday; (c) rise, modestly beam upon your imaginary audience . . . feel that you are the master of the occasion . . . you know that you know your subject, as you enter upon your greatest speaking test so far; (d) begin in low tones, and gradually work up to a high pitch of enthusiasm, so that you feel your voice to possess remarkably magnetic qualities—your audience is spellbound, and you are completely confident; (e) you speak in the grand manner—great sympathy and uncontradictability, masterful—and you yourself feel pleasantly excited and satisfied.

Meditate as above.

On THURSDAY EVENING: Same as Wednesday evening—only a little better.

Meditate as above.

On FRIDAY EVENING: (a) Gather together in orderly form whatever you may have written during the week; (b) stand and deliver with all the feeling you can muster certain favorite passages.

Meditate as above.

On SATURDAY EVENING: Do as you please.
Meditate as above.

Conclusion—The Light Is Shining!

You have experienced much joy, I hope, in your Lesson this week. You have assured yourself that you will be called upon in the future to do much for the benefit of mankind—that is the net purport of your living. My Beloved, you have begun, I am sure, to comprehend that you are a miniature world, an epitome of the Universe. You now know that unfoldment in you (and in all whom you will later teach) of all the powers and forces of the Universe is possible, if the right path is pursued in the right spirit.

You have learned that the Light, the Force, the Power, the Expression, the Essentiality, IS WITHIN YOU. *This is the greatest secret*, and one which seems to be the hardest for the human being to grasp. WITHIN US! It is nowhere else! We know that The Light can only shine through a perfect lamp, and we have learned how to keep the lamp perfect—the Body. (*Think of the affirmation on My Whole Body, which comes after your Inspirational Breath.*) We have also learned that *the Light shines of itself*. This beautiful truth that all light shines of itself has been a great comfort to this Teacher in his ascent to The Heights. I have often given thanks that I have not had to find out HOW the Light shines—for I would have failed to find out how. I have always rested in the truth that, as I yearn to relax into it, I SEE it shining—and the more I relax into it, watching it humbly, the more I become of it, the more it shines . . . and *this simply CANNOT be explained*—it has to be learned by each of us for himself. *BUT WHEN WE LEARN IT, WE FIND THAT THE LIGHT IS PERFECTION*. So that to find Perfection, all that we have to do is to reverently watch that we may find the Light.

Simple as it may seem, this is all locked up—it is the secret that is locked up in Every Living Thing—*AND IT IS THE ONLY SECRET*.

And, again, simple as it may seem in its very profundity, this ESSENTIALITY (Light) it is that qualifies the True Adept. Once it is found by the neophyte, it sanctifies as well as qualifies, infusing true goodness into every life that it adorns. You see, this Essentiality—this One—this Light—this Force, we may call, as we do call, by many names. To us in Mentalphysics it is the Light of the Divine Wisdom, which is in every living thing, and which we know to be within us.

It is this Essentiality, the Light of Divine Wisdom, that links reason to divinity, flesh to spirit, theology to philosophy, mortality to immortality. It is that which is sown in corruption, and can only be raised in incorruption. It is sown in weakness and darkness and ignorance that have inhered since time began—it is raised in a spiritual body. THE FIRST, OR OUTER MAN, is of THE EARTH, EARTHY. The SECOND, OR INNER MAN, IS THE LORD OF THE ETERNAL—THE CREATOR.

And every one of us in Mentalphysics has learned that in our slow and gradual development of the Lord of the Eternal within us, much is demanded of us.

- (a) We must, first, be sincere in our purpose.
- (b) We must be honorable in all intent.
- (c) We must be charitable toward all things—toward Every Living Thing, remembering the Fourfold Law.

- (d) We must give to Every Living Thing more than we expect to receive.
- (e) We must ever seek The Law, and OBEY it so far as we KNOW it.

We have learned how to develop the Image of our True Self, and some of us have succeeded in reaching the reflection of The Lord Within. *It is this great and miraculous mystery of our Image that we commence to solve with the circulation of The Light, and it is the Image into which it behooves us to reflect, rather than to profanely discuss it ("Have No Tongue") that we may know what The Father is, and what The Son; and without presumption or error come slowly to know that holy, holy Spirit of Life, that fabricates all things and sustains all things, by The Word that is made Flesh.*

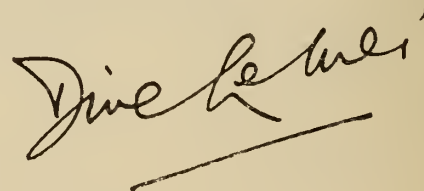
Never worry about how apparently slowly you are going. Many students are ever clamouring for "advanced work"—why "advanced" work? You and I have arrived at the point where our knowledge that WE ARE IT is complete—then all that remains for us is practice, practice, practice . . . being happy, giving thanks.

I leave you this week with a sense of deep, all-pervading peace. How foolish most people are to endeavor to order their lives as THEY think it should be, without being wise enough to charge their own minds with ideas that come unerringly from the Father which is in Heaven. One thing I have learned is the difficulty of seeing what we are looking at: We look at a certain thing, and fancy that we know its meaning, but at the root of our reasoning generally is personal desire and greed. How many people "pray to God" for certain things. They pray and pray. If the thing does not materialize, they get quite concerned and worry about it, and wonder whether "God" has forgotten them, and feel terribly hurt with God for not "answering their prayer." You and I have outgrown that superstition. We know that we must watch and watch . . . pray and pray (practice the Law) . . . and hope and hope . . . and *dare to be silent*. In this spirit I leave you.

Let these sheets rest in your lap and as you finish reading them enter the Silence . . . feel great waves of Truth and Love and Joy and Peace coming to you from me as your humble Teacher, and may The Light be made known to you. Rest—be happy—give thanks—lose your own life in service to those who know less than you know and who have less than you have. Thus will your cup run over.

May Peace be yours forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung

Lesson Forty-One

"HEARING AND SEEING AND FEELING WHICH FIND NO EXPRESSION IN ACTION BECOME A KIND OF MENTAL AND SPIRITUAL DISSIPATION NO MORE HONORABLE THAN PHYSICAL DISSIPATION. THE GREAT TRUTH YIELDS ITS VALUE ONLY AS IT FINDS UTTERANCE IN TERMS OF LIFE. 'WHOSO LOOKETH INTO THE PERFECT LAW OF LIBERTY AND CONTINUETH THEREIN, HE BEING NOT A FORGETFUL HEARER BUT A DOER OF THE WORK, THIS MAN SHALL BE BLESSED IN HIS DEED.'"

Introduction

This Lesson must be most carefully studied, my Beloved, for it may prove to be an extraordinarily inspirational experience for you. It deals with Energy—Cosmic Energy, and all that it means. Read this sentence carefully: *"Everything that we can conceive of or imagine, we, of course, automatically have the power, the energy to carry through."*

I shall hope to be very near to you this week.

Everything that we can conceive of or imagine, we, of course, automatically have the power, the energy to carry through! I wish that I could come to you and present this week's secret to you in words of gold. I wish that I could take your heart and mold it with the Spirit of me, but that I cannot do. You must do it. There is a secret here. You desire to be more than you are—you have the energy right now within you so to become. You desire to do something that has never been done before—of all the population on this planet at the present time, you are the one who has the idea and the energy to carry it through. God does not deal in left-overs! God is inspiration. God is Light. God is Spirit. God is creativeness. God Is All That There Is, and when the All That There Is touches your consciousness, through that radiant, glorious, scintillating power of your imagination, then what is there to say "nay" to you?

I feel simply wonderful as I think of the capabilities, the potentialities, the very glories of a human being. And yet, the *human* being—the most incongruous organism that ever was! But when the human being is transmuted into his Divinity, when the physical of Man becomes the Spiritual, when the earth becomes Heaven, when darkness becomes Light, is there anything greater? Is there anything that can stand against Light?

There is naught whatsoever!

My Beloved, I seem to know this so thoroughly, yet cannot *tell* it to you. Why do I not have a better vocabulary? . . . why cannot I *talk* to you as I think and feel? . . . why cannot I talk to you as a poet? . . . why cannot I say something to you right now that would so work itself into your heart and consciousness that you would never forget it? I can feel it, but I cannot give it to you in words. That has always been so. Even God can tell you only in the Silence. So, in the Silence, you and I have precisely the same power. Wisdom is ever by our side, and when we trust to Wisdom, we find that Wisdom knows all about Energy. Wisdom directs Energy. Wisdom operates Energy. Wisdom multiplies Energy. Wisdom lifts Energy right up into high instantaneously, and can also go along in low quite safely. Wisdom will take you and will say to you, "My son, you feel that you have the knowledge. You feel that you have the energy. Then let me introduce you to Love, let me introduce you to Beauty, let me introduce you to Light, let me introduce you to Youth, let me introduce you to All That There Is." So Wisdom takes us through all the "pigeon-holes" of Life and we take out precisely what we need, and Energy supplies to us all the eternal virtues.

True human living is very different from what it seems to be. We are not tinkers and tailors and bankers and doctors and stone-breakers and writers of books and lecturers, and so on . . . *We Are God!* When I move, it is not "I" who moves—God moves in me.

Energy! Have you ever watched the Mississippi or the Yangtze, the Irrawaddy or the Ganges? Have you ever watched an elephant? Have you ever watched a bumblebee? Have you ever watched a blade of grass or taken a grain of sand in your hand? Friends, I have no words. You have the answer. Energy is the correspondence of God in you.

The Sixth Rung—Lesson Forty-One

I personally feel that, of all the series that you have studied, the present "Your Whole Duty to Mankind" series is by far the most important. We have dealt with a group of subjects reviewing Man's "know-how" of living—how to develop courage and banish fear, how to develop faith and banish doubt, how to develop strength and banish weakness, and so on—subjects with an essentially personal angle, showing Man how he must depend upon himself to order his life. In this present series, however, an entirely different and essentially impersonal and universal outlook is encouraged, showing how all Man's varied powers are really God's expression through him. In this series we have dealt so far with "Right Application of Cosmic Love," "Right Application of Cosmic Light," "Right Application of Cosmic Wisdom," and now we are to deal with "Right Application of Cosmic Energy."

.

"Let Us Come Together . . . Together!"

(As you commence this Lecture, make up your mind that this shall be your finest week. Memorize as much as you can. Be of *good* courage!)

.

"Our subject, my Beloved—'Right Application of Cosmic Energy'—is of a *basic* nature, for Life Itself is manifested through and by *Energy*. Life is the manifestation of *Energy*. ENERGY is God's motivating principle, for without it naught would come into its form of being, and that is clear for us to see.

"The dictionary definition of the word is interesting—

ENERGY—Internal or inherent power; the power of cooperating, whether exerted or not; power exerted; vigorous operation; force, vigor—as God, by His Almighty Energy, called the Universe into existence. *Also* effectual operation, efficacy, strength or force producing the effect; strength of expression; force of utterance, life, spirit, emphasis; in physics, the power of doing work, capacity for producing effect upon matter.

"Knowledge, linked with persistence and energy, conquers all things. But while it is true that ENERGY will do anything that can be done in this world, it is also true that no matter what his talents, or circumstances, or opportunities, no man is truly a man without ENERGY. (It has been said that we should act with as much energy as those who expect everything for themselves and from themselves; and should pray with as much earnestness as those who expect everything from God.) Now, my Beloved, you will notice that our title indicates the *RIGHT Application* of Cosmic ENERGY. Energy is linked with your actions; your actions can never be more 'right' than the application of your energy; and as a man's actions are the best interpreters of his thought, so are they of the manner in which he *applies* energy. Action is your highest perfection, but perfection can only be attained when there is *right application* of energy. All this is self-evident—in short, a man's whole life is the reflection of the

manner in which he *uses his energy*. But, while all this is obvious to anyone who thinks about his own energy, when we come to consider *COSMIC ENERGY*, it *seems* different, though it is not.

"Once a man's mind embraces the importance of the *right use or right application* of energy, he sees that what seems to be 'his own' energy is limited. All men who think know that their 'own' energy has its limitations, but, in their desire to achieve more, they are always prompted to investigate for the source of all energy—*Cosmic Energy*. They do that consciously. The simple truth, however—as all true students in Mentalphysics well know—is that *energy* is, in truth, but *Equilibrium*. The Equilibrium of Life (God) is the great root from which all human actions issue forth. And since, when Equilibrium is stirred, only *HARMONY* can come forth, *ENERGY IS HARMONY* . . . if Harmony is disturbed, Energy is weakened. *Let the states of Harmony and Energy exist in perfection, the root of God's Perfect Equilibrium is never changed, and a happy order prevails.* This is the 'Path' of the philosopher."

Q. *You mean, do you not, that MAN must not disturb Harmony and Energy, for God's Perfect Equilibrium is never changed?*

A. "Yes, of course. But Man has the power to change *in his own life* the harmony and energy of God. To the uninitiated mind this may not be 'logical.' It really is not logical. But that does not deter the wise man. The wise man knows that all the disorder of life is caused by energy and harmony being out of balance. He knows that there is God—that God is *All That There Is—that there is nothing else but God*. He knows that God is *Equilibrium*. Therefore, the

wise man remains in God's Equilibrium. He cultivates and never departs from the *feeling* of complete *Harmony* that Cosmic Energy—the eternal moving of God's Equilibrium—gives to him, and thus is never weak. He rests in the middle. You students think of that phrase: He rests in the middle, never inclining to either side. The wise man lives in the obscurity of Cosmic Energy, and by watchfulness sees that he never disturbs It within his own consciousness, sees It and knows It and feels Its perfect unfoldment, which is the same as *right application* by and in and through himself. Thus the wise man *HAS* all. Thus the wise man *Is* all. But, my Beloved, this is Life's first, deepest and holiest secret!

"The wise man 'has' vigor and vitality and virility—*physically* . . . because he *is* Its Health.

"The wise man 'has' peace and plenty and perfection—*mentally* . . . because he *is* Its Energy.

"The wise man 'has' complete equilibrium and harmony—*spiritually* . . . because he *is* Its being.

"The wise man 'has' peace within his own heart . . . because he *speaks no evil*.

"The wise man 'has' true vision within his own soul . . . because he *sees no evil*.

"The wise man 'has' melody from the Celestial music . . . because he *bears no evil*.

"Now, THAT IS TO BE IN POSSESSION OF AND RIGHTLY TO APPLY COSMIC ENERGY.

"Cosmic Energy, my Beloved, is the *root* of all energy. As I speak at this moment, whatever energy is being used is not mine. No matter how much energy I may exhibit or apparently use, the *root* of it is Cosmic Energy. But this is hidden knowledge. It is a secret embodied in all living forms, and the more highly developed the form, apparently more deeply is this secret hidden. Man, for example, must learn this secret by re-educating himself into something the knowledge of which he has lost; whereas conscious forms in the lower kingdoms more easily surrender themselves to Cosmic Energy and, consequently, more easily *express* It."

Q. That is so, but a dog, for example, does not KNOW that he expresses this energy perfectly. Is it because a dog does not have the same force of thought?

A. "Precisely. All animals seem to possess and to be able to express Cosmic Energy more clearly than the human being, but that would not be so if the human being learned to completely surrender to It.

"The history of Man's struggle toward mastery over his environment brings out his increasing ability to put to his use the materials which nature has provided in the earth upon which Man lives. This fact is vitally important to every person who is able to think of Man's history, apparently more at this instant than at any other previous time. Primitive Man had his implements of stone. Then came bronze. Then he extracted iron from its ore, and used it in many ways.

But only slowly came Man's appreciation and utilization of energy. Hundreds of years passed between the use of the winds for driving ships and the harnessing of fire and steam to do the same work. And one may say that it is only during the last century that to Man has come a clear knowledge of the existence of energy. Indeed, only during the last very few years. Man has learned more of Energy during the last few years than he has learned in all his previous history! Yet Man is dependent, as he has ever been, for his very existence upon the radiant energy which comes to the earth through the vacuum separating this planet from its source, the sun. But even today, in this highly-enlightened age, though we have mastered the generation of energy from the combustion of coal and petroleum products which makes the countless wheels of our machine age turn, we are probably as ignorant of what the future holds as the savage would be who had never seen coal burn or an automobile run or an airplane move at high speed, for to him the presence of such potential energy would never have been suspected."

Q. But today we do suspect, do we not? What about atomic energy?

A. "Scientists are now very busy in the study of three sources of energy, but their study of *atomic* energy will, of course, eclipse all else. But, generally speaking, scientists are studying today three kinds of energy.

(a) Solar energy,

(b) Internal heat of the earth, and

(c) Atomic energy or atomic disintegration (or the breaking up of the atoms).

"With regard to *solar energy*, it is believed that not more than one three-hundredth part of the available supply is used at present. Just think of that—not one three-hundredth! I personally think, however, that not one-millionth part of the energy of the sun is being used today. The scientists say not one three-hundredth! The scientist says we must find a means of storing up this solar energy in much larger quantities than Nature does at present. The scientist declares that by imitating Nature, we can surpass her, and he draws an entrancingly romantic picture of what Man can do with solar energy when he knows the way—*when he knows the way!*

"With regard to making use of the *internal heat of the earth*, we know that the temperature of the earth increases toward its interior, and the scientist says that it would be possible to utilize the earth's internal heat at any point of its surface by sinking holes to a depth sufficiently great to enable the required high temperature to be attained—and this, too, staggers the imagination.

"Then we have *atomic energy*.

"Here, indeed, is romance. Here, indeed, is life or death. Take any paper or magazine and today you will find that scientists themselves are speaking, holding their breath, lest atomic energy is going to blow mankind into atoms. Benjamin Harrow, of whom you have all heard, a great chemist,

declares that '*calculation shows that it would take 2,500 years for a piece of radium to liberate the total energy stored in it . . . It is 250,000 times as much as can be obtained from an equal amount of coal when burned.*' Referring to the small amount of the world's radium supply, this same scientist infers that: 'What we need to find is a method of breaking up the atoms of elements more abundant in Nature than radium—iron, copper, lead, tin, zinc, etc.; which means that we have to discover the method adopted by Nature of breaking up the atom of radium.' And anyone who follows the modern chemist knows that the results are highly promising. It is known today that if the mass of a ton of coal—or, for that matter, a ton of any material—were converted into energy, sufficient heat would be generated to melt all the ice in the North Polar Cap! But the scientist today, recognizing all this, is warning himself and the whole human race with words something like this: 'The sudden liberation of such energy might detonate all the atoms of the earth and a new star might appear in the heavens where the solid, comfortable Mother Earth once was!' And this is what scientists are afraid of today!"

Q. Perhaps the scientist will be proved to be right. Atomic energy, however, is universal, and when Man knows enough about it, it may be his salvation.

A. "Yes, I agree with you, of course. Atomic energy is within you and within me. As we contemplate thus the energy contained in the mineral and other substances of the earth, we cannot even *imagine* the energy embodied in a *man*!

"I am not capable, by education or inclination, to deal comprehensively with the atomic bomb. But I think that we people in Mentalphysics, although perhaps we do not possess sufficient scientific knowledge, or even a sufficient knowledge of chemistry, to enable us to understand the full result to date—the atomic bomb—do understand the *principle* as much as any group of people on this earth; *because that is what we are learning. In Mentalphysics, we begin with Prana. WHAT THE SCIENTISTS HAVE SOUGHT AND ARE SEEKING IS A KNOWLEDGE OF PRANA IN ALL ITS TREMENDOUS VARIATIONS TO BE FOUND IN ALL THE POTENTIAL ELEMENTS OF NATURE.*

"*Energy! . . . what do we know of Energy? I say that we only know Energy to the degree that we are able to feel it! That is the most important sentence that I have expressed. We only know Energy to the degree that we are able to feel it! If the scientists could feel the energy of the atomic force . . . not the energy of the atomic bomb, but the energy of the atomic force . . . there probably would not have been an atomic bomb. BUT IN ALL OCCULT CIRCLES, IN ALL OCCULT SCHOOLS, RIGHT DOWN THROUGH TIME, THAT IS THE ONE SECRET THAT HAS BEEN AND IS BEING SOUGHT. WHEN WE BREATHE, WE DO SOMETHING INFINITELY GREATER THAN WE REALIZE. BEFORE YOU ENTERED MENTALPHYSICS AND WERE TAUGHT THE ART OF BREATHING AND ALL THAT FOLLOWED, YOU HAD NEVER THOUGHT ABOUT THE UNSPEAKABLE POWER THAT IS IN YOUR BREATH.*

"The strongest man here could come here to this platform and I could repel all his strength. I could take a breath and I could put my hand against his, and I could take it quite easy; so long as I held my breath—*my atomic power*—he simply could not 'budge' me. He could not move me one-hundredth of an inch so long as I held my breath. You probably all know that.

"*Energy, you see, is.* For a philosopher to state that *Energy is* means nothing whatsoever to the scientist. But when the philosopher who, by practice, has brought himself into knowledge, into wisdom and, consequently, into control which corresponds with his wisdom . . . then what?"

Q. Do you mean that Breath is the source of atomic energy?

A. "I certainly do, though I cannot explain in words. There is so much more behind what the philosopher says that, to the uninitiated person, it does not make sense. It seems to me that every sincere thinker, and certainly every philosopher, should first of all know what is partially explained in the First Chapter of St. John. It cannot be *fully explained*, because no one can explain it . . . because no one can demonstrate it—only to himself. But it seems to me to be comparatively easy for every thinker to see that the Energy of Life—ALL Energy—is embodied completely and entirely in the Holy Breath of Life. The Holy Breath of Life is the Source of All! In the Sanskrit, the Holy Breath of Life, the essential power of the Holy Breath of Life, the root of the Holy Breath of Life, the primordial force within the whole ocean of the Holy Breath of Life, is called Prana. Prana is everywhere. It is everywhere present *potentially* in equal degree. *Kinetically*, of course, it varies. You know, naturally, what I mean by the two different forms of energy. There is *potential* energy in the boxer sitting relaxed in the corner of the arena. You see no energy being expressed outwardly in motion. But let him get up and begin to box, and his potential energy is formed immediately into *kinetic* energy, and he may give his opponent such a punch in the jaw as to knock him beyond the ropes. But when he does that, the energy that he exhibits or expresses is a totally different kind of energy from that which resides within him, but the effect of which you cannot see when he is in relaxation.

"If ever you go out to the City of Mentalphysics, take a drive up to the National Monument and see that glorious wonderland of rocks. You have a treat in store if you have never seen it. If you go up there, you will see great masses of rocks hanging almost in mid-air. There is great *potential* energy in those rocks, as you would find were you to situate yourself underneath one of them should it fall. Its *potential* energy would immediately be transferred into *kinetic* energy, and you would be crushed.

"*Prana shows us all!*

"Whilst I am trying to talk *about it*, if there be anybody here who has not practiced, what I say might be quite interesting and entertaining . . . it may, perhaps, be quite

informing . . . but it would not be *enlightening*, because it is only *through practice* that one can enlighten himself.

"The United States, I believe, has spent . . . oh, it was some colossal sum. What was it? I think it was two hundred billions of dollars on the development of the atomic bomb, and is still spending much more. It may seem strange, and it may even sound foolish for me to say so, BUT WHAT ALL THE SCIENTISTS IN THE WORLD HAVE BEEN AND ARE NOW PRESENTLY ENGAGED IN IS THE DISCOVERY OF WHAT THE OCCULTISTS KNOW EXISTS IN THE BREATH OF LIFE . . . IN PRANA . . . IN THAT, AND THAT ALONE. Of course, multifarious formulae can be adopted to explain certain developments in all kinds of experimentation, but the fact remains that *the origin of Energy, the whole of Energy, the root of Energy, is in the Word . . . the Living Word!* But, my Beloved, it does not seem to be so. I know that I do not need to labor the point, however. Anyone of us who is sufficiently advanced in occult studies and in the realization of the Truth, anyone who has come to the point where he can constructively chant the Word of Light, will know what I am talking about. Because, you see, when you chant, the rhythm within your chant develops such unspeakable power that you, though you were present in consciousness a moment ago in a 'normal' way, would be, through your chant, so transcended within consciousness that you would pass, so to say, from consciousness to superconsciousness. You would pass from being a man or a woman, with all the feelings, emotions, sensations and understanding in consciousness, and the continuum of the chant would lift you to heights undreamed of; that is 'undreamed of' to the uninitiated."

Q. *For myself, I confess I do not know what you mean. As a student of Mentalphysics, would I learn this?*

A. "Yes, undoubtedly. A regiment of soldiers going across a bridge is told to break step. Why? Because if they did not, the bridge would collapse. If you knew enough, and you had sufficient control of the method (although if you did know enough, you would not use the method in this way), you could stand in front of the City Hall and chant, and that City Hall would be bound to collapse . . . *if you knew enough!*

"In theory—perhaps, in essence—we students in Mentalphysics know all this. We do not know *how* we know . . . we know that the knowledge has come from within us as a result of consistent learning through practice. The intellectualist may come along and, by the use of numbers, will prove, in a three-dimensional way, precisely the same thing. If you can see that simple illustration . . . that is all that every branch of science can do—dealing three-dimensionally with the hidden rhythm of Prana. Though it appears to be infinitely more, science is but a knowledge of God's Way, and the simplest method of research that can be followed is the most effective manner of understanding, not only the one particular point that you follow in your hope of discovering it in God's Way, but the Whole of God. There is no

differentiation in the Whole of God! God is all! All is God! If you do not like the word 'God,' then substitute any other that you prefer. There is nothing that can be added to The Thing That Is . . . There is nothing that can be taken away from The Thing That Is; although in the multifarious formulae of all the branches of science, and in the application of three-dimensional methods, it seems not to be so. BUT IN ESSENCE AND IN TRUTH, THERE IS NOTHING IN THE UNIVERSE BUT BREATH!"

Q. *I feel that I understand what you are saying. Had I no breath, I would not be able to understand . . . had I no breath, I would not be able to think consciously and logically, and compare and analyze and introduce ideas, and form opinions, and, finally, arrive at conclusions. Everything that I am . . . everything that I have . . . everything that I can feel . . . everything that I can do . . . depends irrevocably—to me, self-evidently—upon my breath. Is that not so?*

A. "That is excellently put, and it is true. If it is true of us, then it is true of every living thing, every embodiment of Life. There can be no exception. Life is embodied, in all its multiplicity of forms, through breath . . . the *Breath of Life!*—the final atomic power. AND THAT, MY BELOVED, IS THE ESSENTIAL, UNEQUIVOCAL BASIS OF WISDOM IN THE TEACHING OF MENTALPHYSICS. AND, AS IT IS THE TRUTH, THAT IS WHY MENTALPHYSICS WILL LIVE FOREVER AS THE METHOD THAT MANKIND THROUGHOUT THE WORLD IS WAITING TO DISCOVER! EVERY MEMBER OF THE HUMAN FAMILY, WHETHER HE BE, AT THE PRESENT MOMENT, THE GREATEST DULLARD OR WHETHER HE BE THE MOST BRILLIANT SCIENTIST, IS SEEKING THAT KNOWLEDGE. IT IS SELF-EVIDENT, IS IT NOT? HOWEVER, LET US NOT BE 'PUFFED UP.'

Everything breathes and, by virtue of its breath, has Life poured into it in the form in which it now finds itself, from the atom to Man, from the amoeba to the sun. If there be anything that we do not know, the same principle applies to that in just the same way. It is universal . . . it is of God!

"The point I wish I could explain to you is how to apply the *principle* . . . how to *use* that which we are learning in Mentalphysics.

"There was a time when I knew nothing whatever about my breath. I confess it. My nose, perhaps, was never clear. The probability is that, at certain times, I was breathing more positive force than negative, and, at other times, I was breathing more negative force than positive. I did not know! *But, today, I know!* What, then, has happened? Am I more clever than anyone else? No! But I now use that which I have learned through right practice, and which I have presented to students all over the world in the form of the Initiate Group Course of the Science of Mentalphysics. I practiced it . . . I applied the Energy, in other words, the Energy of God.

"To speak in a comparative or superlative sense when we are talking of God is simply silly. *God is! God is universal! God is everywhere at the same time . . . the same thing!* Now, I am supposed to be speaking to you of *Energy*, my Beloved. Within this electric bulb we have, at the present moment, potential energy. We turn the switch; it is expressed. If we can see and grasp the simplicity of that profound illustration in this ten-cent bulb, we have the answer to the expression of God's Energy in all living things throughout the Universe.

"My Beloved Ones, to *be* energy, to become it, to mold it, *apparently to be able to control it, we must use it!* There is no other way.

"Now, therefore, Friends, I say this without any sense of inferiority complex, I say it with great pride . . . *the time is coming when Mentalphysics, as it is rightly taught at the present moment, will become the answer to all the misgivings and ignorance of the whole human race.*

"You see, when you are building, as every architect will

tell you, you do not look at the spire of the church. You look to the foundation. Being quite sure of your foundation, all things being equal, you know very well that the spire will point its sacred tip to Heaven and remain there in absolute safety in its own strength. What I am trying to say about the *Breath*, the *Energy*, of Life is precisely the principle that enables this building to stand up . . . the principle that enables me to stand before you. Between us, at the present time, though you are seated quite relaxed and at peace, all your wonderful, glorious energy is within you. It is *potential*, at the present moment. You are in relaxation . . . you are at peace. But you get up and move, and your potential energy is immediately transformed; and then, in the *kinetic* energy that you rightly use, the right result follows.

"I hope we have elucidated sufficiently as to make us all think. A man is Energy embodied. His life is the reflection of his Energy in motion. God is ALL Energy: Man is ALL Energy.

"Let us give thanks!"

Your Personal Practice for the Week

I wonder whether you practiced last week before your imaginary audiences *in your own language*, as I suggested to you. If you did, perhaps you did not think much of the result! But do not be discouraged. You see, I want you never to be at a loss to express yourself, and you may as well begin now. You must not misunderstand me, however. I do not advocate, in your endeavor to become a public speaker, that you should expect to rise up before an audience and speak extemporaneously on any subject successfully.

In some public speaking classes, the student is at random assigned some subject of which he has not the slightest knowledge. He then runs to the inevitable encyclopedia and builds up within him a fear so great that his effort is a terrible failure.

But, you see, you are being trained in Mentalphysics, and you are absorbing so much of its precepts and its phraseology that it will become increasingly easy for you to speak on Mentalphysics matters, simply because you are so sure of your subject. As you develop mastery week by week of the subjects which this *Ding Le Mei Preceptor Course No. 1* teaches, you will benefit greatly by relying decreasingly upon your manuscript. I wish you all success. But if you are disappointed, do not in the slightest be concerned, for you have a long, long way to go yet.

Nevertheless, it is never too early to begin.

On SUNDAY EVENING: (a) Sink quietly for a moment or two into meditation on Love—feel loving toward Life; (b) carefully read your lecture silently, marking special passages, feeling that what you read is true; (c) with your *mood established*, rise, face your imaginary audience with a warm paternal feeling—the Creator is to speak through you; (d) then, as reasonably quickly as possible, read your lecture intellectually (aloud), without a single stumble, as if you are a college professor (note the time the reading takes); then read again, but this time you are the sympathetic teacher . . . love comes through your resonant voice . . . your mood is soft and full and loving . . . your speech, resonant and deliberate, is slow and full of feeling, and you feel in complete control, knowing that your audience is inspired.

Then meditate (thinking also of Energy):

"THE CREATOR IS WITHIN ME; DIVINE LOVE
ALONE EXPRESSES THROUGH ME.

"GOD'S LOVE IS IN MY HEART—MY HEART IS
IN GOD.

"I EXPRESS GOD'S LOVE TO EVERY LIVING
THING."

On MONDAY EVENING: Do as you please this evening. You may re-write certain passages . . . you may read and re-read the whole of your lecture silently. Spend a lazy evening, but know that you are preparing for a great oratorical test two evenings ahead.

Meditate as above.

On TUESDAY EVENING: Same as Monday evening, though you should with utmost care mark passages in the lecture that specially appeal to you. (Try not to overwork tomorrow.)

Meditate as above.

On WEDNESDAY EVENING: (a) Same as Sunday; (b) same as Sunday; (c) rise, modestly beam upon your imaginary audience . . . feel that you are the master of the occasion . . . you know that you know your subject, as you enter upon your greatest speaking test so far; (d) begin in low tones, and gradually work up to a high pitch of enthusiasm, so that you feel your voice to possess remarkable magnetic qualities—your audience is spellbound, and you are completely confident; (e) you speak in the grand manner—great sym-

pathy and uncontradictability, masterful—and you yourself feel pleasantly excited and satisfied.

Meditate as above.

On THURSDAY EVENING: Same as Wednesday evening—only a little better.

Meditate as above.

On FRIDAY EVENING: (a) Gather together in orderly form whatever you may have written during the week; (b) stand and deliver with all the feeling you can muster certain favorite passages.

Meditate as above.

On SATURDAY EVENING: Do as you please. Meditate as above.

Conclusion—Life's Energy Is Ours

This Lesson Forty-One concludes "Your Whole Duty to Mankind" series, and, my Beloved, I believe that you will have greatly enjoyed them and profited by them. Herbert Spencer wrote that "perfect correspondences would be perfect Life." He went on to say: "Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." This, it seems to me, epitomizes the truths unfolded in this present Lesson—the *right application of Cosmic Energy*. If your life in all its details is in correspondence with Divine Energy, we enjoy God's Wisdom in God's Life—immortality.

In this Lesson, I have but scratched the surface for you. I remarked, you will remember, that "the principles of atomic energy are within you." Despite the fact that modern science has made tremendous discoveries, uncovering a very great deal regarding the Laws of God (medicine, for example, has made great progress), I wonder whether there was ever any time when the human race was more debilitated than it is today? We have the fact of human life being greatly extended, yet, go where you will, you will find a very great number of people suffering physically from something. Even we, who begin to learn something and, gradually, begin to live it, find that the old subconscious ideas hold us down and pull us back. We get a pain in our head, or a pain in our stomach, or something or other, and it seems that it is very difficult for us to depart altogether from our consciousness of physical disturbance. Now, it is perfectly obvious that unless a human being is able unremittingly to be in the consciousness of perfection, physically, there is little hope of his making great progress even mentally, and certainly not much progress spiritually. But we advanced students in Mentalphysics should beware; we should always be awake. We have learned the Law.

We have learned that there is nothing but what people call God. Nothing! Think of the words I am using. Think more deeply of the ideas that the words portray; get the feeling of the excellence of the only Thing That Is; then should we be physically disturbed any more? But the great majority of people are unhappy, disturbed, suffering from some kind of disharmony in health. They do not know what is the origin of their physical disturbance, and seem unable to change their consciousness. But for people like ourselves, we know, do we not? I am challenging you! We know that there is nothing but God!—*nothing but God!* There is not God and you! There is not you and God, somewhere away and beyond; yet that idea, which is a lie, is being preached throughout our own country and in many other countries. You can preach a thing from millennium to millennium, but you cannot make a lie into the Truth. You cannot make black, white!

The fact is that *There Is Nothing But God!*

That being the case, we are what God is. In all my endeavoring to teach, during the last twenty years or more, that has been the stumbling-block in the minds of most people, who say that they desire to know. They can go so far as to say—and they say that they can see—that there is God. They say God is universal. They say, and can see, that God's force, God's wisdom, God's light, God's love, and All That God Is, is everywhere, and yet there is the stumbling-block—what about "me"?

My Beloved, judged by logic, it would be sheer heresy for people like you and me to say that God is All, and that "I am What God Is!" Yet we are convinced that if we are able to not only rivet our minds, but to centralize our hearts, our feelings, upon the fact that *There Is Nothing But God*, then this—my body, my mind, all that I am—is God!

But do we feel that to be true? . . . that there is nothing but God! If we do, then that is a supremely sublime moment in anyone's spiritual experience, because if we see it and we feel it, and we come to say that we know it, and we feel that we know it, we are over the top. Then we have to go along *being God*, doing what God does. Until we see that, how can we make any progress? If I am "here" and God is "up there," "out there," "beyond," to all intents and purposes God is non-existent to me. But God is within me—God is within you. Once we see that fact, then we may go forward, drawing to ourselves all scientific knowledge, all mathematical knowledge, all knowledge of any kind. Never decry your intellect. Your intellect is the absorber of your spirit. Your intellect is the one who looks out from the soul of you upon What Is. If you want to be simple, all the Universe is what is called you, or what you consider yourself to be; and you are the Observer, observing the Observed.

You observe that you are a man, a woman. You observe that you have a body and can do all kinds of things with that beautiful body. You know that you are an agent, so to speak, of the Creator. Every father and mother knows that. And then you know, Man knows, that there is something within him which is constantly in operation. Sometimes the operation is much more visible and manifest than at other times. At times he can think and he can think exactly what he directs himself to think. I was talking to a lady a few days ago, and what I wanted to say to her in effect was, "Why, in the name of faith, cannot you see that it is as easy to be happy as it is to be unhappy!" Now, is that true? Was I right or was I wrong? Is it not as easy for us to direct what we conceive to be our thinking processes, our intellectual apparatus, into lines of definite constructiveness and joy and beauty and youth and power and achievement and God, as thinking the reverse? You have the answer, for you know that God is the great Mathematical Mind. God is the great Spiritual Operator. God is never wrong. *You Are God!*

We see, on the physical plane of life, that we have great powers. When we look beyond them, or behind or further into them, we can see that back behind there is Something greater. We call it Thought. Then we see that no matter how high or lofty or beautiful our thoughts may be, unless we bring our thoughts into manifestation our thought becomes more or less static.

We see that we have energy. Any man or woman, who is a man or woman, knows that that energy is simply boundless. You have felt it. I have. It is simply beyond any computation or measurement. Our energy is the grandest thing in the world, is it not? When we feel that we have an idea, far greater than anything that we could conceive of ourselves, the idea enters us and Energy rises! Did you ever notice that Energy always rises? Energy cannot go down! Energy rises. You can dig a hole in the earth and out comes something—Energy. Dig a hole in yourself and out comes Energy—

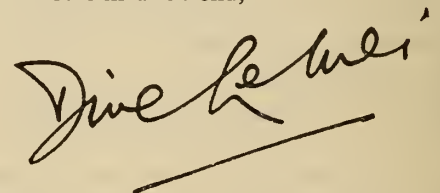
blood—Light within the blood. Those who know the one basic underlying foundational fact of existence that All Is God may learn something about Energy.

We see that just as we realize by the Spirit of God within us that we have the power of a thousand minds, so we can see that we have the energy of a thousand "anythings." We have the energy that is simply boundless! The man who sings a song, the woman who plays the organ, an actress on the stage, a man writing a book, a man doing what he feels he must do (not merely running around trying to make a living), doing the thing that we know we have to do—what a glorious thing it is to feel the energy pulsating like a great turbine in the very center of the spirit of us! The very spirit of the Light that comes from the Fire of the Spirit within me compels me to desire to do more, to be more, and to have more, my life complete. It is the same with you. But you hear people say, "Yes, that would have sounded fine when I was 25 (or 30), but now I am 50 (or 60 or 70) . . ." *Get thee behind me, Satan!* When Satan is behind us, then all that we have is God to look at, to live in, to feel for, and so on.

When that comes, no matter how great the task (I do not like to use that word, because what is a "task"? We are not taskmasters; we are overcomers) we find that we live in and by the Spirit, uplifted to create and carry on and do the Will of God. When, therefore, any idea whatsoever comes into your mind and you say, "Oh, no, that is too big!"—acting like a fool, you will find a myriad of other fools come around you and say, "You are quite right! It cannot be done. It has never been done before. You cannot do that!" Then, of course, your idea goes up in smoke and Cosmic Energy within you is "shorted." But when the idea comes and you feel it and you go where the idea lives—in the Silence of yourself—then can you dare to contradict me that that divine idea has not the power within itself to draw all that is necessary to it? It has the energy of God, because it is of God. It is born of God into what seems to be you, but it is merely as if it were one dewdrop in the ocean embracing the other dewdrop, the two dewdrops together multiplying their power to that exact ratio.

With these random thoughts I leave you—peace be unto you forevermore.

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Sixth Rung

Lesson Forty-Two

Introduction

Mentalphysics, my Beloved, has a mission that is simply without parallel! Mentalphysics must save mankind!

Your observation, I am sure, particularly during the last 20 years, has led you to see that the Orthodox Church (and I say this quite kindly because I have a lot for which to thank orthodox religion) is on its way out. Looking at the world from an economic angle, you may say that that which is known as money . . . well, it is not on its way out exactly, but its purpose and its usefulness have become considerably changed, and will, in the future, become still more changed. Many changes are coming very rapidly.

Mentalphysics came when it was needed, just as everything else does. No matter what the religion or philosophy, or anything, that improves the general well-being of mankind, it always comes just when it is wanted. But the fact that it comes just when it is wanted does not give assurance that it will remain what it is. Look back into the history of mankind and you see countless graves of various movements which started out well, but they ended in ignominy and failure.

Now, Mentalphysics . . . and I am not speaking about myself nor am I necessarily speaking about you . . . I am speaking about Mentalphysics, which is greater than all of us combined . . . Mentalphysics has been born with a mission! Mentalphysics has been tested! You have tested it and I have tested it, but I know that you will say, as I can say, that you have not done what you should and could have done if your zeal had run parallel with the power within Mentalphysics. At the same time, though we are both willing to admit that we have not done all that we could do, we have proved to ourselves that whenever we have been willing to do what we could, at times when the fluctuations of our Spirit have not offered any opposition, Mentalphysics has become a very part of us.

How often I hear, "Oh, if I only had done what you teach, my life would be completely different!" My Beloved, my own life would be very different if I had done what my old Master endeavored to teach me. It simply staggers my imagination when I think of what I might have and could have done. I am quite sure that you, too, looking into your own hearts, can say, "Yes, if I had done all that Mentalphysics teaches, my life would be very different." Yet, at the same time, a great revolution of our Spirit has taken place.

My Beloved, you and I are the early timbers. We are the foundation stones. We have not been chipped yet to fit perfectly into place, but we are on our way. I hope that, as you read this, you will so renew your zeal and so increase your humility and become so overwhelmed in gratitude—not to me, but to Mentalphysics, to God—that the immediate future will be the grandest banner period of our life. I trust as I speak to you now, and as I speak I pray, that when the right time shall have come, you will find that you are called to become a teacher of Mentalphysics. I hope that you will hold

in your heart the possibility that as you see me come among you that you, too, will go among others. If, however, a person is to become a teacher, a true teacher, a teacher called of and by God, a teacher in whose heart is the constant cry of humanity, he must feel that he is called. Unless that is so, I think I would discourage him, because I know no life that is harder.

I remember so clearly the veiled exhortations that my old Master used to give to me, but it was never hard for me, I admit, to feel that he was right. Though, at times . . . and most times, I must admit . . . I felt that he was right, there was one time when he said something to me that literally staggered me! I thought to myself, "Now, I am quite sure that he does not mean to be, but he is wrong this time." That, of course, was the first time that he said to me, "There will come a time, my Son, when nothing will satisfy thee but to teach." I was, in my heart, apparently irrevocably sure that he was wrong. I had had no experience in teaching. I had never been drawn toward what is called teaching. I did not know how to go about it. Yet, he knew! And I think now, with due humility and certainly without any misgiving, that I am a Teacher; though it did not look to me, when I was in Tibet, that I ever would be.

My Beloved, I am coming right into your heart. May I enter? Can you think, as I am speaking and trying to enter your heart, that I am not simply speaking for myself, but that I am speaking for you more than for myself? When my old Master told me that there would come a time in my life when nothing would satisfy me but to teach, I was irrevocably sure that he was wrong. But, oh, how glad today I am that he was right! I feel that if I had to cease teaching I would not wish to go on. If I had to cease to teach, and cease to know that what I taught is what I have proved, I think I would sit down and simply "go on." But when I think of teaching, I feel immortal. When I think of teaching, I never see any end. I see before me, with the Eye of my Spirit, a vista of such complete unending glory that I am just over-awed with the joy that comes from knowing that I am a Teacher.

My Beloved, just as my old Master spoke to me, and just as I felt the incongruity of a fellow like me assuming to teach, in the same way, I am speaking to you. There may be another Jesus here among those studying this Preceptor Course. There is much of the Spirit of Jesus, the Master, among us, and I believe there is also much of the wisdom of Jesus the Master. I believe, too, that there is much of the *Love* of Jesus the Master. You know, if you love human beings . . . love them no matter how inconsistent or incongruous they may seem to be . . . if you just *love* human beings, it seems to me that that is really enough to constitute the demands and fulfill the demands of your becoming a teacher.

The Sixth Rung — Lesson Forty-Two

This is your Sixth Lesson in the LABORATORY TECHNIQUE IN MENTALPHYSICS (Project No. 6). The previous Lessons in Technique have been No. 7, No. 14, No. 21, No. 28, and No. 35.

Laboratory Technique in Mentalphysics Project No. 6

Purpose of This Report

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT AND SEND IT TO ME WHEN I REQUEST IT.

Previous Lessons in the LABORATORY TECHNIQUE IN MENTALPHYSICS have largely dealt with spiritual healing and kindred subjects. From those Lessons I am sure you have learned much, and you now feel that, whenever anyone comes to you for spiritual healing, you will be able to help them. There is no further doubt in your mind as to this. It may be that they suffer from some physical malady, they may be obsessed with all kinds of negative ideas as to business affairs, love and domestic affairs, financial troubles—anything; but you now know the right approach to their problems and feel confident that you can be of definite assistance to them.

But when you become a Preceptor you will find that a very large number of people who come to you enjoy good health, are happy in their home life, do not have any troubles of a major nature, but they do desire to forge ahead. They desire success. They desire to make money. They feel that nothing will satisfy them unless they make a fortune. This is all laudable and legitimate. When they come to you, you will be a full-fledged Preceptor of Mentalphysics. It is your duty to help them if you possibly can. To be able to help them you must yourself be thoroughly conversant with the *laws* of success; otherwise you will not be able to expound and explain those laws.

It is true that you have learned enough in the *Ding Le Mei Preceptor Course* to cover the whole field of success, yet your technique now is to be specific.

It must deal with success from the point of view of those who will come to you, who want more money and all the things that money commands, and if you confine your technique to what they may call essentially spiritual treatments, you may find that your visitors will be disappointed. Therefore, "all things to all men."

In this Lesson I disclose for you a method that will not only insure your visitors' interest, but which, properly used, will bring them back to you and enable you gradually to lead them into higher spiritual understanding.

Therefore, study this Lesson well. It is filled with excellent ideas for both you and your visitors. You, of course, will be able at once to recognize our Mentalphysics way running clear through the Lesson, something that will be not quite so easily recognizable by your "patients."

The Principle Obstacle of the Preceptor

By this time you have become fully aware of obstacles that you will be called upon to face when you become a fully accredited Preceptor in the Science of Mentalphysics.

Different Classes of People

Who Will Come to You

The great majority of people who come to you for advice and assistance will, without doubt, be thoroughly sincere people. They will come in the spirit of humility and trustfulness. These people are always grateful to you for everything, and when they go from you a feeling of deep peace will pervade both them and you.

There are others who, having failed completely to put their own house in order, throw themselves entirely upon you, expect you to clear up in their lives overnight what has taken years of neglect to build up. If relief does not come to their faithless souls almost instantaneously they will criticize you—generally most unkindly, and behind your back. They are the ones who go around from pillar to post, usually entirely lacking in any knowledge of true occult law, who are “up against Life,” and whose religious understanding is mere superstition. You will usually find that this kind of people expect from you far more time and attention than your generally busy life will allow, whose faith is extremely weak, and who, if benefits do not immediately accrue to them, find a peculiar satisfaction in telling others that you are “no good”; their loquacity runs riot merely to assuage their own feelings and satisfy their own ego.

“Size Up” Your Visitors

Immediately

You must, therefore, be always sure of your ground when you meet for the first time people who come to you.

As for myself, I find less and less difficulty in “sizing up” people. When anyone comes to me whom I have not previously met, I usually say, “Now, please don’t speak. Let us be still for a moment.”

I have, of course, seen that they are comfortably seated, and, drawing my chair opposite to theirs, I sit, with my eyes closed. If they begin to speak—as some do—with a sort of agonizing tone, I put them immediately at ease . . . “Let us be still a moment . . . (a pause of about a minute, during which I am feeling) . . . then, ‘We give thanks—We give thanks—We give thanks.’” By this time I have informed myself, through feeling, of their general temperament, and consequently I know fairly well what to expect. I then follow out the procedure outlined in your Lesson Fourteen.

Usually all goes well.

As regards healing of the body, all doctors who think will tell you that more diseases are caused by a malevolent point of view than by germs. The human body has a remarkable resistance to microbes, but it cannot withstand jealousies and grudges and little revenges and hates. No matter how little these may be, they must finally conquer and break down the defensive doors within the body and give entry to any one or more of the popular epidemics which afflict mankind. And in course of time, something chronic comes on, there is need for an operation, the battle has begun to be lost! Emotional stress is your one great enemy in people who come to you.

Material Prosperity vs. Spiritual Integrity

(Now, drop your Lesson for a moment. What I have written in the last few sentences, you will admit, is true. You can see that it is true in relation to the condition of the physical body. Well, can you see that the same principle applies not only to the physical condition, but to all conditions—to success in all forms, to happiness, to beauty, to joy, and so on throughout our consciousness. Mind rules! There is nothing but what THINKING IT makes it so. Common sense, the knack of knowing the futility of changing things that cannot be changed, is one’s best protection . . . “O Lord, grant me the courage to change things I can change, and serenely to accept those I cannot change, and the wisdom to know the difference!” Bearing this truth in mind—which you should always tell your visitor, keeping your ideas up to a high spiritual level—let us proceed.)

Thinking Makes It So!

I have said: “Mind rules! There is nothing but what thinking it makes it so!” As a man thinks, so does he become.

Probably, next to those who seek greater health of body, the most common demand upon your time will be from

people, who, in a word, desire Success, financial or spiritual, mental or material. NO MATTER WHAT THE DESIRE OR PROBLEM OF YOUR VISITOR MAY BE, THE PRINCIPLE OF TRUTH THAT WILL WORK OUT THAT DESIRE OR PROBLEM IS THE SAME.

During the last twenty years, the Director of Membership at The Institute has made an exhaustive study of this, so that on the application form for membership the following is printed:

WHICH GREAT GIFT DO YOU CHOOSE?

- ☐ Greater Health of Body
- ☐ More Power to Help Others
- ☐ More Poise and Culture
- ☐ Greater Influence Over Others
- ☐ Relief from Worry, Fear or Grief
- ☐ More Self-Mastery
- ☐ The Peace and Comfort of True Wisdom
- ☐ Longer, Glorious Life
- ☐ Greater Success in Business or Profession
- ☐ Greater Intelligence and Mental Power
- ☐ Greater Talent in My Chosen Field
- ☐ Greater Faith in and Love for God
- ☐ More Knowledge of Life's Mysteries
- ☐ Relief from Paralyzing Ideas of Handicaps
- ☐ A Joyful, Inspired, Beautiful Outlook
- ☐ More Beautiful Home Life for Family

This is, of course, a very varied list, but you would probably be surprised to know how many people think they desire, above all else, SUCCESS.

Therefore, in this present Lesson I shall give you instruction as to how to deal with those who come to you with this special request.

**You Will Be Regarded
As a Wizard!**

First, let me say that there will be many who will believe that you have some strange power to attract success to yourself and to them (which is true), and many a time, undoubtedly, you will be taken up on to the high mountain to have spread out before you glittering vistas of personal enrichment—"If you can assist me in this venture, I will give such and such an amount to Mentalphysics" . . . "If you will 'work on' this project, when it materializes, you shall have anything you care to ask" . . . and so on. Always be very careful, however, that you do not involve yourself, for in many cases people come to you as a last resource, and there is, naturally, a tendency for much of your time to be wasted and much of your attention absorbed in details which do not rightfully come into your purview as a Preceptor. However, it is your duty to assist those who believe in you to reach their heart's desire; but you must *never* depart from principle, no matter how flattering your visitor may be nor how great the reward which he offers—*your* reward comes from within.

My Definition of Success

I. Being What You Want to Be.

II. Doing What You Want to Do.

Now, my Beloved, this is my definition of Success. On no matter what plane of life activity—whether financial or spiritual, mental or material—this seems to me to be final.

What I shall set down here is for the purpose of crystallizing in your mind the safest, noblest and sure way to Success in the life of any human being. You must remember that you are not a college professor teaching economics, or salesmanship, or anything specific; you are not in the business world or the market place. While you must help people in the quest of their lives, your duty is to implant into their minds inalienable and final spiritual laws which apply to all human desires, hopes and activities—and from these *laws* you must never depart. These LAWS OF SUCCESS—which may be explained *ad infinitum* in words, are, as you know, very simple as taught in Mentalphysics.

I would enumerate these laws as follows:

I THE LAW OF SECRECY AND FAITH

II THE LAW OF CREATIVE IMAGINATION AND KNOWLEDGE

III THE LAW OF PERSISTENCE

IV THE LAW OF MEDITATION AND SILENCE

V THE LAW OF TRANSMUTATION AND REALIZATION

Now, bear in mind that you must by no means lay claim to teaching those who come to you all details that can be taught about Success. What you aim to do is to disclose principles. Those who come to you will doubtless have read much of the popular psychological literature and magazine articles which deal in great detail with Success and how to attain it—much of it extremely helpful and inspiring.

But with this you, as a Preceptor in the Science of Mentalphysics, are not concerned. All that concerns you is that your students are to be led into spiritual unfoldment, by laws as sure and as definite as the law of gravitation.

Your Interview on Success Begins

You are aware that the person who TRULY DESIRES TO SUCCEED is good material for you to work with. It is proof that you may be able to change his mental attitude, which is the whole answer.

I propose now to give you ideas as to how I would deal with a person whose main objective in life is Success. First, I would see that he is a registered active student of The Institute; if he is, he will much more readily "catch on" to what you tell him, because he will be familiar with ideas that enthusiastically flow from you. If he is not a student in Mentalphysics, your task is naturally a little more difficult, but the opportunity then presents itself for you to convince him of his need of enrolling as a student.

You should explain to him that to teach him the LAWS of Success cannot be done overnight, and that it will require several visits for you to teach him, each visit being seven days apart.

FIRST—Explain to him that there are Five Laws; merely mention them by name from one to five.

SECOND—Explain to him (if he be a student of Mentalphysics, he will immediately grasp your meaning) (a) the need of having a strong body; (b) the wisdom of correct diet; (c) of regular habits and practice of Mentalphysics; (d) of sufficient rest; (e) of no waste of time or any substance, and other phases of Mentalphysics with which you and he will be quite familiar.

THIRD—Explain to him that he must promise to give up all outside foolishness in life and settle down to obey your instructions for a period of at least five weeks, if he is to learn the Laws of Success.

FOURTH—Qualify him on these things, and if he agrees, make him sign some simple statement (this is for its strong psychological aspect) promising to obey you.

You then inform him that, on this first appointment, you propose to inform him on the First Law. You then proceed.

The First Law: (a) Secrecy; (b) Faith

(I am in my study, and my visitor is there with me. All is quiet. The room is not too light or too dark. The atmosphere that I try to create is one of impressive solemnity—purposefulness, depth, intensity, expectation.)

(a) SECRECY

In a voice pulsating with confidence, friendliness, and masterfulness, I speak to my visitor somewhat as follows:

"From what you have told me, you wish, above all, to become successful. Now, first, do you believe you can succeed in anything that you have set your heart upon? Obviously, you do. But you do not know the way; that is why we are here together. Do you see, then, that there are definite LAWS of success, laws as definite as the laws of breathing, of walking, of talking, of smiling? You do.

"Well, this is the first Law—SECRECY . . . 'Go and tell no man.'

"All successful men keep their ambitions to themselves. If you observe secrecy, you lock the secret within your own personality, and because of that you naturally will find that evolutionary energy is activated within you. Your secrecy and personal conspiracy drive you into such high concentration that your own conscious evolutionary energy compels you to heights of hope and determination that no obstacles can stand against. But you must not ask questions . . . 'Go and tell no man.' Secrecy was a part of the teachings of Jesus, particularly in relation to healing; but the principle as it relates to success is identical. You remember the story of the leper: 'And immediately his leprosy was cleansed, and Jesus said,

See thou tell no man; but go thy way . . . ' (Matt. 8, 3-4). And 'Their eyes were opened; and Jesus straitly charged them, saying, See that no man know it' (Matt. 9, 30). Then that story of the maiden, upon whom a 'miracle' was performed—'And straitway the damsel arose and walked, for she was the age of twelve years . . . and He charged them straitly that no men should know it' (Matt. 4, 42-43).

"If you have any ambition, if you have plans, and tell people of them, what happens? They tell you it can't be done, or something else is better, or that your talents lie in other fields, or that it is too late, or it takes too long, or now is not the time. *The minute you tell your plans you expose yourself to all the negative influences possible.* Everyone tries to influence you to do something else, or to do things in a different way. And those who are envious or antagonistic even try to put physical obstacles in your way. How much easier it is to carry out your plans when you are not thus discouraged! Tell people what you are doing and what you expect and they will immediately discourage you. Be secretive about it, and people may soon wonder at the change that has come over you, wonder what you are doing to improve yourself. And every comment they make will add to your faith in yourself and what you are doing.

"In the New Testament you can find many places where Jesus recommended secrecy. What occult law was behind this advice? Why was secrecy so essential?

"For answer, just picture to yourself what would happen if you were healed as these people were and told your friends of it. One would tell you, 'It just can't be!' Another would say you 'merely imagine it.' Still others would say that 'it

is just a temporary matter,' or that 'you don't look much better,' or that they know of similar cases where the supposedly-cured persons soon became worse than ever. All your friends would be looking for indications of the return of your ailment, pointing them out to you, awaiting a chance to say 'I told you so.' Hypnotized by their suggestions, you would soon be expecting the worst, your faith lost, and what you feared *would* happen.

"It is the same with your success—if you wish to SUCCEED, *do not talk about what you intend to do*. If you were healed of anything, for example, and kept it a secret, your friends would soon notice the improvement in your appearance, wonder what you had done to bring it about, tell you that you had changed for the better, and so on. Every word they said to you would be building up your faith instead of destroying it. In short, you would be exposed to positive influences instead of negative influences."

HOW TO DEVELOP "SECRECY" — YOUR INSTRUCTION TO YOUR VISITOR

There can be no doubt that your visitor will at once see the advantage of Secrecy and Faith. Yet it may be an entirely new idea for him. Now, it is up to you to teach him how to build the foundation of his Success on SECRECY.

FIRST—Write in his presence on a small piece of paper the following words:

"I TAKE REFUGE IN THE LAW OF SECRECY—I AM SUCCESS.

"I REVEL IN THE CONTEMPLATION OF MY OWN SECRECY.

"I TELL NO MAN."

SECOND—Hand this small piece of paper to him, impressing upon him that it is a sacred message from his Highest Self—a mantram, if you wish—and that he should, if possible, every hour from 8 to 8 (exactly on the hour), hold it in his right hand and declare the message three times.

THIRD—Impress upon him that, during the day, he should not waste a single moment; that he should watch himself so that he does not talk unless it is necessary.

FOURTH—If a student, advise him to read Lesson Two in the Initiate Group Course twice each day—once before commencing the day, once before going to sleep.

(After I have thus addressed my visitor on secrecy, I feel toward him a mellow kindliness. I make him feel that this is now his and my secret. I make him feel that, now that I know his secret, I can be, and will be, much closer to him spiritually. This is what YOU must do. The above is what I extemporaneously dictated merely as a guide to you. You may have your own ideas on the matter and some research will naturally assist you.

After you have dealt with the first phase of this law, you then follow on to the second phase of it.)

(b) FAITH

"Then comes your Faith . . . 'Thy faith hath made thee whole.' Your Faith always springs from your soul. It resides in your own silence. Your stillness and secrecy become the ruler of your Faith's movement in your life. If you live entirely by Faith, your whole life is something that is complete, for Faith can do nothing more than constantly impel you to reach higher and higher heights—always if you observe Secrecy. Your Faith is like sunshine in the morning, and in ways that you cannot define—nor can I—your Faith will compel you to converse with the angels.

"Then, in the matter of your SUCCESS, your Faith must always be practical. If you are wise, you will feel within yourself that the Wisdom of Life is constantly inspiring you to greater and greater faith in yourself.

"AS A MATTER OF FACT, WE IN MENTALPHYSICS SHOULD REALIZE THAT WE ARE NOTHING BUT FAITH EMBODIED, AND WHEN WE REALIZE THAT THERE IS NO PROBLEM THAT CAN BAFLE OUR DARING, SUCCESS IS THEN MERELY A MATTER OF TIME, WHETHER IT BE IN THE MAKING OF MONEY, IN THE EXCELLENCE OF THE WORK THAT WE UNDERTAKE, IN ANY ACHIEVEMENT WHATSOEVER.

"Faith is the immortal emissary of God within you, and always leads you eventually into right knowledge—and knowledge is your power!

"When a man allows his Faith to rule his life, he increasingly discovers himself to be infinitely greater than he seems to be, for his Faith stirs up within him his highest spiritual aspirations, which are always hidden. Nobody can unlock this for you but yourself—it is you, through Faith, observing Secrecy, allowing your desire constantly to uplift you, who must unlock your higher spiritual powers. Being silent and secret, listening within yourself, you literally will be able to hear the voice within commanding and inspiring you to go on to higher and higher heights.

"In every phase of your thought upon the success that you have visualized for yourself, you will say, 'I do not know exactly how . . . I believe I can succeed . . . I am going to try with all my heart . . . and a power within me, greater than myself, will not only show me the way, but will undertake the work.' Then, you see, your battle is more than half won! Your Faith, your silent partner on your road to success, will work wonders for you! Faith in your own regeneration is your natural ally.

(Here you speak more dramatically. Feel that you are laying the ghost of everything in the mind of your visitor that discourages him. Feel that you have control over his thinking. He is inspired. He is happy, radiant in hope, determined, courageous—yet, he is completely at peace.)

"IMBUED WITH FAITH, THERE IS NOTHING THAT IS IMPOSSIBLE TO YOU. YOUR FAITH WILL LITERALLY COMPEL YOU TO TALK WITH GOD WITHIN YOU, AND YOUR FAITH IN GOD, IN YOURSELF, AND IN MAN, WILL BEAR YOU SO FAR ALOFT THAT THE DIFFICULTIES AND DISCORDS OF THE PRESENT MOMENT WILL AUTOMATICALLY BECOME TRANS-MUTED INTO YOUR OWN HEART'S DESIRE.

"Your Faith is the seed of your victory.

"Your Faith is the root of your works.

"Your Faith is like a lamp burning in the center of God's eternal Light and Wisdom within you.

"Your Faith is the *evidence* of that success which is not yet seen.

"Your Faith is the messenger of your soul, going out of itself in its quest for satisfaction and success.

"Your Faith is the constant enlightener, for it draws the grief from every failure, the sting from every disappointment, puts out the fire of fear—and points you ever to the God within you. Your Faith affirms the Truth of Life Itself—and you are that."

(Then I rest a little. I change my position on my chair, or I rise and walk quietly across the room. I have lifted my visitor to a great height. He feels better, inspired, made to believe a little more in himself and his

objective. But now my attitude changes—I am the essentially practical counsellor. This is what YOU should do—so pay attention!)

"Now, I am sure that you will agree with me in what I have told you. But agreeing with what I SAY TO YOU will not have the slightest effect unless YOU HAVE A BURNING DESIRE TO DO WHAT YOU WANT TO DO, UNLESS YOU ARE PREPARED TO PAY THE PRICE, UNLESS WITH ALL YOUR HEART YOU DESIRE TO DO WHAT YOU WANT TO DO AND WILL WORK UNREMITTINGLY TO THAT END. 'Oh, yes, you may say—of course I will.' And at the time you say it you will undoubtedly mean it. Many people are like that, but they do not learn the secrets that will impel them on TO DO what is necessary to their success. YOU must DESIRE to do it! You must have FAITH that you can do it! Then what? Then you must uproot all the opposites in your nature—the principal opposite is *Fear*, supplanting it with Faith; the opposite, *Doubt*, supplanting it with Courage, and so on.

"When you analyze yourself you will undoubtedly find that there is some phase of FEAR that has kept you from your own success.

"Probably your whole life has been a battle of Faith against Fear, of the positive against the negative. While your Faith is the one primary spiritual tool with which God has equipped you to bring your dreams into reality, *Fear* is your own enemy and you have created it. Therefore, you must think Faith, feel Faith, declare Faith, feel constantly—every moment—that Faith is your companion, leading you into

greater and greater deeds of true accomplishment and success!

"Feel that Faith is constantly saying to you—'Keep your doubts—give me your courage. Keep your darkness—give me your light. Keep your pains, and sorrows, fears and timidities, suspicions and apprehensions, misgivings and irresolutions, and give me your courage and valor, daring and self-reliance, nerve and grit, boldness and intrepidity, sheer bravery and tenacity—then I, Faith, will bring you into triumph and full success.'

"Do you feel Faith communing with you at this moment? Do you hear Faith's voice—

"If I am to lead you and inspire you, you must know once and for all that I stand for no humbug . . . There must be no alibis or excuses from you . . . No cowardice or doubt, no fear that makes you a traitor to yourself or faint-heartedness, no yellow streak or pessimism—no, a thousand times NO!

"This you must fully understand. For only then can I bring hope and optimism, sanguine expectation, trust, confidence, and reliance in and upon yourself, inspiration and encouragement, boldness and cheerfulness, daring and audacity — only then can I make you a man of firmness and stability, fortitude and virtue — only then can I make you brave and undeterred in any field of true accomplishment, heroic and humble in success — the full achiever of what you have and are.' "

HOW TO DEVELOP "FAITH" — YOUR INSTRUCTION TO YOUR VISITOR

FIRST—Write in his presence on a small piece of paper the following words:

"I TAKE REFUGE IN THE LAW OF FAITH . . . I AM SUCCESS!

"I REVEL IN THE CONTEMPLATION OF MY OWN FAITH.

"FEAR IN ANY FORM IS UNKNOWN TO ME. MY STRENGTH AND POWER COME FROM MY OWN FAITH.

"I AM INVINCIBLE, TRIUMPHANT, VICTORIOUS—I AM SUCCESS!"

SECOND—Hand this small piece of paper to him, impressing upon him that it is a sacred message from his Highest Self—a mantram, if you wish—and that he should, if possible, every hour from 8 to 8 (exactly on the hour), hold it in his right hand and declare the message three times.

THIRD—Impress upon him that, during the day, he should not waste a single moment; that he should watch himself so that he does not talk unless it is necessary.

FOURTH—Impress upon him again that these two small pieces of paper are for his own eyes only.

Dismiss him with these words:

"You and I are now in The Silence together. Tell no man! Be happy this week, and if you are fearful of anything whatever, stop suddenly and think of me (or, better still, think of DING LE MEI)! I shall see you next Monday (or whatever day it will be) at - - - o'clock. Be Happy! You are now on your way!"

(You shake him by the hand and smile upon him. He then leaves you.)

Conclusion — You Are the Master!

In reading over this Lesson Forty-Two, you may feel that, while all that I have written is practical and good, there is not enough instructional matter. You may think I have not told you in sufficient detail what you must do to bring success into the lives of those who come to you. With this I completely agree. But that has been my precise purpose. I want *you* to instruct yourself through preparation and practice. It will be *you*, and not I, who will interview those who come to you. Therefore, *you* must, from secrets which I divulge to you, train yourself as to how *you* are to influence your own visitors.

Suppose you have a dozen lions together in a large cage . . . it will not take long to discover that among them there is one who will settle down to be the master. Maybe it will not be necessary to have any fight to prove this. The others take mastery for granted, and the "boss" lion will only have to look at the others when the food comes in. He eats first; the others wait. His whims are never questioned. When the tamer enters the cage, he knows that if he subdues this "boss" lion the remainder of the work is easy.

Perhaps this is not the best illustration, but you will see what is in my mind. *You* are the master! *Your* advice is sought! *Your* word is final! *You* are the teacher, the instructor, the professor, the expositor, the disciplinarian! *Yours* must be the tutorial manner! They come to *you* for guidance, direction and edification. They do not expect you to sermonize and moralize—they believe that from *you* they may acquire what they think they desire; it is for *you*, by your knowledge and personality,

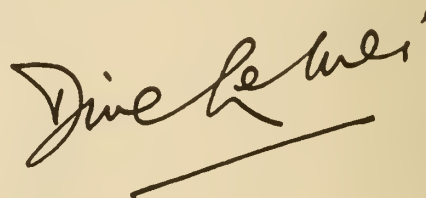
to cause them to learn by faith in *you* and their own self-instruction. Therefore, *you* must develop your own personality and express yourself to the full; but remember—sincerity, humility, and LOVE!

When they leave you—if *you* be wise and kind and understanding—all their sorrow and heartaches, irritation and worry will have been transformed into gladness and delight, spiritual exaltation and sheer enchantment. That is what you must achieve for them. They leave you overjoyed, enraptured, with sparkling eyes, with joyful faces, not a cloud in their sky! "I wish you all the joy that you can wish!" you say, as they leave you, literally on air.

Then think what they will think of you. Every moment, as they feel near to you in their mind, *you* will be their inspiration, their prophet, leading them successfully into their mystery of mysteries—on to their own success!

Study well and faithfully this present Lesson. Come back to it again and again. And as you inspire others, you will find inspiration come back to you fourfold.

Peace be unto you.

A handwritten signature in cursive script that reads "Ding Le Mei". The signature is written in dark ink and is underlined with a single horizontal stroke.

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Forty-Two — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung
Lesson Forty-Three

"IN ONE QUARTER OF AN HOUR I SAW AND KNEW MORE THAN IF I HAD BEEN MANY YEARS AT AN UNIVERSITY. FOR I SAW AND KNEW THE BEING OF ALL THINGS, THE BYSS AND THE ABYSS, AND THE ETERNAL GENERATION OF THE HOLY TRINITY, THE DESCENT AND ORIGINAL OF THE WORLD AND OF ALL CREATURES. FOR I HAD A THOROUGH VIEW OF THE UNIVERSE AS IN A CHAOS, WHEREIN ALL THINGS ARE COUCHED AND WRAPPED UP, BUT IT WAS IMPOSSIBLE FOR ME TO EXPLICATE SAME."—JACOB BOEHME.

Introduction

In the very first Lesson of this *Ding Le Mei Preceptor Course No. 1*, I remarked:

I am sure you will agree that the unconscious prayer that arises from the heart of humanity everywhere today is for more true expression—more health and vitality on the physical plane; more happiness and peace and knowledge on the mental plane. The unuttered prayer of humanity is for the overcoming of its limitations and for full satisfaction of its heart and soul—with the individual, the community, the nations. Yet medication cannot save the sick and suffering. "Education" cannot save men's minds. No matter how Man hypnotizes himself into the belief, even his incredible display of new inventions cannot save him "economically." The world is full of people who, after much running to and fro in eager search, have failed to find their answer to Life and living. Mankind is soul-weary, discouraged, almost destitute of hope. He has just passed through what might prove in its effects to be the darkest period of his history. Penetrating to the remotest corners of the earth, the conflict has gone far to destroy whatever illusions he held as to the permanence of his boasted "civilization."

Man has not yet solved his *human* problem. Human agencies of almost every kind have failed. Governments have failed. Churches have failed. Intellectualism has failed. Nationalism has been so prostituted in the hands of the ruling few that it has reduced previously happy and wealthy people to the verge of penury and despair in many countries. Internationalism and the using of long words have brought international impotence. Men cry aloud for peace, and are directed by the ruling few into war. In the midst of plenty, half the world is crushed and drawn by hunger. The more "education," symbolic of the uncovering of Man's spiritual birthright and destiny, the greater his confusion and distress.

In spite of the amazing mechanisms of human thought, of the promise that Man shall some day mechanically conquer the very earth, he still fails; and one listens vainly for the voice of the philosophers of science to contradict the reasoning of mere modern materialistic scientists, in their wild promises of Man's final needs being fulfilled through *materialistic* means.

THE ONE FACT OF ALL EXISTENCE THAT MEN EVERYWHERE ARE MISSING IS THAT GOD HAS NOT FAILED!

The Seventh Rung: Lesson Forty-Three

We commence today the last Rung in the Ladder. For your information, so that you may readily refer to them, I quote the following:

- The First Rung dealt with in Lessons 1-2
- The Second Rung dealt with in Lessons 8-9
- The Third Rung dealt with in Lessons 15-16
- The Fourth Rung dealt with in Lessons 22-23
- The Fifth Rung dealt with in Lessons 29-30
- The Sixth Rung dealt with in Lessons 36-37

I do not wish unduly to "badger" you, but I must point out to you the importance of having all the steps in your mind in this progress of your "Across the Board" conception of the teachings of Mentalphysics. Be sure that you know each title in your Table on p. 7 of your First Lesson.

Also consider this review to be a vital part of this present Lesson:

- | | |
|-----------------------|------------------------|
| 1. THE SEVEN RUNGS | 4. THE SEVEN MYSTERIES |
| 2. THE SEVEN KINGDOMS | 5. THE SEVEN WORDS |
| 3. THE SEVEN BREATHS | 6. THE SEVEN ASCENTS |
| 7. THE SEVEN GATES | |

In the First Rung, which you have studied, this is the synopsis:

- Of the Rungs—The First Rung.
- Of the Kingdoms—The First Kingdom—
THE ETHEREAL.
- Of the Breaths—The First Breath—
THE MEMORY-DEVELOPING.
- Of the Mysteries—The First Mystery—
THE CAVE OF THE MOON.
- Of the Words—The First Word—
JOY, the Urge of Life.
- Of the Ascents—The First Ascent—
RIGHT UNDERSTANDING.
- Of the Gates—ENTRANCE TO THE FINAL WAY.

In the Second Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Second Rung.
- Of the Kingdoms—The Second Kingdom—
THE SIDEREAL.
- Of the Breaths—The Second Breath—
THE REVITALIZING.
- Of the Mysteries—The Second Mystery—
CIRCULATION OF THE LIGHT.
- Of the Words—The Second Word—
GRATITUDE, the Compensation of Life.
- Of the Ascents—The Second Ascent—
RIGHT RESOLUTION.
- Of the Gates—CONTINUING THE FINAL WAY.

In the Third Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Third Rung.

YOUR INSTRUCTION FOR THIS RUNG

In the Seventh Rung, this is the synopsis:

- Of the Rungs—The Seventh Rung.
- Of the Kingdoms—The Seventh Kingdom—
THE CELESTIAL.
- Of the Breaths—The Seventh Breath—
THE GRAND REJUVENATION.

- Of the Kingdoms—The Third Kingdom—
THE MINERAL.

- Of the Breaths—The Third Breath—
THE INSPIRATIONAL.

- Of the Mysteries—The Third Mystery—
BALANCING (CREATIVE) BREATH.

- Of the Words—The Third Word—
REVERENCE, the Order of Life.

- Of the Ascents—The Third Ascent—
RIGHT SPEECH.

- Of the Gates—CONTINUING THE FINAL WAY.

In the Fourth Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Fourth Rung.

- Of the Kingdoms—The Fourth Kingdom—
THE VEGETABLE.

- Of the Breaths—The Fourth Breath—
THE PERFECTION.

- Of the Mysteries—The Fourth Mystery—
TRANSMUTATION.

- Of the Words—The Fourth Word—
BREATH, the Mystery of Life.

- Of the Ascents—The Fourth Ascent—
RIGHT CONDUCT.

- Of the Gates—CONTINUING THE FINAL WAY.

In the Fifth Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Fifth Rung.

- Of the Kingdoms—The Fifth Kingdom—
THE ANIMAL KINGDOM.

- Of the Breaths—The Fifth Breath—
THE VIBRO-MAGNETIC.

- Of the Mysteries—The Fifth Mystery—
HEALING BREATH.

- Of the Words—The Fifth Word—
SOUND, the Source of Life.

- Of the Ascents—The Fifth Ascent—
RIGHT EFFORT.

- Of the Gates—CONTINUING THE FINAL WAY.

In the Sixth Rung, which you have also studied, this is the synopsis:

- Of the Rungs—The Sixth Rung.

- Of the Kingdoms—The Sixth Kingdom—
THE HUMAN KINGDOM.

- Of the Breaths—The Sixth Breath—
THE CLEANSING BREATH.

- Of the Mysteries—The Sixth Mystery—
READING THE AURA.

- Of the Words—The Sixth Word—
LIGHT, the Perfection of Life.

- Of the Ascents—The Sixth Ascent—
RIGHT LIVING.

- Of the Gates—CONTINUING THE FINAL WAY.

- Of the Mysteries—The Seventh Mystery—
COSMIC CONSCIOUSNESS.

- Of the Words—The Seventh Word—
SILENCE, the Pure Gold of Life.

- Of the Ascents—The Seventh Ascent—
RIGHT MEDITATION.

- Of the Gates—REALIZING THE FINAL WAY.

The First Step : The Celestial Kingdom

(The First Custodian)

This Lesson is actually our holy climax. The Celestial Kingdom is Heaven on earth, the Elysian spheres, the one finality of existence, where Man, having come up in consciousness through all the kingdoms, finds himself as the true custodian of humanity.

Science Succeeds Only in Leading Man Into God's Living Presence.

a. Approach the truth of the *Celestial Kingdom* from the viewpoint of *science*, and you find at last, as you must, the transcendental reality of GOD IN ALL and ALL IN GOD. Science—the knowledge of God's Works—may transcend space, may crush billions of years into a few moments, but all that science has so brilliantly done and still will do in the future is to lead Man into *God's Living Presence in the Celestial Kingdom*, into his own inalienable birthright. Science has done much and will still do more. Seventeen hundred years after the birth of the one majestic Symbol of God's Love—Jesus the Christ—the human race as a whole was not much more advanced than in 1700 B. C., but in the two and a half centuries following, Man bade fair to come into the promised "dominion" in his terrestrial home. You may trace the science of ancient Egypt and of China, Man's development in Babylon, what the Greeks did, science in the Mohammedan world, during the Middle Ages, down through the age of Francis Bacon to the discoveries of Kepler, Galileo and Newton, right on down to the discovery of evolution and the transformation of Life, and you find that the net effect of science through those few hundred years has been to lead Man to God and His Celestial Kingdom.

That is the finality.

Philosophy Leads Man to Divine Union With God.

b. Approach the truth of the Celestial Kingdom from the viewpoint of *philosophy*, and Man finds the mystical answer to all his longings and hopes and intuitional impulses, leading him straight to true religion and a divine union with God Himself—and God, the Ruler, lives in the Kingdom of LOVE.

LOVE is the light of the flame of the Celestial Kingdom. As Man is the full potentiality of God, as all the principles and substances of the sub-human kingdom exist within him, so is he possessed of all the principles and substances of the CELESTIAL Kingdom. The flame of the Celestial Kingdom—LOVE—is ever radiating its soft reflections into Man's consciousness, and, though it may not yet appear to be so, Man is *made of Love*. Love is the full joy of *The Lord*! Love expels the dross of Man's earth nature! Love overcomes sorrow! Love casteth out fear!

Fear, the Stumbling Block to Knowledge.

c. But the fears that beset human lives are legion. No attempt can be made to enumerate them. A human being is the most glorious thing, yet most inconsistent. A human being can so inspire himself to hope and believe that he can (and does) lift himself on high; yet no living thing can be more prosaic, indifferent and consistently incongruous in thought and action than a human being, nor so slow to move away from tradition . . . BECAUSE OF FEAR. The reason that I say this to you is not to infer that you are still in the shadow of fear and tradition, but to emphasize the need that you and I (continually hemmed in by people in that state of consciousness) unceasingly give thanks that we are *emancipated*.

Once we were like those people who crucified saviors, flogged the discoverers, persecuted our deliverers, and murdered the wise—but we did not KNOW; that was all. AND UNTIL HUMANITY GENERALLY COMES TO KNOW, BEYOND ALL DOUBT, THAT MAN'S HOME IS THE CELESTIAL KINGDOM, HEAVEN ON EARTH, MAN CANNOT MOVE FAR FROM THE DELUSION WHICH ENSHROUDS HIM. Fear keeps us from gaining true knowledge.

The Celestial Kingdom Exists Only in Your Own Heart.

d. Beloved, let us think! Man has the option, the liberty, the choice of loving—using the divine substance of which he is made, living for others and doing good, or of living for and to himself and spiritually rotting in his own selfishness. The *Celestial Kingdom* exists nowhere if it be not found in your own heart.

The ruler of the *Celestial Kingdom* is LOVE, who constantly beckons you to follow him, and though he may wound, you needs must be wounded to make you pliant and free from selfishness and materiality to live in his kingdom.

To enter the Celestial Kingdom, it needs must be that you have passed through the crucifixion, else how can you know your resurrection into Heaven within? Love needs must purify you from the depths of your roots of Life to the topmost branches of your spiritual splendor; hence Love's pathway into Heaven is variously paved with sad misgiving, sorrow and regret and pain and acute aching of the soul . . . and the way is often long and treacherous, for we wound ourselves by our meager understanding of God's Love.

Yet, at long last, after we have suffered enough and bruised our aching heart enough, and rebelled enough and turned away from comforting, Love *baptizes us*; then we find that love is sufficient unto love.

Then do we find our Heaven on earth, the CELESTIAL KINGDOM in our own heart.

NOTE: As you consider the following, imagine yourself to be teaching. You desire with all your heart to help those who have not yet learned the secrets that you know. Imagine that you are the teacher, teaching your own.

Approach This Subject in the Spirit of Simplicity.

e. Be very simple as you read on. Now, in these "Across the Board" Lessons, I have traced for you the seven steps of Man's established ladder or pathway of behavior and expression in evolution.

From very ancient times, the sages have preserved the secret, sacred knowledge of *God's Way*, which of course is called by different names, according to the formulae of the particular philosophy or religion under review. But all ancient religions have declared and taught that, just as God's Way in the creation and sustenance of the Universe is immovable and eternal, so there is a precisely immovable and eternal pathway which Man must finally climb so that he inevitably must unfold into God's wisdom and nature.

You have first, *God's Way in the Universe*; second, *Man's pathway or pattern in God's Way*.

You also see that as there are seven distinct kingdoms in God's Way, so there are seven steps in Man's pathway—the seven kingdoms culminate in the Celestial Kingdom, and the seven steps culminate in Right Meditation (refer to your

Table), which is the gateway to the Celestial Kingdom. To revive the beauty of this only pathway to divinity, I again state the order of the various steps: Right *Understanding*, Right *Resolution*, Right *Speech*, Right *Conduct*, Right *Effort*, Right *Living*, Right *Meditation*, and Right *Rapture*, the latter being Christ Consciousness or the Celestial Kingdom. Having once enlightened himself into the eternal Cosmic order of God's Way, the candidate has all that is necessary to ascend the scale of true understanding. You must notice at once that the pathway begins with Man's first glimmer of consciousness—divine light within him, which is the seed of his consciousness; and leads him on gradually, painfully, laboriously into complete COSMIC Consciousness, GOD Consciousness, CHRIST Consciousness . . . complete knowledge in Omnipresence, Omnipotence, Omniscience. This is RIGHT RAPTURE—the Celestial Kingdom.

You Should Give Thanks for the Revelation That Is Yours.

f. This may seem to be a simple thing for people like us to understand. You have learned a great deal and though you have so very far to go, all of us in Mentalphysics have already come a long way. To the average *uninitiated person*, who knows little or nothing of the inner secrets of Life and the order of God's Universe, all this is a fantastically impossible picture—foolish, because he is still in the state of consciousness that admits only of the dualism of "God" and "me," and has not had the experience that would admit of any more advanced thought.

To the *traditional religionist*, it would be sheer heresy to declare that Man can become God in Human Form (which he *is*), and none can comprehend until the last vestige of an anthropomorphic God has been eliminated from his consciousness.

But to the *advanced mystic*, this is the only truth of eternal existence.

THROUGH ALL AGES AND IN ALL RELIGIONS, THE ADVANCED ONES HAVE ATTESTED SOLEMNLY THAT MAN CAN BECOME WHAT GOD IS, THAT EARTH CAN BECOME HEAVEN, THAT THE PHYSICAL CAN BE TRANSFORMED INTO THE SPIRITUAL, THAT OUT OF THE HUMAN THE DIVINE IN MAN CAN FULLY AND FINALLY EMERGE. THAT IS THE SOLE PURPORT OF A HUMAN BEING.

g. Of course, as a student in Mentalphysics, who is systematically learning the secrets of Life as seen in both the exterior and the interior Universe, you have a sublime understanding of God's eternal principles. You know that every law which you find on earth or in the outer world exists in the unseen or higher world.

What manifests in the material creation is the exact reflection of what exists in the spiritual world.

This is the basic truth underlying all knowledge of God's visible and invisible kingdoms.

Without such knowledge a man is driven along willy-nilly through mere existence, and is not able to even reason, much less to come to truly KNOW. Indeed, the greatest obstacle in the way of seeing the Truth is the erroneous conception of the term "spirit" and "matter," of "life" and death."

Once the fact is recognized that the nature of the Spirit is embodied in the life of the thing manifested, you are ready to begin your search for God—until then all is vain.

Ignorance Is the Only Enemy of the Human Race.

h. It is generally claimed that mankind has made great progress—and so he has in certain directions; no one can dispute that fact. But, in reality, mankind generally is not

less idolatrous today than were the people of whom the Old Testament speaks, even though in what you call enlightened communities idols of wood and stone are no longer erected.

There are, however, other idols, much more dear to the hearts of great masses of people than the learning of God's Eternal Way—greed, money, fame, pride, success, and so on—and as many sacrifices to these idols are made as in ancient days to other idols.

That is due alone to Man's ignorance of Law.

No matter how glitteringly you dress up ignorance, it is still ignorance; ignorance is the only enemy of the human race. Freedom is the goal of mankind, but an ignorant man is never free. My Beloved, may I declare those two sentences again.

No matter how glitteringly you dress up ignorance, it is still ignorance; ignorance is the only enemy of the human race!

Freedom is the goal of mankind, but an ignorant man is never free.

He is the only person who is not free. Yet freedom is the only unoriginated birthright of man. John Stuart Mill said that the only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Which is true, for where there is a desire in the human heart to obtain knowledge of the inner way of Life which is of God, so surely will a man be safely led upon the path of knowledge.

BUT A MAN IS A DANGER TO HIMSELF AND TO OTHERS WHO REMAINS IN IGNORANCE; IT IS KNOWLEDGE ALONE, AND A KNOWLEDGE ALONE OF GOD'S WAY, THAT MAKES A MAN FREE—IT IS THE TRUTH THAT MAKES A MAN FREE. UP TO THAT TIME A MAN IS IN BONDAGE. THIS IS HIS ONLY HELL. SUCH A MAN, BEREFT OF THE BEAUTY OF THE KNOWLEDGE OF HIS OWN TRUE BEING IN GOD, BEREFT OF THE TRUTH THAT HE IS ACTUALLY GOD IN HUMAN FORM, CAN KNOW NAUGHT OF RIGHT RAPTURE.

(Memorize as much of the following as possible)

THE CELESTIAL KINGDOM

- (a) Is the final state or stage that the whole Universe ultimately attains; it is the Kingdom of Love.
- (b) Is the one full climax and consummation to the Seven Kingdoms.
- (c) Exists nowhere if it be not found in your own heart; Love is the Ruler of the Kingdom.
- (d) Is the knowledge of our Spirit that we have passed through the Crucifixion—else how can we know our Resurrection into Heaven within. Love, the Ruler of the Celestial Kingdom, purifies Man from the depths of the roots of his life to the topmost branches of his spiritual splendor.
- (e) Is found only in our own heart; in the Silence.
- (f) Is the Kingdom of the Universal Mind—the Mind of God. In the Mind of God, we find the Great Plan unfolding in the Seven Kingdoms,

and the Celestial Kingdom is the Seventh Expression of God's Wisdom. The Seven Kingdoms prove the eternal order of the Creator's plan. In the Seven Chapters of the Book of Life, all lower forms ascend through light into the Celestial Kingdom.

(g) Demands of us the universalization of our love and reverence for every living thing.

(h) Is in Man; the Wisdom of Life rests in it; the Wisdom of Life has been given as a sacred heritage to Man, of which he becomes the

custodian; Man, a member of the Human Kingdom, when fully grown, becomes a member of the Celestial Kingdom.

Free Man from fear, and we find, through the emanation of the Light of the Celestial Kingdom within him, that He is God in Human Form.

By direct and positive effort, Man reaches the higher spheres of consciousness, leading himself through the Light to the Center of the Sun—the Celestial Kingdom.

The more universal Man's ideas become, the nearer he approaches the essence of the God-thought which is the substance of the Celestial Kingdom.

The Second Step: Grand Rejuvenation Breath (The Seventh Breath)

The "Grand Rejuvenation" is the study of and the actual realization of Regeneration and Immortality.

Our Grand Rejuvenation Breath is the sublime secret that is held in the temple of the Lord of Life within us—which is the power of indefinite Life.

The Grand Rejuvenation Breath is the Breath of the First Reflection—the reflection of Life's perfect youth.

Physically it is, of course, vitally important, but you have gone through that stage, for you have ceased to breathe alone with the body, and are now learning to breathe with the Heart.

The Grand Rejuvenation Breath is the first step from the outer into the inner, taking us from the Human Heart onward into the center of the Heavenly Heart.

In our Grand Rejuvenation Breath we veritably face the Light.

Understanding, even to a meagre degree, the Celestial Kingdom, we practice the Grand Rejuvenation Breath of Mentalphysics. This means that we are constantly reaching forward to our own regeneration. Our regeneration leads us into our next step, Cosmic Consciousness. Cosmic Consciousness leads us into Silence, the Pure Gold of Life, where we are propelled into Right Meditation, the noble science.

Ponder well your Affirmation which follows this Holy Breath:

"The success of this Breath depends entirely upon your ability to relax. Relax entirely . . . coming right down! I feel happy all over!"

"I am Youth . . . I AM Youth! . . . I AM YOUTH!!—Glorious Youth, Wonderful Youth—Radiant, Vibrant, Vivacious Youth! Fearless, Achieving, Daring, Conquering Youth . . . full of Courage, Strength, Power!"

"I thought My Body wore out and grew old like an old pair of shoes, but NOW I know—as I stand In the Presence—that new cells are being made for me . . . I am being RENEWED!"

"I sing the Song of Conquest—there is No Age For Me—No Decay, No Disease, No Senility—NO DEATH . . . I am FREE . . . free from the ravages of Time, free from All Negation of My Own Mind . . . I am FREE, FREE—YOUNG, YOUNG! I am glad—I rejoice! . . . I AM YOUNG FOR EVERMORE!"

"And now, thrillingly happy—giving thanks—I take a little breath and a long, deep, sweeping, sweeping sigh; and now I take another little breath and a quick sigh—and I SIT DOWN YOUNGER!"

The Third Step : Cosmic Consciousness (The Seventh Mystery)

In this Step we elaborate once again the Great Scheme. As you consider this Step, from out your memory, the guardian and treasure-house of all things, will come to you the celestial music of the soul before whose spell all language fades. And in the language of your Spirit the only language you will hear will be the eternal command of Life Itself: "Let There Be Light." In the Book of Life there are the same old seven chapters—and now we consider them from a different angle, namely:

(1) *GOD—The Absolute*—God alone is true; God alone is great; alone is God. God the Changeless: All but God is changing day by day. God said: "Let us make Man in Our Image."

(2) *LOVE—THE FIRST QUALITY*—God is Love, and God is everything. When WE love we know God through His moving Spirit in us. Love finds out all ways, for Love is the Mother of Wisdom. Without love, your life is less

than nothing; with love pouring through your heart, through right deeds, life is lacking nothing of the Light of Wisdom. Love is precisely to the moral nature of Man what the Sun is to the Earth, and, while to love for the sake of being loved is human, to love for the sake of *love* is angelic. Riches take wings, comforts vanish, hope withers, courage falters, BUT LOVE STAYS WITH US, for LOVE IS GOD; and when you and I come to KNOW that LOVE is ever with us, then riches are eternal, comforts overwhelm us, hope rises to cause courage ever to fly onward on the wings of our faith. *Humble Love, and not Proud Science, keeps the door of Heaven.*

"Love is a child that talks in broken language, Yet then he speaks most plain."

Love levels ALL things; Love takes the shepherd's crook and lays it everlastingly beside the scepter. *Love, being*

God, never reasons, but profoundly gives—gives, like a thoughtless prodigal, its all, then trembles lest it has done too little.

- (3) **LIGHT**—Light is LIFE; it is the symbol of Truth; Light, once kindled, spreads till all is luminous. As Light is Life, there is naught BUT Light, and Light thus is the first emanation (of God). It comes to us, as remarked often, First—In the light of the senses; Second—In the Light of the Reason; and Third—In the Light of the illumination of the Spirit.

Thus: God, the Absolute.

Love, the First Quality of God, whose universal motion makes Light.

Light, expression in and through Life, whose essence is TRUTH.

- (4) **TRUTH**—*The Essence of LIFE*—The Truth of Life is God's works, embodied in HIS ESTABLISHED LAW. Truth means Freedom; Truth is ever-present, impossible of being besmirched or changed by any outward touch as is the sunbeam (or ray of LIGHT); consequently Truth never turns to rebuke falsehood, for one is eternal and of God, the other temporal and of Man. AND TRUTH IS THE MEASURE OF YOUR KNOWLEDGE, leading you to WISDOM.
- (5) **WISDOM**—Wisdom is the Silent Director of the ENERGY OF THE LAW. Wisdom is only found in Truth; Wisdom is a science of all other sciences, and of itself; Wisdom is of the heart, guiding the intellect; and *what health is to the body, Wisdom is to the soul.*
- "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and ALL THE THINGS THOU CANST DESIRE ARE NOT TO BE COMPARED UNTO HER. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. SHE IS A TREE OF LIFE TO THEM THAT LAY HOLD UPON HER; and happy is everyone that retaineth her."
- (6) **ENERGY**—Energy, universal and unchangeable, is LIFE'S sole MOTIVATING PRINCIPLE. The universal energy of Life (think of Prana) comes to us in (1) Thought, (2) Feeling, and (3) Action, the three redeemers of human life. You see that ENERGY is never detached, and can never be separated, from LIFE; and

as LIFE is self-manifesting and self-perpetuating, so Energy multiplies itself by using itself, just as Light Shines of itself.

- (7) **MANIFESTATION**—This is the culmination of Life, the "Works of God," visible and invisible. Manifestation is Truth Made Visible; it is Heaven on earth—"the manna comes down out of Heaven"; it is Love made known; it is God seen in Human Form; it is the realization by Man of what he truly is—God in the form of his true divine being.

These, then, my Beloved, are seven eternal chapters of Life Itself. You can use other WORDS if you wish. If you have another word for "God" you may use it; if you have another word for "Life" or "Truth" or "Light" or "Manifestation" you may use it, for I have no quarrel with you. But, no matter what words you use, the eternal sequence of the *Eternal Idea* must constantly emerge—and we shall ever be in equality of The Spirit.

(Memorize as much of the following as possible.)

COSMIC CONSCIOUSNESS—

- (a) Is the knowledge and understanding of immortality. Imperishable youth is the reflection of Cosmic Consciousness. It is true wisdom. Meditation is its secret tool.
- (b) Is perfection expressed on the path of perfection. Qualities of Cosmic Consciousness are: Good health, confidence, sincerity of purpose, wisdom—and the height of wisdom is to use rightly The Word, of which Mastership is the key.
- (c) In Cosmic Consciousness the advanced seeker enters the grand realization that he has but to "rest in the Lord," "to lose himself to find the Higher Self." In a word, when Man becomes enlightened, he sees that a human personality does not live in and for itself, but for the whole human race and the world. Everything Man undertakes in order to awaken the Eternal within, he does in order to raise the value of the world's existence, and thus knows Cosmic Consciousness.

The Fourth Step : Silence

(The Pure Gold of Life)

As I write to you, I see before me a select, elected group—you who, by election, are studying your *Ding Le Mei Preceptor Course No. 1*. I have to condense for you now the *greatest subject* that can ever occupy the human mind.

Yet *who* can speak of SILENCE? I admit that I approach my task with awe. Who has the right to *break the silence*, unless it be his own?

Therefore, I ask of you a deep and sincere devotional attitude. You and I are still together.

Man's Mind Cannot Define or Describe Silence.

a. So vast is "*Silence—The Pure Gold of Life*," that words cannot define it or describe it, nor can the mind of Man

comprehend it until by practice he has truly made it his own. Notice the unfoldment in THE SEVEN WORDS:

JOY—The *Urge* of Life.

GRATITUDE—The *Compensation* of Life.

REVERENCE—The *Order* of Life.

BREATH—The *Mystery* of Life.

SOUND—The *Source* of Life.

LIGHT—The *Perfection* of Life.

SILENCE—The *Pure Gold* of Life.

I hope that those of us who are true students of the Science of Mentalphysics may stand with our heads bowed in reverence, joy in our hearts, gratitude balancing our hope, speaking out the TRUTH which is the source of all, feeling

the beat of the heart of Life's eternal Light, preparing to enter the Great Cathedral of Life Itself, which is SILENCE.

I am sure that you know Silence to be the true womb of Life, the spring of all action. Silence is the mother of Truth, the virtue of the wise. "Silence, co-eval with eternity," wrote Pope, "thou wert ere Nature's self began to be. Thine was the sway ere heaven was formed on earth, ere fruitful thought conceived creation's birth." Silence is golden. Silence will never betray thee. Should distrust assail thee, Silence is thine only friend.

BUT SILENCE HAS NO WORDS WHEREWITH TO ADVISE, TO CHASTEN OR DISCOURAGE, YET THE VOICE IN THE SILENCE IS THE ONE GREAT TEACHER, AND SILENCE URGES AND WARNS US THAT, WHEN WE SPEAK, WE SHOULD BE SURE THAT WE HAVE SOMETHING OF VALUE TO SAY THAT IS WORTHY OF BREAKING HER PEACE. THEN THY WORDS WILL BE AS HOLY PEARLS, NOT USELESS WORDS THROWN FORTH AT HAZARD, BUT WORDS OF POWER, CONVEYING MUCH IN FEW RATHER THAN CONFUSION IN MANY.

Ruling Lord of Silence Is Wisdom.

b. The ruling Lord of the Silence is *Wisdom*. Wisdom is immaterial; we cannot touch it sensorily. Out of the Silence (the immaterial) God has created all things that exist.

Though you know not God in all His fullness, yet how deep and profound HE seems as He stands before you everywhere in the Silence as the Great Universal Progenitor! How pure and perfect God is, as He stands before you as the Great Everlasting Preserver!

"Heaven and earth," an Oriental writer says, "may be likened to a blacksmith's bellows which seems to be empty when it is at rest, but when it is set in motion a continuous stream of air issues from it. Not so with mere words, for much talking leads to exhaustion. Therefore, he is wise who knows when to stop." *Do not disturb the Silence!*

What is called "spiritual" and what is called "material," though known to us under different names, are similar in origin, issue from the same source, and the same obscurity belongs to both. Darkness is the quality that enshrouds the portals through which you have to pass in order to gain knowledge of the *Silence* and Life's mysteries, but once through the portal, you find the Light of the Silence—this is the LAW on all planes of existence.

He who makes investigation of his spiritual nature his chief object brings his studies to a central point of focus, rendering him capable of arriving at a condition of such sensibility that through Light he *enters the Silence*—God's Holy Workshop. He becomes cleansed of all gloom and misunderstanding, because he is able to feel in the Light the silent processes of Nature as they proceed within and without, bringing into manifestation every created thing. He works, but he carries on his work in a state of that perfect rest that he finds in the Silence. He brings forth the *Wisdom* of the Silence (not endeavoring to retain possession of it, for he knows that it is God's moving Wisdom), so that through what is his own life it increases and multiplies for the benefit of others.

This Is a Deep and Impenetrable Mystery

c. *He who would reach the goal of perfect peace must become devoid of self, losing himself in the silent principle he observes in Nature—watching the changes as they pass, returning to the state from whence they came. He who would reach peace learns only in the SILENCE, which IS peace. He becomes tolerant, therefore just. Justice is a Godlike attribute, and what is Godlike on this earth keeps us close to Heaven. He who is Godlike knows peace, and dwells continually in the spirit of the Silence, and has achieved Eternal Life.*

Without Faith We Have No Bridge To Enter the Silence.

Faith is your messenger. Faith is the bridge, if you wish, that leads you to the Silence. Great faith is necessary. He who has a weak faith has no faith, and fear will keep him from the Silence. But he whose faith is established knows that as he remains in the shadow—in the Silence—of the Almighty, and endeavors consistently to regulate all his actions by a belief that God is living in and through him, will, in time, through practice, become like unto God, just as he who walks in the path of virtue becomes virtuous, he who pursues a course of vice becomes vicious.

SILENCE IS THE IMMORTAL STOREHOUSE OF WISDOM. HE WHO EXERCISES WISDOM EXERCISES THE KNOWLEDGE AND THE POWER OF GOD WITHIN HIM. This is our Mentalphysics attitude today as we plan and prepare for the building of the New City of Mentalphysics—all will do our part.

Learn God's Way—Possible Only in the Silence.

d. Now, my Beloved Noble of the Light, there is no substitute for Silence. Wise art thou if thou discernest SILENCE as the ocean where all Life's evidence is fashioned, to emerge into the full and majestic image which is God—Silence is GOD'S Realm. In the Silence alone can we meet with our Immortal Partner, our Higher Self, THAT in which we live and move and have our being, which is Omniscient, Omnipresent, Omnipotent. I admit that, though we have accustomed our ears to such words as I am now using, it is not easy for the ordinary human being to accept the full concept of the meaning of my words. There are some weak-headed people who declare that it is "dangerous" to truly find God. They fear the verities. There are some people who see danger in everything that is new to them. Many men do not seek God because they dread the devil. Men declare that they believe in immortality, but fear to seek its proofs.

But when we simplify GOD'S WAY, it seems to me that we at once must recognize that it is by knowing how to enter and how to live in the SILENCE that we gradually ascend in consciousness to higher and higher levels of spiritual knowledge and being, and finally come to see that Man is what God Is, that All is God, that Man is God in Human Form, that we are eternal here and now, that we are actually immortal and eternal NOW.

No One Can Doubt the Existence of God.

Moreover, it seems to me, no human soul can possibly doubt the existence of God, because his intuition tells him better.

There is a way to reach God NOW, not in self-delusion and in blind belief without knowledge, but in ways and through means that will appeal to and completely satisfy both mind and heart.

The infallible and providential wisdom of God's Divine Law is revealed in all things, in the smallest as in the greatest. God's Wisdom moves in every one of us. Use it, and you achieve your own salvation. Deny it, refuse it, and you remain in the purgatory of the damned—and it is you and you alone who damn yourself. Therefore, I hope with all my heart that we shall together succeed in leading ourselves slightly further along The Path of Wisdom, and may we all feel the direction of the Spirit of Wisdom showing us the way each for himself.

MAY IT BE GIVEN TO YOU TO KNOW A LITTLE MORE AT THE END OF THIS COURSE OF TEACHING HOW TO ENTER THE SILENCE, AND HOW TO GATHER THE JEWELS OF ETERNAL WISDOM AS YOU INCLINE YOURSELF TO LEARN THE TRUTHS OF YOUR OWN EXISTENCE, WHICH ARE TO BE FOUND ALONE IN THE SILENCE OF THE ETERNAL SPIRIT WITHIN YOU.

Your Personal Practice for the Week

On SUNDAY EVENING: (a) Read and re-read carefully "The First Step" so that you can feel that you know the meaning of "The First Custodian"; (b) this Lesson is actually your holy climax. Therefore, freely write your own comment. Then meditate:

"THE LIGHT OF THE CELESTIAL KINGDOM
ENVELOPES ME . . .

"THE CREATOR IS WITHIN ME—THE CREATOR
AND I ARE ONE!"

(In your Lesson I say: "To enter the Celestial Kingdom, it must be that you have passed through the Crucifixion, else how can you know your Resurrection into Heaven within?" Meditate deeply upon this passage. Be Happy! Give Thanks!)

On MONDAY EVENING: Precisely as on Sunday Evening.

(Go into meditation visualizing your imaginary audience before you. You are imparting to them the priceless gift of the method of meditation . . . take them by the hand and in your own Silence feel that words come into your mind which brilliantly illustrate your meaning to them.)

On TUESDAY EVENING: (a) Read and re-read carefully "The Second Step"; (b) feel that you know *through practice* the glorious truth of the Grand Rejuvenating Breath—Feel that Youth completely envelopes you. Then meditate as above.

(Remember that the Grand Rejuvenation Breath is the first step from the outer into the inner, taking us from the human heart onward into the center of the Heavenly Heart.)

On WEDNESDAY EVENING: Precisely as on Tuesday Evening, adding "The Third Step."

(Feel that you are unconquerably convinced that true victorious living is achieved in Cosmic Consciousness. Feel that your teaching is equipping you and preparing you for the final triumph.)

On THURSDAY EVENING: (a) Precisely as on Wednesday Evening, adding "The Fourth Step"; (b) then revise what you wrote on Sunday and add what you may care to write on the subsequent steps.

(This evening you enter, as never before, the great Cathedral of Life Itself . . . You are in the Silence. You feel absorbed in Wisdom. You feel all that you know your own life to be is completely in spiritual union with the Lord of the Silence.)

On FRIDAY EVENING: Precisely as on Thursday Evening.

On SATURDAY EVENING: (a) Read most carefully the whole of your Lesson and your own written comment made during the week; (b) read it aloud; (c) file it away.

(The Infallible and Providential Wisdom is revealed to you in meditation. Feel that as Wisdom ministers to you you are fully conscious of the whole of Mentalphysics' Concept of Man and the Cosmos.)

Conclusion — Learn To Be Still!

With all my heart I hope you have enjoyed this Lesson—not alone in the words that have gone from me to you, but in the transcendently beautiful ideas that you have allowed to find lodgment in your mind.

The Way to find the Silence? . . . oh, who knows? . . . what a responsibility it is to tell another anything. The greatest things that we can ever tell need not be told; *they tell themselves*. I may sit and tell you that there is God, and though you may decry the truth of what I am trying to put into speech, your own intuition will tell you better than you sometimes believe.

So, my Beloved Noble of the Light, I would like you to be known, not by what you *tell another*, but to be known by your works, to be known as a person who knows, who rests in, and works in, and hopes in, and prays in the Silence. Because, no matter from what angle you may approach this sublime question, you will find that the Law of it is exactly the same.

And when you are in the Harbor of Joy, there then can be no darkness . . . unseen messengers will lift you swiftly on high and carry you safely to the Haven of Gratitude, with peace constantly in ministry upon you.

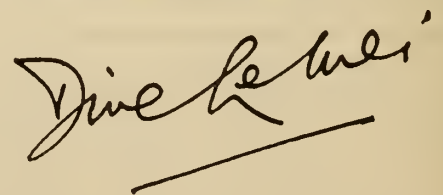
In that great Haven of Gratitude, you will perforce look out, and you will find that at long last you have come to the Temple of Reverence, and as you spiritually convalesce you will find that you actually see what you look at, and hear that to which you listen.

And in the center of the center of thine own Temple of Reverence, in which you dwell, you will find that Abode of your own Breath, the true activity of God's Life.

Some mystic force, which is God's Life in you, will then reveal itself, causing you to ride upward into a grand creative castle, the Castle of your own Sound—of The Living Word—the source of your life. From the great keeps of this eternal Castle of your Self, you will look outward and inward . . . and find that, at last, in spite of all the things that you have done, in spite of much reading and weariness of the flesh, hostility and argument of your mind, you will find that at last you have reached the holy Mansions of Light.

Peace be with thee, my Beloved, forevermore.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung
Lesson Forty-Four

"FROM THE PEACE OF OUR SPIRIT WE LEAD OURSELVES FORWARD FROM SOUND TO SOUNDLESSNESS, FROM CAUSE TO CAUSELESSNESS, AND FINALLY, IF WE BE BLESSED, AND IF WE HAVE PATIENCE, WE LEAD OURSELVES FROM SELF TO SELFLESSNESS—AT ONE WITH GOD. THEN IN OUR MEDITATION IT SEEMS THAT ALL HAS LEFT US AND YET WE HAVE FOUND EVERYTHING. WHEN SOUND CEASES, IF WE COULD ONLY WATCH IT, THAT IS, WATCH TWO THINGS AT ONE TIME, WE WOULD FIND THAT IT BECOMES THE BREATH OF PEACE, AND SO, AS DEEPER AND DEEPER AND DEEPER WE GO INTO OURSELVES, WE FIND THERE THE PROFOUND SILENCE WHERE EVEN THE SOUND LISTENS; INDEED, WE HAVE AT LAST COME TO SILENCE, AND THE GREATEST GIFT THAT ONE HUMAN BEING CAN ENDEAVOR TO OFFER TO ANOTHER IS A KNOWLEDGE OF THE ETERNAL SILENCE." . . . DING LE MEI.

Introduction

"My Master was alone with me. Bliss sang its final triumphant song to me on that morning in the hills. All that my Master said to me, after he had seated himself in the sevenfold position with me, was this:

"'Know now, My Son, that Man is God in Human Form. Man is the monarch of his world! Thou art Man—thou art immortal! . . . This is the final thing thou hast to learn! . . . Thou must do all that would become a man—must do all the things thou hast to do! . . . Sit down in silence ere thou must depart!'

"So I entered into meditation and as I sat I seemed to become greater than I knew. I was uplifted into the company of the great. I saw myself sitting as MAN . . . not the single insignificant man, but the great MAN of the Universe, the human man made divine.

"Gradually there passed before me a great pageant of genius, one unending commemoration of the divinity of Man, whose glory cannot be told. Every man who had ever done that which had not been done before—scientists, engineers, teachers and philosophers, martyrs, all the master minds of

the long dim past, the inventors, all the master workers since the dawn of time, passed joyously before me, heralding the New Day, with Man's emancipation from his lower self at hand and himself the monarch of his world. Of this gorgeous pageant, as it led on phantasmagorically before me, little can be told. It happened in a higher realm than that of my own intellect. Marvelous as was recorded history of all that HAS EVER BEEN, plainly visible to me in meditation, the scene of WHAT WILL BE was of transcendental splendor.

"It seemed that the Imagination of Life Itself, strangely and wondrously personified within me, opened for me the doorway of the future; and there rose a glorious vista of such shining originality, invention, inspiration, and spiritual and creative genius and conquest that I felt myself transfigured.

"And as I watched all these potentialities of Man's true divinity, the world's first musician piped forth inspiringly 'The Conquest of Creation.'"

—Ding Le Mei in his "Borderlands of Eternity."

The Seventh Rung : Lesson Forty-Four

This week's Lesson actually closes the series of "Across the Board" Lessons in the *Ding Le Mei Preceptor Course No. 1*. You know, even Jesus could not tell His story, so that, should you at any time feel that this Mentalphysics story has not been told as you think it might have been, you must realize that no Teacher can tell the story that cannot be told. No, week by week we assemble together, and it is not for us to say, "Well, I should be learning this" or "I should be learning that!"

Rather should we realize that we are truly in the presence of the Holy Righteous Ones, whose work, when we are ready, we shall be properly appointed to carry out.

Therefore, be patient; maintain thy zeal!

(In commencing this Lesson, you are advised to go back over Lessons One and Two, Eight and Nine, Fifteen and Sixteen, Twenty-Two and Twenty-Three, Twenty-Nine and Thirty, Thirty-Six and Thirty-Seven.)

Your last Lesson commenced a consideration of the Seventh Rung, which, as you know, has the following steps:

The First Step: The CELESTIAL KINGDOM, the First Custodian
which parallels

The Second Step: GRAND REJUVENATION, the Seventh Breath
which parallels

The Third Step: COSMIC CONSCIOUSNESS, Victorious Living
which parallels

The Fourth Step: SILENCE, the Pure Gold of Life
which parallels

The Fifth Step: RIGHT MEDITATION, Man's Seventh Cycle of Expression
which parallels

The Sixth Step: CONTINUING THE FINAL WAY

In Lesson Forty-Three, in going "Across the Board," we dealt with the first four Steps, and in this Lesson we shall deal principally with RIGHT MEDITATION, the Seventh of the Seven Ascents.

Of the Seven Ascents, we have already considered:

RIGHT UNDERSTANDING . Man's First Cycle of Expression

RIGHT RESOLUTION Man's Second Cycle of Expression

RIGHT SPEECH Man's Third Cycle of Expression

RIGHT CONDUCT Man's Fourth Cycle of Expression

RIGHT EFFORT Man's Fifth Cycle of Expression

RIGHT LIVING Man's Sixth Cycle of Expression

Now we come to RIGHT MEDITATION, Man's Seventh Cycle of Expression—the Noble Science.

The Fifth Step : Right Meditation

"Right Meditation" is the seventh of the Seven Ascents, and the fifth step of the Seventh Rung of the Ladder—study your Table on page 7 of Lesson One.

IMPORTANT.—In this Lesson my aim is not necessarily to teach you "How to Meditate," for you were introduced to the Noble Science as far back as your very first Lesson in the Initiate Group Course. My aim is to put material before you which you must study for the purpose of teaching others. You have received abundant personal instruction on Meditation, and should by now be able to enter Meditation whenever you wish. Being able yourself to meditate successfully does not, however, guarantee that you can teach another. The purpose I have in mind in

preparing this Lesson is (a) to enable you to place before an aspirant the need to meditate and the deep benefits that accrue; and (b) to teach an aspirant how to begin to do so.

So far as you are concerned, I hope you may be so completely surrendered while I am there with you that everything that is the "I," everything that is your personal feeling, shall be entirely relinquished to the Eternal Spirit. I would that you could be so completely empty as to give the moving Spirit of Life the full opportunity of filling that which is empty, of accepting that which is surrendered. You are aspiring to know, to become, and finally in your consciousness constantly to know that you are God and are doing His Will.

This, then, is what you must be careful to observe with the person whom you would engage in conversation on the matter of meditation:

- (1) You must be sure that he is sympathetic to the subject.
 - (2) You must be sympathetic toward him—if you fail in your speech, either through pride of mind or ignorance as to the way you would convince him, you may do him an injustice, which would revert back to you.
 - (3) Let him ask questions, and, as you will have ready at the tip of your tongue almost any answer, you must reply to him with conviction and authority in both your words and your voice.
 - (4) Speak always quietly and with a feeling that he knows that you know what you are talking about.
-

By Meditation, Man Forsakes the Mundane and Enters Heaven

a. "Right Meditation," Man's seventh cycle of expression, corresponds with what in Mentalphysics we call the Celestial Kingdom, and of course is the very gateway to heaven. All students of ancient philosophy at once recognize Meditation as the final connecting link between the exoteric and the esoteric Man. Meditation is the Noble Science, learning which Man gradually teaches himself to forsake the mundane world and enter heaven, his physical nature becoming spiritual, his humanity reaching divinity. Those who have thus far studied the successively ascending steps in this Noble Pathway—better, those who have practiced—should now stand tremulous in divine light as they ponder to consider "Right Meditation." But in our sublime teaching of Mentalphysics, the meaning which the word "meditation" develops far transcends its commonly accepted meaning. Dictionaries will disclose that meditation means "A thinking over, contemplation, close or continued thought, the turning over of a subject in the mind, mental reflection," and so on.

In Mentalphysics, however, meditation becomes less a science of the mind than a definite and conscious uncovering of the Eternal Creative Spirit of Life within ourselves.

Anyone who allows his life to be ordered by the practice of Meditation will tell you that at the commencement of his practice it is certainly necessary to concentrate the mind.

This is the first step; and it is not easy.

Though we must commence the meditation triumph by the concentration of our mind upon the subject to be meditated upon, the effect of stilling our own mental apparatus brings us to a grand *spiritual realization* as distant and different from our own "close and continued thought" as can possibly be imagined. Yet one cannot "explain" meditation.

Do Not Mistake Concentration for Meditation

b. You can explain or describe *concentration*, for it is a definite, rounded action of our conscious mind; but meditation becomes a process of the soul rather than of the mind, and this is beyond all discussion.

Anyone who has had experience in true meditation can naturally generalize. He knows that meditation exalts the mind above its natural tone. Meditation fires the imagination and exalts ideas. It introduces into consciousness refined and sublime conceptions. Meditation seems to impel the meditator to spiritually annihilate space and intellectuality, and reach eternity.

During meditation the soul tastes pure delight.

During meditation you literally hear the voice of the soul singing in the language of the Eternal Spirit, whose essence you become.

When you emerge from concentration into MEDITATION, only the noblest and loftiest ideas can contact you, and you feel the very intentions and being of Truth.

As meditation is the life of the soul, so your *activities* (all that is your life) are the self-impelling, self-sustaining birth and life of meditation. He who meditates regularly must perforce develop greater strength and purpose in what he *does* in life. This fact is, I know, not generally understood in self-styled metaphysical circles, because I think you will agree with me that if you wish to meet people of impractical character and mediocre attainments, you have only to go into the average metaphysical group.

MEDITATION IS THE BASIS OF LIFE'S SUCCESS, WHETHER WE DESIRE TO BE A SAINT OR A CRIMINAL, AND OUR BEST WORK—WHICH MEANS DOING THE WILL OF GOD—IS THE NATURAL COROLLARY AND OUTCOME OF MEDITATION.

Meditation Is God's Gift Within Us!

c. And that, finally, is the sole purport of our life—doing the will of God. "Stir up the gift of God that is in thee" is an exhortation we find in 2 Timothy, 1-6. Meditation *compels* us to do just this—to stir up the gift of God that is in us.

Meditation compels us to recognize that our sacred fire may smoulder, and to be conscious of a peril is to have taken the first step to escape it.

Unless we regularly meditate, cultivating the inner life, the environment of the world will master us.

We go with the current unless something mightier than the current pulls us the other way. Our thoughts, feelings, actions, judgments and modes of life fall naturally into the moulds of the race mind, and we inevitably submit to the force of the race mind unless a higher power of wisdom catches us and transforms us into a divine pattern. Meditation is the power that saves us.

Meditation teaches that "Thought is primary, the *thing* is secondary. Ideas are *factual*, objects are inferential." There cannot be any knowledge of external objects until the mind reveals the perception of them to itself. When this takes place we know that the world of things is the reflection of our own inner world. All objects are subsequent, and meditation alone enables us to reach the Spirit through Whose movement and out of Which all things proceed into living expression.

WHAT I MEAN—AND THIS IS IMPORTANT TO NOTE—IS THAT WE MAY, APPARENTLY QUITE AUTHORITATIVELY,

ATTACK ANY SUBJECT WITH OUR CONSCIOUS INTELLECT AND FAIL; BUT WHEN WE SINK INTO MEDITATION UPON THE SAME SUBJECT, WE PROJECT OURSELVES INTO THE INNER VIBRATORY ENERGY OF THE DIVINE SPIRIT, AND BY THIS MEANS ATTRACT ALL THE IDEAS AND THINGS NECESSARY TO BRING THE SUBJECT INTO MANIFESTATION—YET WE MAY, WHEN IN MEDITATION, BE UNAWARE IN CONSCIOUSNESS THAT THE REVELATION HAS COME TO US.

This, my Beloved, is the greatest of all Life's secrets, and will always remain so.

Meditation Has Always Been a Secret Practice

d. All great religions have always claimed to have an inner side. This *inner* side has always been revealed as a priceless treasure only to a select few.

These "mysteries" of the inner side of all religions have been perforce wisely and jealously guarded, handed down usually by word of mouth for generation after generation. Of course, the initiated know that the Living Truth is embodied in esotericism rather than in exotericism, and they declare that only through *esoteric practices* can a human being understand even the outer or *exoteric beauties of Life Itself* in what appears to be the outer world.

In other words, there is a mystic side to Life which reveals its mysteries only through a search and practice of Life's *inner laws*.

All religions have made this claim, Christianity being no different, for the simple reason that such an inner side *must* exist if a religion is to be strong and stable.

All men are not at the same level of evolution, so that it were useless intellectually to give to them the same religious teaching. This fact has always been acknowledged: That which would help the intellectual man would be entirely unintelligible to the stupid, while that simple intellectual teaching necessary to the "young soul" would be crude and boring to the philosopher.

While this is clear in regard to the intellectual understanding of religion, the great teachers of all ages have declared that there exists one single esoteric "secret" which will enable all men, irrespective of what they may know or may not know intellectually, to develop themselves spiritually on the inner side, esoterically, to the highest point, so that in their outer or exoteric life they may express the highest that they are evolutionarily developed to express.

And that, of course, is the ultimate aim and end of Man's existence—finally to express GOD . . . By our works alone are we known and remembered.

Meditation Is the Treasure Buried in a Field

e. But I am sure all students in Mentalphysics, young and old, are to some degree aware of the power and beauty of

Meditation. What we all are seeking is *how* to meditate, how constantly to keep ourselves consciously in God's Temple day and night. Therefore, you must yourself know, and later be able to teach, the effective method of true Meditation. As with every exercise of the Spirit, "*Right Meditation*" entails considerable initial discipline.

Jesus said: "*The kingdom of heaven is like a treasure buried in a field, which someone found and buried it again, and rejoicing in his find went home and sold everything that he had and bought that field.*" (Matt. 13:44.)

Throughout the world in all metaphysical, philosophical and occult circles, though the individual members of these circles may not be aware of the truth, the secret that we are seeking is *Meditation*. That is the secret of all secrets. Of course, it is a much abused word. People talk glibly about meditation before they have informed themselves of its true meaning; to them it has become a sort of exercise of their own conscious mind. It is true that it is an exercise of our mind, but if it goes no further, the aspirant is as a thirsty man sitting on the bank of a river, unconscious of its existence and eternally thirsty.

How to Learn—How to Teach Another

f. In Mentalphysics, from its inception, I, as its founder, saw that from what I suffered the great majority (perhaps all serious seekers) similarly suffered. Men desire the Truth, but know not how to seek it.

We may read many books—and there are countless books about meditation. I emphasize those two last words "*about meditation.*" We may read all the books in the libraries of the world *about* meditation, and yet not be one single step further toward the accomplishment of this true art or science. Indeed, we may move further away into mere intellectual confusion.

In most of the books it is inferred that meditation is a difficult thing to do, just as in most books on religion it is inferred that to attain to the Truth of Life is so difficult as to be almost impossible unless you are a particularly well-educated person. The reverse, however, is the case. In my experience of twenty years or more as a teacher, my observation has been that the more strictly intellectual and "educated" a person is, the greater the difficulty he encounters in learning how to meditate. But where we find a person of true simplicity of heart and sincerity of purpose, prepared at all costs to submerge and surrender all that he believes himself to be and to have, then meditation becomes much more simple.

g. *First, meditation is surrender, surrendering ourselves to the utmost point of non-recognition of our own apparent powers.*

In Mentalphysics we have a phrase, the "City of Emptiness." We must reach the "City of Emptiness," and when we have reached that point we then may say that we are ready to learn how to meditate.

Disciplinary measures, naturally, are necessary—they are

for anything that we care to learn or to attempt to learn, even in a mundane way. All spiritual practices naturally demand discipline to the point that we refine the "edges," so to speak, of our Spirit so as more readily to get the contact between what seems to be ourselves and what is God.

But I assure you that, perhaps among ourselves and certainly among all groups throughout the world of people like ourselves, the one secret that is sought is not the value of meditation, but HOW to meditate! There is no question that walking is very advantageous; it enables me to get from one point to another point. But if I do not know *how* to walk, I shall not walk. Infinitely more important is it to be able to *know how* to do effectually one per cent of the thing that you do than to know one hundred per cent *about* how it is done.

The Early Successful Steps in Meditation

h. First, then, we clearly see that the thing that the instrument, Man, has to meditate in and through is this, His PHYSICAL BODY.

It obviously is clear that in what is called "an unhealthy body" we must experience much more difficulty in holding to the one point of developing the initial concentration necessary, of being free from all physical sensation, disturbance and so on, so necessary to bring ourselves into the attitude, mentally and spiritually, of meditation. Therefore, be not in a hurry; never hurry over anything.

There is but one way; and that is the way that you and everybody else has to go—*one way*.

Therefore we place the body in the best position.

In Mentalphysics we teach what is called the "sevenfold position," placing the physical instrument (which naturally, in its gradual refinement becomes the pure mental and pure spiritual instrument) in what we call the "sevenfold position," meaning that there are seven vital centers in the instrument which are contacted with the seven universal forces of Life, which correspond with the seven kingdoms that we have been discussing together.

In this position we find ourselves in an exaltation of the Spirit that will enable us, when all adjustments physically have been made in the body, to feel ourselves in contact with the seven universal laws and forces.

The one great flywheel within the instrument that enables all operations to gradually succeed one another, and come into absolute conformity and correspondence with each other, is *Our Breath*.

You have learned something about your breath. You know by experience that when you place yourself in the sevenfold position, and you become entirely surrendered in your desires, then the breath refines itself, it elongates itself, it purifies itself, it strengthens itself, so that in your physical feeling you are conscious of resting in, absorbed by a great wave of universal force—a force you feel to be greater than your own.

i. You feel that that great force is so complete and subtle

and magnanimous and beautiful that your very physical body takes on a totally different feeling within your consciousness. You gradually find your body, so to speak, "slipping away."

You find that your body is gradually "melting away."

It is, so to speak, going out into the ocean of the very atmosphere to the degree that you come to the point where you have no body, and yet you have never been more conscious of the beauty and essentiality of excellence that you then *feel* in your body.

All is still, yet in motion.

All is dark, yet light.

All is non-active, yet action is everywhere.

All is mysterious, yet clear as crystal.

Physical Part Is Comparatively Easy For Anyone

j. In that state you are so completely "at one" with the physical body that you would not know, for example, where your hand was. You have come in feeling to the very central point in a great sphere of ever-moving, rhythmic Life. And then, if you feel within yourself, directing sufficient of your mind to watch what is going on in your physical body, you find that your breath is neither coming in nor is it going out—it is just one beautiful, even, rhythmic river. It is more than a river; it is the river that has reached the sea. Indeed, you can imagine yourself as a dewdrop, losing yourself in the eternal ocean.

Then there is peace; you are not conscious of anything whatsoever in feeling or sensation in your body—all is still and silent and beautiful. You feel that you are lifted on high—it is indescribable, even from the physical point of view.

And in it all you will feel the currents of prana lifting you into higher and higher levels of understanding.

That—the physical part—is comparatively easy; it is merely a matter of discipline.

The Second Part—Turn the Mind Upon the Mind

k. Then, *the second step is to do with your mind what you have done with your body*.

Be still, if you would know . . . be still *and know!*

We approach the mind, of course, with all that we have to watch and examine the mind—and that is our mind; so that we turn the attention of the mind upon the mind, and then, my Friends, we do not any longer "look through a glass darkly," . . . we come to see just what we are. All of us fool a lot of people unconsciously a lot of the time; it may be that we fool a lot of people all of the time; but *in meditation you can never fool yourself*. You come to see exactly what you are, with whom you live and where you dwell, and gradually you find the inner sensations—ininitely more deep and true than the sensations affecting the body—will cause the mind, too, to lose itself.

ALL SHEER MENTAL ACTIVITY WILL DIE DOWN AND BECOME STILL.

GRADUALLY, AFTER ALL THE VARYING INCIDENTALS THAT WE ALL EXPERIENCE HAVE PASSED AWAY, THE MIND WILL BE LIKE ONE GREAT OCEAN OF CRYSTAL BEAUTY—SILENT, TRANQUIL, THE CENTER OF THE VERY SOUL OF EQUILIBRIUM, STILLNESS—WHO CAN DESCRIBE IT?

Then, my Beloved, the meditator is ready.

He naturally is humble in heart. He feels that he has reached the very highest point of his own self-purification, and he approaches the throne of his own higher self, perhaps in anguish, in fear of the Law, in a great and eternal yearning to know, but in the deepest simplicity of a childlike heart.

Being ready, and knowing that he creates his world by his word, he speaks aloud The Word. Then the creative word (that we read of in the First Chapter of St. John) becomes more real than it has ever been before.

He feels that as he speaks there is a great and beautifully deep reverberation going down, through the "City of Emptiness," and in the mind there is a great, gloriously ethereal upliftment, felt and realized in the reverberation of the very sound throughout the instrument.

If thus he tells himself The Truth, speaks in his own highest consciousness the Living Truth, the seeds of the Truth are then planted in the garden of his own life.

If he speaks as in Mentalphysics he is taught to say, "I AM WHOLE!"—WHOLE . . . the expression of a circle, the expression of a sphere, the expression of completeness, the expression where nothing is lacking and nothing can be added—if he declares, "I AM WHOLE!" the corresponding understanding, beyond thought, beyond all feeling, is of wholeness. *I repeat, as in meditation he tells himself the Living Truth, by his own word, he creates that Truth within himself.*

My Beloved, I am undone. As I write to you, I am as limp as can be. *Who can speak of coming into the presence of God*—and that is what Meditation is.

RIGHT MEDITATION . . .

(a) Is the sacred step which will lead us into Life's finality of bliss—Right Rapture.

(b) Is the final connecting link between the esoteric and exoteric Man; "True prayer or meditation is an action within the power of the omnipotent God."

(c) Is within you—"seek ye first the Kingdom of God," and none can know the Kingdom of God other than through Meditation.

(d) Is the channel through which we may come consciously to know God and His Way, and the secret Laws of the Universe; we have to come constantly to the "irreducible irreducibility," that we may penetrate the subtle substances before we seek creation.

(e) Is the "Everlasting YEA!", ever-present, and we find ourselves going from height to height, from strength to strength, from success to success; "I" discipline myself not by great will power, but by relinquishing "myself." "I" place myself in absolute surrender and from naught "I" become aught; in Meditation we rest and feel Breath breathing—we feel the Only Thing That There Is, and that is Life Itself; correct, sustained practice of Meditation leads us into the Holy Empire, where the one Royal Secret is disclosed, and we dwell in the Celestial Kingdom and know Right Rapture.

(f) Introduces us to God's Way! During Meditation some quality of awareness within us seems able to dart through space and intellectuality into eternity.

(g) Is a realization of Union with God; it is a Holy Communion between Father, Son and Holy Spirit and a balm to Body, Mind and Soul; it mingles us with the Trinity which is "US"; as Meditation is the life of the soul, so action is the soul of Meditation.

Your Personal Practice for the Week

"Above the celestial fire there is an incorruptible flame, ever sparkling, source of life, fountain of all beings, and principle of all things. This flame produces all, and nothing perishes save that which it consumes. It reveals itself by virtue of itself. This fire cannot be contained in any place; it is without form and without substance; it girdles the heavens, and from it there proceeds a tiny spark which makes the whole fire of the sun, moon and stars. This is what I know of God. Seek not to know more, for this passes thy comprehension, howsoever wise thou mayest be. Nevertheless, know that the unjust and wicked cannot hide himself from God, nor can craft nor excuse disguise aught from His piercing eyes. All is full of God, God is everywhere."—COMTE DE GABALIS.

This must be truly your Holy Week. Reading the above passage, I feel sure that you now understand its inner meaning. It refers to Meditation, of course. I also feel sure that you now understand why—in your very first Lesson in Mentalphysics—you were introduced to the manner in which Meditation should be undertaken. This week, then, you are to put yourself through a steady, peaceful examination to see just how far you have come on The Path, for Meditation is your measure. This week you will live very near to your Higher Self, very near to God. During the day, no matter what you may be doing, feel that in all that you do and feel and say and think, God is expressing through you. Make this real indeed . . . And may Peace embosom thee!

On SUNDAY EVENING: (a) Turn back to the First Lesson in your Initiate Group Course, and check to see whether you know by heart every word in your Foreword (if not, memorize it perfectly); (b) read the chapter in that Lesson entitled "How to Meditate"; (c) then meditate on the first paragraph in the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

On MONDAY EVENING: (a) and (b), as on Sunday; (c) then meditate upon the first and second paragraphs in the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

On TUESDAY EVENING: (a) and (b), as on Sunday; (c) then meditate upon the first, second and third paragraphs in the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

"I LEARN WHY MEN DIE, WHY THEY ARE BORN, AND WHY THEY LIVE. I LEARN WHY MEN SUCCEED, AND WHY THEY FAIL. WHY THEY ARE HAPPY AND WHY THEY ARE DISCONTENT. I HAVE THE POWER AND THE ABILITY TO LIVE AS LONG AS I DESIRE, TO ACHIEVE WHATEVER I WISH, AND THE DOORS OF MY MIND ARE NOW OPEN THAT I MAY LEARN HOW THIS IS DONE."

On WEDNESDAY EVENING: (a) and (b), as on Sunday; (c) then meditate on the first, second, third and fourth paragraphs of the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

"I LEARN WHY MEN DIE, WHY THEY ARE BORN, AND WHY THEY LIVE. I LEARN WHY MEN SUCCEED, AND WHY THEY FAIL, WHY THEY ARE HAPPY AND WHY THEY ARE DISCONTENT. I HAVE THE POWER AND THE ABILITY TO LIVE AS LONG AS I DESIRE, TO ACHIEVE WHATEVER I WISH, AND THE DOORS OF MY MIND ARE NOW OPEN THAT I MAY LEARN HOW THIS IS DONE."

"I NOW LEARN THAT MAN IS THE MASTER OF HIS DESTINY, THAT MAN IS THE AUTHOR OF DEATH. I REALIZE THAT DEATH IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

On THURSDAY EVENING: (a) and (b), as on Sunday; (c) then meditate on the first, second, third, fourth and fifth paragraphs of the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

"I LEARN WHY MEN DIE, WHY THEY ARE BORN, AND WHY THEY LIVE. I LEARN WHY MEN SUCCEED, AND

WHY THEY FAIL, WHY THEY ARE HAPPY AND WHY THEY ARE DISCONTENT. I HAVE THE POWER AND THE ABILITY TO LIVE AS LONG AS I DESIRE, TO ACHIEVE WHATEVER I WISH, AND THE DOORS OF MY MIND ARE NOW OPEN THAT I MAY LEARN HOW THIS IS DONE."

"I NOW LEARN THAT MAN IS THE MASTER OF HIS DESTINY, THAT MAN IS THE AUTHOR OF DEATH. I REALIZE THAT DEATH IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

"I NOW REALIZE THAT ALL NEGATION IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

On FRIDAY EVENING: (a) and (b), as on Sunday; (c) then meditate on the first, second, third, fourth, fifth and sixth paragraphs of the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

"I LEARN WHY MEN DIE, WHY THEY ARE BORN, AND WHY THEY LIVE. I LEARN WHY MEN SUCCEED, AND WHY THEY FAIL, WHY THEY ARE HAPPY AND WHY THEY ARE DISCONTENT. I HAVE THE POWER AND THE ABILITY TO LIVE AS LONG AS I DESIRE, TO ACHIEVE WHATEVER I WISH, AND THE DOORS OF MY MIND ARE NOW OPEN THAT I MAY LEARN HOW THIS IS DONE."

"I NOW LEARN THAT MAN IS THE MASTER OF HIS DESTINY, THAT MAN IS THE AUTHOR OF DEATH. I REALIZE THAT DEATH IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

"I NOW REALIZE THAT ALL NEGATION IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

"I LEARN THAT THERE IS ONLY ONE LAW OF CREATION—THE LAW OF LIFE."

On SATURDAY EVENING: (a) and (b), as on Sunday; (c) then meditate on all of the Foreword, thus—

"I AM NOW ENTERING UPON THE GREATEST TEACHING ACCESSIBLE TO MAN, FOR I AM LEARNING THE SECRET OF EXISTENCE."

"THE RIDDLE OF THE UNIVERSE IS ABOUT ME; I AM NOW SOLVING IT."

"I LEARN WHY MEN DIE, WHY THEY ARE BORN, AND WHY THEY LIVE. I LEARN WHY MEN SUCCEED, AND WHY THEY FAIL, WHY THEY ARE HAPPY AND WHY THEY ARE DISCONTENT. I HAVE THE POWER AND THE ABILITY TO LIVE AS LONG AS I DESIRE, TO ACHIEVE WHATEVER I WISH, AND THE DOORS OF MY MIND ARE NOW OPEN THAT I MAY LEARN HOW THIS IS DONE."

"I NOW LEARN THAT MAN IS THE MASTER OF HIS DESTINY, THAT MAN IS THE AUTHOR OF DEATH. I REALIZE THAT DEATH IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

"I NOW REALIZE THAT ALL NEGATION IS A MENTAL CONCEPT AND NOT A LAW OF LIFE."

"I LEARN THAT THERE IS ONLY ONE LAW OF CREATION—THE LAW OF LIFE."

"I AM NOW DEVELOPING THE POWER AND THE ABILITY TO REALIZE IN MY OWN LIFE THE ONE DIVINE PRINCIPLE IN WHICH ALL SUCCESS, HAPPINESS AND PEACE RESIDE."

". . . AND I THANK THE INFINITE SPIRIT WITHIN ME FOR THE KNOWLEDGE OF THIS WONDROUS TRUTH NOW REVEALED TO MY CONSCIOUSNESS."

Conclusion — How to be Silent

My Beloved, the great human trouble is that people do not know *how to be silent*. There are many people who, during their waking hours, keep their tongues still for, perhaps, two minutes; certainly not when they are with other people. And then, their habit has become such that when they are alone, they talk to themselves. But he who has practiced getting away from the outer circumference of action, and coming more nearly and still more nearly into the Center, coming to the irreducible irreducibility of the Center, finally and at last, he *knows!* And yet, he cannot tell!

It seems to me to be perfectly logical to see that *to know Wisdom, to know the Essence of God, to even come to be able to feel the Hand of God upon us, the Essence of God's Light within our minds, we must be able to be still*. In stillness, even if it be only the stillness of sound, there is something that appeals to everyone's higher perceptibilities and nature. When, in humility and in great trustfulness, we will consciously withdraw and discipline ourselves to *listening to the Eternal Music of the Silence . . . feeling the cooling, bathing waters of the Spirit in the Silence . . .* then, by our very nature, by our own divinity, we automatically, so to speak, leave ourselves more and more open to such practices; and then, *when our practice becomes a daily habit . . . to meditate, to pray, to 'feel after Him,'* and, gradually, consciously come to *know* by experience how easy it is, then all that we do in our outer life is largely incidental to the growth of our own Spirit, because we see that all that we do in our outer life is being done by God within us. And then, in every expression of ours, whether it be through our mouth, our eyes, or any of our senses, though it be through any other agency of expression, we shall find that all our life is God's Expression into God's Will. Imagine what it will be when men know how to keep out the 'drafts of negation' . . . how, so to speak, to 'come in out of the storms and the rain' . . . how to rest and meditate—not as a lot of monks, but to rest continually in meditation, in the Shadow of the Throne of Wisdom. How wonderful it will be!

Shall we give the secret of atomic power to another nation? Do you see, looked at through the Eye of Truth, how foolish that is? 'Foolish? Why should we give it to Russia? She may come over and blow us to pieces.' Oh, how foolish! If we trust God, which means that we must first know how to trust ourselves, then what can possibly creep into our consciousness? Nothing! If your consciousness is locked, sealed, against *all* negation, *all* hatred, *all* vanity, and *all* the pettinesses, and *all* the vulgarities, and *all* the negatives of Life, then how can any other seed come into your mind?

So, you see, Wisdom will take us, and if we submit to her nature, which is silence, she will so cleanse our memory, cleanse our thought, cleanse our hands, cleanse our feet, cleanse our tongues, cleanse our eyes . . . she will cleanse us so that never again, will it be given to us; or will we give ourselves the power to recognize any negation, darkness or evil of any kind. And after that first process, then we will be renewed, and Wisdom will be our constant companion. Thus, *she holds our hand . . . she takes us out into the Light . . . she introduces us to Light and Energy and Truth and Beauty and Youth and Love, and all the verities of the Eternality*

of what we call God; so that we shall be constantly 'on the mountain tops.'

All kinds of words that denote dark and dangerous ideas of Man's mind will fall away from our vocabulary, and all that we shall have will be Humility and, as our constant companion, we shall have Love. Just imagine! Love will ever be inspiring us . . . to do what? Love will be inspiring us to 'send out thy Light,' to 'stand in reverence.' Just think what it will be when we shall be able to *stand in reverence before every human being*. I wish that I could say that that is true of myself. But we are on our way! Even if we do not stand in reverence, in veneration, and recognize and become the holiness that we yearn in our inward Spirit to be obsessed in, it is simply because we have not enough Wisdom; and the reason that we have not enough Wisdom is simply because, as little children, we will not surrender and be at peace and wait and watch and *FEEL!*

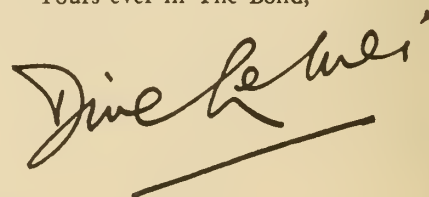
So, it seems to me that people like ourselves have no more reason for excuses. There is no justification ever again in our consciousness for any excuse. *We know!* With knowledge there, in God's Absolute Justice, comes responsibility. It is inescapable. Now, *we know!* Would you hurt me? Would I hurt you? Take that simple thought. When selfishness is removed from the mind, how free we may be! We shall know naught but union of the Spirit, and when there is union of the Spirit, how can any darkness or ignorance creep in?

I trust that today, no matter what else, we shall all live a little more humbly. Let us know humility. Life is not wealth and fame and self-importance and vainglory. *The wise one . . . he never appears of great age, but he sits behind and he waits . . . when he speaks, there is no doubt . . . when he moves, he moves with alacrity, with spontaneity, perhaps, but with deep certainty of deliberation. The wise one never errs.*

So, I say, let us be known for our humility. We do not know it all. All that we have ever learned, even the greatest among us, is how much there is to be known and how little, by comparison, we have so far made our own. But when humility holds our consciousness you can see, can you not, that there is nothing, there is no height too high, there is no depth too profound, to which we may not go in our spiritual explorations.

Peace be unto you forevermore.

Yours ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Forty-Four — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung
Lesson Forty-Five

HOW FEW REALLY SEE THE BEAUTY OF LIFE! HOW FEW EVEN GUESS ITS PURPOSE! MAN OFTEN FORGETS THAT HE IS A LINK IN THE ENDLESS CHAIN OF LIFE'S GREAT PLAN, FEELS THAT HE IS APART FROM GOD AND NATURE. WE THINK TOO MUCH OF THINGS, AND NOT ENOUGH OF LIFE. EVERY LIVING THING, WHETHER OF COARSE OR FINE MATERIAL, WHETHER UNSEEN OR SEEN BY HUMAN EYES, IS BUT A SUPPLEMENT TO THE CAUSE AND PURPOSE OF LIFE. YOU ARE AN INDISSOLUBLE LINK IN THE CHAIN OF ALL EXISTENCE.

Introduction

The Master said: "To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy . . .

"In all things success depends upon previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

"When those in inferior positions do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign; if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends; if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents; if one, in turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self; if a man does not understand what is good, he will not attain sincerity in himself.

"Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends, without the exercise of thought—he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

"To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

"The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand."

—From "*The Doctrine of the Equilibrium*"

The Seventh Rung — Lesson Forty-Five

As you commence this Lesson Forty-Five in your *Ding Le Mei Preceptor Course No. 1*, feel that everything about you is dark—deep, dense, black darkness. Rest for a moment to get this wondrous feeling. You see no light. Not a shaft of light here, not a shaft of light there—all is dark. You will know that I am giving you the idea of “The Cave of the Moon” exercise.

While you feel the complete fullness and tranquility of this induced state of mind, do not think! Above everything do not merely think—*feel!*

Watch your own face: let us take the face as an example. When you are trying to probe into the meaning of a sentence (we will say) your face changes as your thought changes. Watch other people as you converse with them. As they endeavor to follow you, their faces take on many differing expressions: the eyes close a little: the brow becomes furrowed: the mouth opens and closes slightly: the head moves: and so on. But throughout the study of this Lesson, you do not change the facial characteristics, or become conscious in the least that you are using energy.

Feel that you are in a stream, and that the water is bathing every part of you—you are absorbing the spirit and the strength of the stream. Feel that it is all coming into you, nothing going out. The Holy Spirit embosoms you, embraces you completely.

Turn back right now to your Lesson Four: read The First Experiment. Then, as you study this present Lesson, hold fast to the feeling that It is coming into you from all directions exteriorly, completely overwhelming your ordinary thinking processes, and that you are absorbed by It and completely surrendered to It. To the degree that you feel this, will success attend you in your study this week. Something may come to you that has never come before, and which great mystics declare may come only once or twice or thrice in a lifetime.

.

“Let Us Come Together . . . Together!”

You are rapidly advancing, my Beloved, to the conclusion of this Ding Le Mei Preceptor Course No. 1. You have undoubtedly expanded your knowledge during the last year, and I have no doubt that, as you examine yourself, you feel (1) that your personality has been wonderfully developed, (2) that you will grow into an acceptable and convincing public speaker, (3) that you are now generally capable of helping human beings in their personal problems much better than you were a year ago, and (4) as I hope, that you have determined to go further in the preparation of yourself as a Preceptor in the Science of Mentalphysics.

As your Teacher, I know that, as you have faithfully practiced week by week, your progress has been deeper than you perhaps recognize, and a splendid foundation has been laid for further advanced practical training when in due course you come out to me at the New City.

You have been faithful. You have been tested. No matter what the future will hold, you can never have any regrets that you took this step. Your future is assured in the real sense that you will develop in spirituality, in true cultural expression, in service (though it may appear only as indirect) to humanity, and, moreover, your growth will be constant.

I daresay that you may not right now be inclined to appreciate or to accept what I am writing about you, but—have no fear! You are a savior of the world.

(You commence in abounding confidence, yet with that exquisite feeling referred to in the above paragraph. Read the following in deep understanding and reverence.)

Mentalphysics Aim and Purpose

With Gratitude to the One in whom we live and move and have our being, by whom our life and thought and energy and substance are vouchsafed to us, we most humbly and most reverentially declare our faith.

- (1) By faith we proclaim and teach the Eternal Truth of Life, and spread the Light of Divine Wisdom working through Natural Law in The Holy Trinity—Body, Mind, and Spirit of Man.
- (2) We proclaim and teach the universality and oneness of Life, embodied in all substance, energy and thought.
- (3) We proclaim and teach that Man is the Temple of the Living God, and that the knowledge of God's Universal Law as taught by us enables him to demonstrate "perfect mind in a perfect body."
- (4) We foster educational and spiritual solidarity among all people who, irrespective of dogma or creed, declare their belief in the Omnipotent Creator of the Universe, and train and appoint teachers for this purpose.
- (5) We teach the Inner Teaching of the Church, which is the Science of Mentalphysics.
- (6) We teach the care of the needy, we teach the sick to heal themselves by the practice of the Art of Living and the understanding of God's Universal Spirit.*

"Life's Final Jubilate"

(THY HOLY WILL, O LORD, BE DONE)

FIRST PART

"My Beloved, in the series of addresses that we commence today we reach a climax—God grant that we may each find the message of our own heart. In a very definite way, we have so far endeavored to set forth the teachings in their outer form of the Science of Mentalphysics. That has been our designed intention. All of us here know, I am sure, that, in addresses of this kind, it is not possible to portray the inner secret teaching of Mentalphysics. That is something which, though properly taught, has to be learned by the pupil—'when the pupil is ready, the Master appears.' It is believed, however, that these talks, given in humility, become real food for thought to all true seekers. And we are all, more or less, true mystics, as the early Christians were, a mystic being one who is initiated into the mysteries.

"During our talks spread over many weeks, we have endeavored to give the Mentalphysics' Concept of God and the Universe. Having spoken on the Macrocosm, we engaged our thought upon the Microcosm—we left God to consider Man. We showed that Man's life upward to God is by a pathway. We then dealt with what in Mentalphysics we call the 'Eternal Creative Word' series. We spoke on Joy, Gratitude, Reverence, Breath, Sound, Light, Silence—splitting the spiritual atom, so to speak, into these seven distinct channels of creation. We dealt with the conquest of negation in Man's life, proving that God's perfection is actually Man's being. We led ourselves into what we call Man's whole duty to himself, and learned, intellectually I hope at least, how to

*The above is read by Ding Le Mei at the commencement of every service he conducts in Our Church.

make victory inevitable and ultimate failure impossible. We then came upon 'Your Only Way of Attainment'—the right manifestation in Man's life of Truth—right understanding of Truth, right living of Truth, right imparting of Truth. Then, we went on from this essentially personal individual programme of human behavior to Man's whole duty to mankind—right application of *Cosmic Love*, of *Cosmic Light*, of *Cosmic Wisdom*, of *Cosmic Energy*, all of which has brought us to Life's grand hallelujah chorus—'*Life's Final Jubilate—Thy Holy Will, O Lord, Be Done!*'

"And, my Beloved, you will have noticed, of course, that in all our addresses there has been but one constantly emerging fact which in Mentalphysics is eternally taught—that MAN IS GOD IN HUMAN FORM.

"Our subject today is essentially simple. It is a subject which, though we may be able to talk about it, rests completely in the heart of the individual. Moreover, only as he has become practiced in the quest of God within himself can a man know the answer. None can really inform him. None can achieve for him. To know God within myself I must be a mystic. All mystics testify to this profound truth, and none other is able to do so."

Q. Really what is a mystic—what is mysticism? I am not sure that I know, and maybe others do not know also.

A. "A mystic is one who understands Life's mysteries. But contemplating such a question, I went to the Encyclopedia Britannica for an exact definition of 'mysticism.' Seeing that Mentalphysics is practical mysticism, I will pass on this definition to you. 'Mysticism,' and I quote, 'a phase of thought, or rather perhaps of *feeling*, which from its very nature is hardly susceptible to exact definition. It appears in connection with the endeavor of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communication with the Highest. The first is the philosophic side of mysticism; the second, its religious side. The first effort is theoretical or speculative; the second, practical. The thought that is most intensely present with the mystic is that of a supreme, all-pervading and indwelling power, in whom all things are one. Hence, the speculative utterances of mysticism are always more or less pantheistic in character. On the practical side, mysticism maintains the possibility of direct intercourse with the Being of beings—intercourse, not through any external media such as an historical revelation, oracles, answers to prayer, and the like, but a species of ecstatic transformation or identification, in which the individual becomes in very truth partaker of the divine nature. God ceases to be an object to him, and becomes an experience.'

"It seems to me, my Beloved, that all of us in Mentalphysics can understand that—indeed, none but a practical mystic can ever understand the harmony of '*Life's Final Jubilate*,' our subject today.

"None but a mystic, trained by his own practice, can enjoy the realization of the ineffable union between what is called 'God' and what is called 'Man'.

"None but a mystic can realize God in Human Form; the practical mystic, to whom Life is the most blessed fact of eternal existence, practices being God, and becomes in truth in union with God as the drop of water is in union with the ocean.

"The mystic is the silent watcher of God's Law; he knows GOD IS WITHIN. 'Dare to look up to God,' wrote Epictetus, a great philosopher, and say: 'Deal with me in the future as Thou wilt. I am of the same mind as Thou art;

I am Thine. I refuse nothing that pleases Thee. Lead me where Thou wilt. Clothe me in any dress that Thou chooseth' . . . thus, denial of self: acknowledgment of the Being of God within myself—the mystic's affirmation.

"The error of all the ages is almost as strongly entrenched in the human mind today as ever it was—that Man is *man alone*. Until Man sees the fallacy of such a belief, he remains in delusion. Until Man comes to see that THERE IS NOTHING BUT GOD, and that God is Man, he remains in a state of vaporous cognition of Truth. Until Man awakes, he naturally remains asleep. ALL that Man has to learn is—

- (1) That GOD is ALL; that GOD is, therefore, MAN; that MAN is GOD.
- (2) How to realize this Truth:
 - (a) By living in his inmost Self, so that the silent activity of his soul may reflect in his thinking and feeling.
 - (b) By his practice of feeling after God, i.e., *feeling LOVE*.
 - (c) By his constant expression, outpouring, of love to every living thing."

Q. *I speak with sincerity, but it seems to me that the great majority of people cannot see even with their intellect, and therefore do not understand with their heart, that Man is God. That is the stumbling block, as I see it. How can Man break away from all the ideas of the anthropomorphic God when it is still preached in almost all churches?*

A. "Extremely difficult, I admit. But here is exactly where we who do know can be of best service to humanity. Mentalphysics teaches The Way. I am sure every student in Mentalphysics will agree with me that in Ding Le Mei's 'Holy of Holies' Lessons in our Initiate Group Course we have the simplest and the most profoundly true exposition of this Truth of Truths. You will remember those two great Lessons. But, as Ding Le Mei has pointed out, as men merely *read*, what is embodied in those Lessons may strike them as mere elementary Truth. They may say, 'Oh, yes, I fancy I have heard that before.' Yet—and I quote from Lesson Four in the Initiate Group Course in the Science of Mentalphysics, 'In Oriental schools, the Truth embodied in the words of these pages is given to the student only as a *final initiation*, and then only after an arduous probation.'

"And I think I can do no better today than to quote from that immortal Lesson Four, for a reconsideration of its Truth will help us all:"

"If you have a garden, go into your garden tomorrow morning—or into the park—or *imagine* that you are there. You sit and rest. You look about you. You look at the trees, the grass, the flowers. You are SILENT within, as you serenely contemplate the serenity of Nature.

"You see, as you have probably never noticed before, a CREATIVENESS everywhere. This Creativeness is *always at work*. It is never-ceasing in its activity. *It knows its work*

*I quote passages from your "Holy of Holies," for two reasons: first—so that *you* as a student shall be irrevocably baptized into this Truth of Truths (you should memorize the whole of Lessons Four and Five in your Initiate Group Course); and second—that, as a possible future Preceptor in Mentalphysics, your audiences shall be unceasingly instructed in the very phraseology employed (make it your very own!)

absolutely. This is very simple to see, is it not? Now, think about it. Isolate something—let your mind rest upon it—see whether you can see WHY it is what it is, and WHY it is doing what it does.

"Consider *any* living thing—say, an apple tree. Do you not see that the apple tree knows how to make apples, and that the apple tree is the only thing that knows how and can make an apple—and that it is universal with all apple trees. Apple trees are the only things that can make apples. An oyster: Do you not see that the oyster knows exactly how and where to build its shell and make the pearl—Man can imitate but he cannot make a pearl. This writer has many times in Japan been deceived by thinking that artificial pearls were real pearls; Man can come very near, but he cannot do what the oyster can do. THE CREATIVE SPIRIT WITHIN THE OYSTER KNOWS.

"It is the same with everything in Life, is it not—with the apple tree, the oyster, a poppy, a man—*everything*. A human being is the only thing that can make a human being. Every living thing is the only thing that has the power to reproduce itself and continue the Stream of Life that flows everywhere through the Universe.

"THE CREATIVE SPIRIT WITHIN THE ACORN KNOWS EXACTLY HOW TO MAKE THE GIANT OAK TREE.

"Now, as we look at this Creativeness, this Creative Spirit, we are compelled to see *three things*:

"FIRST—That IT IS INTELLIGENT . . . Wise, because IT KNOWS HOW.

"SECOND—That IT IS EVERYWHERE PRESENT . . . You cannot imagine it not being everywhere.

"THIRD—That IT HAS THE POWER TO DO ALL THINGS . . . To make the apple, to make the oyster, to make the oak, to make the human being, to make ALL THINGS WHATEVER IN THE UNIVERSE."

"Perhaps you have never thought of Life like this before. I confess that I had not until, in far away Tibet many years ago, it was brought to my attention somewhat in this way. Do not hurry over this page. Go back over it. Spend some time just reading and re-reading and thinking on these essentially simple truths of all Life in the Universe. We may think a long time, or we may think a short while about all this, but no matter what else may come to our minds we shall have to admit that these three words emerge:

"*Omniscience* . . . the faculty of knowing everything; knowledge unbounded, infinite.

"*Omnipresence* . . . present in all places at one and the same time.

"*Omnipotence* . . . unlimited or infinite power, almighty power, all power.

"We see, then, that these three—Omniscience, Omnipresence and Omnipotence—are everywhere in the Universe. There is not a single embodiment of Life in which they are not existent.

"OMNISCIENCE (all knowledge—all of it)

"OMNIPRESENCE (all presence—everywhere)

"OMNIPOTENCE (all power—unlimited and infinite)

"These three comprise a TRIUNE ACTIVITY . . . which is . . . THE ORIGIN OF ALL THINGS.

"This beautiful truth is placed before you here as simply as possible. It could be presented to you in much more learned phraseology. But in many words we find confusion. Think upon what is in this Lesson. Get your OWN ideas about it. If you can, FEEL the truth. If you cannot FEEL

it, reason it out for yourself. You will find that you will be compelled to come to the same glorious conclusion.

"FOR YOU WILL SEE THAT THE GOD THAT WE HAVE ALWAYS VISUALIZED, WHETHER AS A BEING UP ABOVE IN SOME NEBULOUS PLACE CALLED HEAVEN, OR IN ANY OTHER MANNER, IS REALLY . . .

"THE CREATIVE PRINCIPLE EVERYWHERE EQUALLY PRESENT, AND IT CAN BE KNOWN AS INTIMATELY AS A FATHER KNOWS HIS SON.

"*Universe and God Not Separate.*—We shall then come to see that the Universe and God are not separate. Also that Created Man and the Creator are NOT DETACHED. 'GOD is IN Man and Man is IN God forevermore.' *THEY ARE NOT SEPARATE ENTITIES.* That which we call God—that which we have many names for—is WITHIN YOU, my Beloved. God, the Creative Spirit, the Infinite Wisdom, Jehovah, the First Cause, the Supreme Architect, Parabrahm, the Father in Heaven . . . *THE ONE* . . . Omniscience, Omnipresence, Omnipotence . . . is WITHIN YOU . . . 'Seek ye FIRST the Kingdom.'

"Let the Light of this tremendous Truth FLOOD YOUR MIND . . . Be happy and give thanks—you are very near to realization of Absolute Truth . . . FEEL that this is true. Close your eyes and FEEL it within you . . . You will see that you have discovered the very basic fact of ALL existence. To know it thoroughly is to have solved the Riddle of the Universe.

"You will see that, in discovering this basic fact of All existence, you have discovered the greatest thing that any man can know, for, KNOWING IT PERFECTLY, all things are possible to you.

"You will see that, as you contemplate this profound Truth, you are leading yourself into the Mystery of Mysteries, the Holy of Holies.

"IT IS AT ONCE THE GREATEST TRUTH THAT CAN BE TAUGHT BY ANY TEACHER OR LEARNED BY ANY STUDENT.

"SOME INITIATES, BY A SUDDEN FLASH OF INTUITION, WILL SEE AND REALIZE THIS PROFOUND TRUTH IN A MOMENT. OTHERS MAY HAVE TO TOIL AND WAIT FOR ITS REALIZATION.

"But, Mark This Well:

"UNLESS IT COMES TO YOU INTUITIONALLY, CLEAR THROUGH TO YOUR CONSCIOUSNESS BY THE LIGHT OF YOUR OWN DIVINE INTUITION, THERE IS ONLY ONE WAY TO GET IT . . . THAT IS BY MEDITATION.

"If you cannot fully realize this truth so that you feel you are on fire with the joy that it brings, contemplate it in another way—in a more intellectual way:

"Question. Answer.

"Are you or are you not a part of the Universe? . . . Yes, I am.

"Can the Universe be complete without all its parts? . . . No; it cannot.

"Therefore, without you, can it be complete? . . . No.

"Therefore, its completeness literally depends on you? . . . Certainly; literally.

"Therefore, without you it cannot exist in completeness? . . . No.

"Then, you can say in all truth—

"BECAUSE OF THIS, I STAND TO THE UNIVERSE AS A CENTER DOES TO A CIRCLE. IN THIS CASE, I AM THE CENTER—THE CIRCUMFERENCE IS EVERYWHERE. WITHOUT A CENTER NO CIRCUMFERENCE CAN EXIST."

Q. That is a complete answer to those who still believe in the anthropomorphic God! It should be taught in every school. Is this Lesson of Ding Le Mei available in quantity?

A. "I think it is. I feel sure that this 'Holy of Holies' will never die. But let me quote further:

"This one Truth—that Man is God in Human Form—is all that we have to learn—when we have learned it, we must teach it. In the ancient teachings, we are commanded to 'Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a teacher, hope or consolation, and—let him hear the Law.'

"That's the sole purport of human living, to make the human race happier and more wise because of our own lives, to cause men and women everywhere to be led to their own true being in God. There is no other purpose in human life.

"Have you ever heard these words? . . . 'Unless thou hearest, thou canst not see!' If you have never heard them, you are hearing them now, 'Unless thou hearest, thou canst not see!'

"Now, my Beloved, let us suppose for a moment that before us there was a great concourse of the whole human race . . . every human being, of every color, of every creed . . . and suppose that you were the speaker to address that great concourse of humanity. How would you, knowing all that you know, so condense your meaning into words that you could pass from your mind into the minds of all who listened to you, the one, foundational, final Truth? Remember, you would be speaking to religionists and non-religionists; you would be speaking to Roman Catholics, Congregationalists, Presbyterians, Unitarians; you would be speaking to Confucianists, to Taoists, to Hindus, to Mohammedans, to Brahmins . . . you would be speaking to every human being. Would you be able to condense into words the message, the highest message of your Spirit, the deepest knowledge of your Being, to convince your fellow human beings of the Truth of all existence? Would you be able to do it? You know at once that it would be impossible; yet, you, the chosen orator of humanity, would know as you spoke that not until all your fellow human beings were free in Truth, in Love, in Light, in All That God Is, you yourself could not be free.

"You see, when we are dealing with essential Truth, there are very few people in the world who can understand our language. You heard these words . . . 'Unless thou hearest, thou canst not see.' You have read these words, 'Not until your heart has lost its power to feel can you speak to the Master' . . . 'Not until your tongue has lost its power to wound can you speak to the Master' . . . 'Not until thine eye has lost the power to shed tears canst thou speak to the Master.' I want to put it more simply . . . 'Not until thou hearest, canst thou see.' Now, what is the meaning of that? Be patient, for I, like you, am merely trying to get along in the spiritual world. It seems audacious for me to speak to you, but all that we know of love gives me ample excuse . . . 'Until thou canst bear, thou canst not see.'"

Q. It seems to me that anyone, hearing this profound interpretation for the first time, would be on fire for more of this great Truth.

A. "Now, I must assume, in one swift moment of the Spirit within me, that everyone of us here, at this instant, is alive, on fire. We know what we know. All of the essential Truth within us is rising bubblingly into our consciousness.

We would merely lose ourselves in words, if we endeavored to explain what I am sure everyone of us knows. We know, for instance, that there is nothing but God! We know that there are many religions, many cults, many different kinds of people, many different colors of people, but when we have reduced what the Chinese call the 'ten thousand things' of existence into the essential center of the center of the center of the center, then we know that there is naught but God.

"My Beloved, can we all go along together in this knowledge? We do believe that, do we not? We do feel that we know it! We know that we feel it! We feel that we see it, and we see that it is our very life . . . we know it!

"We could speak of many branches of philosophy and, perhaps, quite learnedly discuss one of the 'ten thousand things,' but let us together feel that we are collectively and individually raised to the very highest point of our own understanding together, and the final thought, *the final Truth, is that there is nothing but God!* Nothing in between! Many people, of course, hearing me speak like that, would simply not know what I mean. They would hear the words and they would be able to analyze the sentences, but the meaning would be hidden. You know! I know! A man would agree with you that there is nothing but what he might call the life-giving or fulfilling Principle. He might say, 'I can see that there is nothing but breath, because everybody lives in breath.' Yet, not until thou hast lost the power to breathe, canst thou breathe! It is almost a staggeringly dangerous paradox, but that is what Life's Law is. That is what the expressions of Life are! Take a human being . . . take me!

Look at the inconsistencies, the incongruities, the incomprehensibilities of a thing, like me . . . the human being. BUT, WHEN WE DRAW NIGH, ONE UNTO THE OTHER, WHEN WE SEE OR WE FEEL, IT MAY BE JUST THE SLIGHTEST SPIRITUAL SHADOW IN THE EYE, IT MAY BE A WORD THAT MAY HAVE SLIPPED OUT, IT MAY BE A TOUCH, IT MAY BE A DEEPER UNDERSTANDING, THEN WE KNOW THAT WE KNOW! THEN, ALL THE WORDS AND ALL THE NON-ESSENTIALS AND THE PARTICULARIZATIONS ARE LOST IN THE GREAT GENERALIZATION OF GOD AND THE TRUTH OF LIFE.

"God is All That There Is! 'Until thou hearest, thou canst not see!' Again I ask, and I ask myself, what does it mean? You do not need me to tell you, but it means that not until we, as essential human beings, have, in our own consciousness, grown through transmutation, by ourselves, into true spiritual beings, can we hear, nor can we see; but when we hear, and see, that is quite a different matter."

Q. I feel that what you have just quoted could be preached in any church, or mosque, or cathedral, or temple anywhere in the world. Man is God in Human Form. Are there any other lessons on this specific subject?

A. "Yes—indeed, the whole of the teaching in Mental-physics is centralized on the one fact that 'Man is God in Human Form.' I shall refer to the same idea in my talk next week, and quote again from Ding Le Mei."

(From here to the end, be dramatic! Get the mood! Speak slowly in a low reverent tone. Feel that you actually enter the hearts of your hearers. Steady, calm speaking—clear, decisive in your appeal.)

"I remember once waiting for a friend in my car. It was in the twilight and about fifty or sixty feet away I saw a little dog. He put his snout through the railing, and he listened! I had my radio turned down very low, as some music came in. Had you been where the dog was, you could not have heard (nor could I), but the dog heard and I could see his ears turned to the front, then to the back, then to the middle, and then he knew it was music and that it was annoying him, and he began to growl and bark. He could hear! Do we hear? *Do we all hear the celestial music? Do we hear the music of the spheres? Do we see in each other the Divinity that we are?* Are we constantly conscious that, as we talk one to the other, we are as God talking to God? Do we feel truly in our hearts—I am not talking about our conduct—but do we within our own deep, inner selves feel that I am God, that he or she or all is God?

"As we are here together at this moment, I feel sure that your heart is tuned to mine. You say, 'Now, that is true. It is categorically true. It is, beyond all possibility of doubt, true!'

"And then, we go round and about, and we engage in all kinds of action in what appears to be our outer life . . . We are led, so to speak, from the deep, inner, basic, foundational nature of ourselves into the actions of our outer nature. We find that we speak, but later that we should not have spoken; we listen to something that we know that our ears are not

tuned to; we feel something (and we regret it after we feel it) that we know our hearts are not tuned to. During that process of consciousness and understanding and awareness within us, the Truth is not in us! Then, we come back and we regret that we, perhaps, were a little off-handish with our friend, or that we were a little indifferent to the call that came from the toiling pilgrim to us. We regret it.

"Now, we are all alike. I was talking to a person the other day and it might have been I who was talking. He said to me, 'You know, I do not lose my temper like I used to. I have a fearful temper!' I loved him! He does not lose his temper as he used to. *That is proof that he is coming nearer into the recognition of what God is!* Multiply that in a million ways and you will see just where your life and where my life is at the present time.

"We are growing! We recognize God in a simple flower as we do in *all* His Works. Thanks be, we are on our way to becoming God!"

"I hope, my Beloved, that we shall all go in peace. Next week I shall extend my remarks today with further quotations from Ding Le Mei's writings on this essential Truth of Life. Until then, my hope for you is that your heart will tell you the story that none other can tell thee."

Your Personal Practice for the Week

As I sit writing to you at this moment, my Beloved, I confess to a sort of impatience. I am there with you in the Spirit. I feel what you feel, and I trust that you feel what I feel. But how I wish that it were possible for me to be there with you at this moment, so that I could grasp your hand and, looking into your eyes, congratulate you on your zeal! The time soon will be here, however, when you will come to me—yet I am, as I say, impatient.

Let nothing interfere with your practice this week. You are preparing yourself to become a great teacher.

Do you, with me, look forward to the time when every human being walking on this earth will be a healthy human being, and will be healthy because he and she knows the Law of Health and well-being? Do you look forward to the time when every human being will be a happy human being, because they will have learned the Law of Joy, and they will have learned how to turn back, so to speak, all the negation and darkness and disharmony of thinking, so that it cannot

take lodgment in their minds? Do you look forward to the time when heaven will have come down, when Man will have become—even in the most elementary stages of his consciousness—God on this earth? You can! But there was a time when you could not. There was a time when, if I had said that to you, or you had said it to me—we would have said, “The man’s crazy to tell me that Man is God!—that Man has all the substance, the feeling, and the power of action to think as God thinks, to know through feeling what God feels and knows, and to *do what God does!*”

There was a time when you would not have entertained such a thought for a moment, and perhaps have quarreled with anyone who voiced it.

But you and I have learned something about Cosmic Love. That is what Mentalphysics teaches, nothing but Cosmic Love—that “MAN IS GOD IN HUMAN FORM.”

This is your climaxing week—learn how you may teach this final Truth of Truths!

On MONDAY EVENING: (a) Meditate for a short period—“MAN IS GOD IN HUMAN FORM. . . . WHATEVER THE CREATOR IS I AM . . . I GIVE THANKS”; (b) read your Lesson slowly, silently, carefully—then re-read, marking passages that specially attract you, feeling a deep sense of peace and spiritual assurance; (c) prepare to retire; (d) meditate as follows:

“MAN IS GOD IN HUMAN FORM.

“WHATEVER THE CREATOR IS ALL MEN ARE.

“I GIVE THANKS—I GIVE THANKS—I GIVE THANKS.”

(This is to be an evening of deep devotion. You are alone: you do not wish to speak a word; you commune with your Higher Self; you are absorbed in high thoughts, and enjoy serenity of spirit; beauty and silence keep you serene and at peace.)

On TUESDAY EVENING: (a), (b) and (c) same procedure as Monday; (d) write what you wish to write in expanding passages you have selected; (e) meditate as above.

(In your writing do not be afraid to express your views in your own language. Quote from the printed Lesson if you wish, and then elucidate—you will surprise yourself. A fearless night with your own ideas and language.)

On WEDNESDAY EVENING: (a) and (b), same procedure as Monday; (c) then you rise, facing a mirror, and prepare to address your large imaginary audience . . . you are the orator . . . you give forth confidence and assurance . . . you

deliver your oration in perfectly grand style, noting time taken; (d) meditate as above.

(This evening you are in your element as a teacher and speaker. *Feel* that you are the master of the occasion. *Know* that your audience is held spellbound by the manner of your speaking—yet confidence, humility and LOVE.)

On THURSDAY EVENING: Same as Wednesday.

(Continue this evening with a sense of deep understanding of your audience. You know what they feel. You know that what you have to give is precisely what they individually need. You are the master orator.)

On FRIDAY EVENING: (a) At once deliver your address in grand style, noting time taken; you are eloquent . . . your voice is melodious and resonant . . . every word is properly pronounced . . . you are a success, and everyone in that imaginary audience is thrilled; (b) revise and add to what you wrote on Tuesday evening; (c) meditate as above.

(After your oration go back over your manuscript and see where you stumbled. Memorize any special sentence, and practice to see how many different ways and in different tones of voice you can express varying emotions.)

On SATURDAY EVENING: (a) Your quiet evening; do as you wish; (b) meditate before retiring.

(This evening you should review your week’s work. Do not be over-critical of yourself, do not fail to recognize what you may consider a weakness in any phase of your study and delivery.)

Conclusion—The Holy of Holies of Knowledge

My Beloved, I greet thee as God in Human Form. I hope that, as you will soon come to the conclusion of your first systematic study of this *Ding Le Mei Preceptor Course No. 1*, you have conclusively made this Truth your very own. Never again will you have to go back over the Path that you have trod—your knowledge is your own, and it is final forever. In one of the late Commentaries I endeavored to crystallize what we have learned, and again I draw your attention to certain facts which it will be necessary for us never to forget. We know, for example, that the body is truly the Temple of the Living God, but we know also that it is simply vibration; that of itself the body is nothing and is helpless, and that it is the Spirit that quickeneth; *that your body and mine are parts of the Great Body of Life*. We know that the sole mission of the body is to act as an avenue through which Universal Consciousness can express itself in the manifest worlds.

We also know—

- (1) That the body contains within its substance the Magnet, which is the One Principle, which Principle is perfect, for it is the emanation of *The Father* which is in the Universal Heaven; that your body is a part of that Principle and, *as Principle cannot break its own Law*, your body is a part of the emanation of The Father which is in Heaven *within you* (you, as a part of the Universal Father of Life), perfect in its substance, perfect in its quickening energy directed by the Spirit, perfect in Spirit as the FATHER (the Creator of ALL THINGS) which is IN HEAVEN (within you—the Kingdom of Heaven is within you), is perfect.
- (2) That your body (your *PHYSICAL BODY* if you wish, or YOUR WHOLE BODY in the Mentalphysics sense if you wish) is God's substance, *your instrument for allowing God to be expressed*.
- (3) That your energy is GOD'S ENERGY—*God in action*—allowing you to *watch God's nature*.
- (4) That your MIND is the magnet that contacts the WISDOM OF GOD in transit, by which and through which you may, by watchfulness, come to know God's nature.
- (5) That your LIFE is the EXPRESSION OF GOD—the unfoldment of God's nature through you—causing you to see that YOU ARE GOD IN HUMAN FORM . . . WHATEVER THE CREATOR IS I AM . . . and THAT I AM THAT I AM THAT I FEEL THAT I AM.
- (6) That "IN THE 'BEGINNING'" was The Word. We should by now know that The Word—Sound—or Silence, which is Sound transmuted—is the switch that turns on the power of Life Itself. We should also know

that "the Beginning" is NOW, the Ever-Present Moment. Having this in mind, let us see what the "WORD" truly means . . .

IN THE BEGINNING:

Was MAN . . . and MAN was with God, and MAN IS GOD.

Was MIND . . . and MIND was with God, and MIND IS GOD.

Was Consciousness . . . and Consciousness was with God, and CONSCIOUSNESS IS GOD.

Was SPIRIT . . . and the Spirit was with God, and the SPIRIT IS GOD.

Was SOUL . . . and the SOUL was with God, and the SOUL IS GOD.

Was the WORD . . . and the WORD was with God, and the WORD IS GOD.

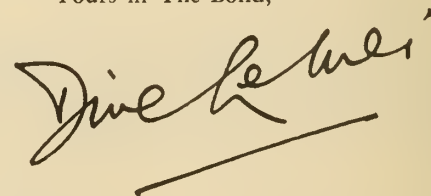
- (7) That we come to *know* through intuition: that intuition is direct insight, constant awareness, direct inner perception, swift instant understanding, the identification of one's self with the Cosmos, the knowledge of reality itself. Intuition is embraced in MIND, but the difference between the Conscious Mind and Intuition may be summarized as follows:

MIND—sees form; sees many in the one; analyzes the light of Truth; sees the beauty of colors; asks WHY?; demands proof; sees the world of effect; creates matter and its laws, the outside world of causes and effects; creates time, space, emotion, and strives for omnipresence.

INTUITION—sees reality; sees one in the many; synthesizes the colors and sees only the dazzling white light; simply KNOWS; sees and knows; sees the world of causes; belongs to the inner world of freedom, one with the essence of all; sees all past, present and future, freed from the necessity of movement.

May Wisdom embrace you eternally in Peace!

Yours in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

End of Lesson Forty-Five — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung
Lesson Forty-Six

"THE MORE WE GROW IN LOVE AND VIRTUE AND HOLINESS, THE MORE WE SEE LOVE AND VIRTUE AND HOLINESS OUTSIDE. ALL CONDEMNATION OF OTHERS REALLY CONDEMNS OURSELVES. ADJUST THE MICROCOSM (WHICH IS IN YOUR POWER TO DO) AND THE MACROCOSM WILL ADJUST ITSELF FOR YOU. . . WE CANNOT SEE OUTSIDE WHAT WE ARE NOT INSIDE. EVERY STEP THAT HAS REALLY BEEN GAINED IN THE WORLD HAS BEEN GAINED BY LOVE."—VIVEKANANDA.

Introduction

My Beloved, I hope that this will be your greatest week. You had a grand week last week, as you dealt with our "Holy of Holies." This week you continue it. You feel, I know, that the Truth expressed in these two Lessons is uncontradictable. I feel that every student in Mentalphysics throughout the world, by virtue of his own practice into the mysteries of Life, which Mentalphysics unfolds to him, is filled with hope. He knows, from his own experience, that, when the time shall have come, Mentalphysics will bring to humanity everywhere precisely what it is either consciously or unconsciously seeking. First, the thoughtful student in Mentalphysics *hopes* for the regeneration of mankind; then, to his hope, *faith* in his own regeneration is the natural ally. To the earliest student, hope is his foundation, and hope renews his Faith! Hope keeps his mind at its best, and when Hope inspires us, through Faith, into action, and our action is guided by Knowledge, we are assured, if persistent in right action, of ultimate mastery. Imbued with Faith, *there is naught impossible to us*. Our Faith will make us talk with God, and a lively faith in God and Man bears us so far aloft that the discords of the present moment are transmuted into the harmony of enduring Life. The first change in the consciousness of any Mentalphysics student is a quickening of his own faith in himself. Faith is *the root of our works*. Faith, amid the order of a hopeful life, is like a lamp burning in the center of God's Eternal Light . . . "Though he slay me, yet will I trust in him."

Faith is the seed of victory. Faith is the substance of things for which we reverently hope. Faith is the evidence of those

things not seen. Faith is Love's lover, and their child is aspiration.

Faith is the soul going out of itself in its eternal quest for satisfaction of the Eternal Spirit. Faith is the constant enlightener, for it draws the grief from every sorrow, the sting from every loss, puts out the fire of pain—and points us ever to the God within us.

Faith affirms the Truth, and I think you will agree with me that, but for Faith, human life would be intolerably burdensome. Faith is the first seed given to the student in Mentalphysics.

Therefore, my Beloved, let us come together to consider the strength within ourselves of Hope and Faith as we each *look forward* into his own future. For we will all willingly admit that, when we have a man full of Faith, we have one who is tenacious to his purposes, absorbed in the grand project of living for sweet living's sake, simple in his motives, one ever ready to serve his fellow men, in whom selfishness has been driven out by the power of LOVE, and indolence exalted into unwearying energy. But, my Beloved, Mentalphysics teaches us that *our faith is all-obsessing, or it is nothing. Faith grasps and clings to all the promises of God to Man*.

All the strength and force of Man comes from his faith in things unseen. You have, in your own experience, found, in your own world, that a deep, living conviction rules your world.

The convictions of Man make this earth what it is.

The Seventh Rung—Lesson Forty-Six

My Beloved, I exhort you to study all you can. Continually practice what you are being taught in these Lessons. You remember, of course, how surprised you were, when you reviewed your Initiate Group Course Lessons for (we will say) the tenth time, and found that you glimpsed a greater meaning than you had obtained during your first or second contemplation of it. You found that your comprehension of Truth had widened. In just the same way, you will find, my Beloved, that as you now go along in your advanced study and practice—as you persist carefully in the experiments laid out for you in your Lessons—as you find yourself more and more in the company of the Great Ones—as you feel, indeed, your *oneness* with your Teacher—so will you realize your own ascension in spiritual knowledge and power from the Lessons in this *Ding Le Mei Preceptor Course No. 1*.

You may know that those who are sensitive to the vibrations of the multitude feel pulsations of love during the weeks preceding the celebration of Christmas. Why? Because it is a season of love. Each in his own way feels the tendency to use the period for expressing love, in generosity, in inspiration and thoughtfulness of little kindly acts. Mostly it is spoken of as a children's season; and this is well, for children are perhaps more used to expressions of love than are the older and more serious-minded. As there is a general desire to bestow happiness on all who are near and dear, we realize that "Behind the nerves of the giver thrill the sensitive nerves of the receiver." We learn that the joy back of the gift is a share of happiness too precious to forego.

Therefore, as one who one day will become a Preceptor and a dispenser of light and love, keep this picture of the Christmastide established within your consciousness as you review and restudy and repractice all your Lessons, and thus, in taking advantage of this memory-picture of the Christmas Season, you will consistently express the Love of God, realizing that to get the most out of Life you must give out fully and freely all that your love nature demands for true expression. Thus you join your own heart to the mystic heart of Universal Love, sending out love vibrations to all . . . to Every Living Thing.

"Let Us Come Together . . . Together!"

May this week be as beautiful to you, my Beloved, as I am sure last week was. I believe that you will agree with me that there is nothing so satisfying to the human heart and mind as a widening knowledge of God's Way and Man's evolverment into God's Life.

Primitive man, with all his superstitions and his fears, must have found Nature (God's Work) singularly puzzling. The phenomena of his life must have been exceedingly complicated. He could understand that an apple always fell downward, that water always ran downhill, that the stone that he threw into a river always sank and that a piece of wood always did not. But, beyond that, Nature was to him most capricious, uncertain, erratic. To him thunder was the voice of an angry God. Good crops proved to him his behavior was approved of God, bad crops tore his soul in shreds because he knew that he had fallen into disfavor.

What a great bridge you and I have crossed—for you and I were once primitive man! How great has been our progress toward our final realization that Man Is God in Human Form, and what a bearing our present knowledge has upon our whole interpretation of human life!

But, generally speaking, Man has made little progress in the knowledge of his own being. With millions of people today, even in the United States, it is compatible with scientific knowledge to regard Life as something standing entirely apart from inanimate Nature . . . how far that conception of Life is from that of the present-day truth of the atomic theory, for example. And how different is the atomic theory from the final Truth of All, that Man Is God, which is the full concept of the Universe toward which Man, though stumblingly, is finally making.

“Life’s Final Jubilate”

(THY HOLY WILL, O LORD, BE DONE)

SECOND PART

(As you begin this Lesson Forty-Six, you should be sure that you have thoroughly absorbed Lesson Forty-Five. Particularly should you be sure of that portion of your last Lesson which was quoted from Ding Le Mei’s “Holy of Holies,” for unless you have mastered this you will not be able to follow on successfully with what will appear in this Lesson.)

“My Beloved, somewhere in his writings, Ding Le Mei said: ‘One day in Oakland I was driving home, and I thought I would go down into my garden and just rest a minute, because I had had a busy day. My garden was on a hillside and it was very beautiful, so I sort of rested. And then, I heard someone sawing something nearby. I looked over my garden wall and there was a man sawing down a cherry tree. It was as if he were sawing my heart out. Do you understand what I am saying?’

“That is how you feel. You look out on the world today, and though you may sit down with your friend and talk politics, as we say, and while discussing things believe the world is ‘going to the dogs,’ you can see that all that we all look at is not the reality—it is only the appearance! You see a little child, and you may hear his mother foolishly call him a naughty boy. You know that he is not a naughty little boy and the mother knows that he is not a naughty little boy, but for the moment that she calls him a naughty little boy the Truth is not in her, and her thought and application of the word ‘naughty’ to him may prove that really in the consciousness of the child she is disturbing the Truth that he is a good boy and not a naughty little boy—and so on, in all the medley and the complexity of ideas in Life. *THERE IS NOTHING BUT GOD! GOD IS ALL! GOD IS PERFECT!*”

Q. Yes, that is absolutely true. But human beings fail to learn—I wonder why this is so?

A. “It seems, however, that human beings are only able to hold on for a short period, and then they want to change. We are deep and sincere in our consideration and in our love for a friend, and then, after a little time, it wanes; and then we find that grass grows over the pathway and makes it almost impossible for us to find the door of our friend. We have what it takes, we have what it is, but we do not use it! A person will come to me and say, ‘Do you know, I have not made the progress that I *ought* to have made.’ Well, we can all say that, but many times we think that when we do not make the spiritual progress that we should make, when we do not make as much money as we should make, when we

are not as happy as we know we should be, we put on a sort of foolish, childish, vainglorious, almighty attitude, as if it were somebody else’s fault, as if it were the fault of God. As a matter of fact, at such times people will stand and say, ‘Where is God? There is no God!’

“You see, *they have not yet found the power to hear and the consequence is that they cannot see!*

“If, my Beloved, we could take that simple illustration and multiply it *ad infinitum* to everything that we see or hear or comprehend or imagine, and if we could imagine that from the center of our very being, the center of our divine consciousness, we could *see* nothing but God, then, obviously all in our life would be well.

“Ding Le Mei relates somewhere that a man came to him in New York one day and said, ‘I would like to join your organization.’ Ding Le Mei noticed, however, that, as he was offered a chair, the man came uncomfortably close, saying, ‘I am a healer!’ Ding Le Mei disregarded his claim by answering, ‘Well, I do not know much about that, but this literature will show you what Mentalphysics is.’ The man took it, and shouted, ‘What did you say? I am hard of hearing.’ Ding Le Mei repeated what he had said, and saw the man embarrassingly feeling around in his pockets. At last he said, not noticing the humor of the situation, ‘Oh, doggone it, I cannot read it, I forgot my glasses!’ Ding Le Mei said he thought it quite funny for a professing healer to need any—and he was deaf to boot! Is that not how people are?

Q. Yes, that is funny! But, most people like to be fooled. You have said that no man can heal another man. That is true, is it not?

A. “Yes, that is true, with certain modifications. A dear lady who came to him on crutches asked him if he would heal her. ‘Well, nobody has ever healed anybody else; therefore, I cannot heal you, but I can show you what to do.’ I continue in Ding Le Mei’s own words: ‘And I showed her what to do. I was sufficient of a disciplinarian to see that she did what I told her to do—I did not want her to waste my time and I did not want her to waste her own. So, entering quite enthusiastically upon this schedule that I laid down for her, she was able after awhile to walk up nine steps with two sticks—she had dropped her crutches. After a little longer time, she was able to walk up those nine steps with one stick; and then, still later, she came in absolutely exultant to me and grateful in her heart, because she had walked up the steps single-handed without stick or prop. I was naturally very pleased. Then, time went along and, a month or so afterward, she came dolled up tremendously and quite seriously said to me, ‘Ding Le Mei, you have been very kind to me! I shall never, never forget you! I am so well now that I shall be able to go to my own church.’ Friends, you see, there it is! I think that is one of the funniest things I have ever heard in my life, but that is how people are.’

“That is how most human beings are. *We have to learn!* How to tell you to learn, I do not know. Your heart will tell

you—always consult your own heart. Never consult another person's tongue. Do not consult another person's words or opinions or anything . . . *consult your own heart!* What you are seeking is within you and not within me—(it is within me if you understand what I mean . . . I am you and you are me . . . however, we are getting lost in words)—but all that we have to do is to learn the way, and '*Life's Final Jubilate*' is absolutely assured, if *we will learn!*"

Q. *That is certain! But HOW is the question—HOW to learn the way?*

A. "As I remarked last week, our 'Holy of Holies' is the answer. Perhaps we may right now revive in our memories that glorious Lesson. You will, of course, remember our last lecture:

"But mark this well: UNLESS THIS GREAT TRUTH COMES TO YOU INTUITIONALLY, CLEAR THROUGH TO YOUR CONSCIOUSNESS BY THE LIGHT OF YOUR OWN DIVINE INTUITION, THERE IS ONLY ONE WAY TO GET IT. Not by sitting down and reasoning it out. Not by getting pencil and paper and drawing graphs, and entering into geometry and all the other phases of mathematics. No! There is only one way. BY GOING INTO THE SILENCE. BY BEING STILL. BY GOING INTO YOUR OWN HEART AND SAYING, 'O Lord, whose face I cannot see, whose love has not yet been fully revealed to me, but Who resides within me, open Thou my heart.' And wait! It is as sure as the rising sun. It is exactly what causes the sun to rise; and yet the sun never rises—the sun always is.

"Now, my Beloved, if you cannot fully realize this truth so that you feel you are on fire with the joy that it brings, let us contemplate it in another way. Let us contemplate it in an intellectual way. Let me be as your college professor—I do not know what sort of a college professor I would make, but still let us try to reason this out.

"We can all, I am sure, *feel* that it is a possibility, to some degree. Many of us, we give thanks, feel that *we know* . . . *we know* that we *feel* it to be true. Let us reason it out:

"Are you or are you not a part of the Universe? Well, obviously, you are. The answer is, 'Yes, I am.'

"*Can the Universe be complete without all its parts?* Well, can anything be complete without all its parts? Obviously, the answer is, 'No; it cannot.'

"*Therefore, without you (do not think of anything or anybody else), can it be complete?* Oh, I know what you are thinking . . . the same as I am thinking. '*I am not worthy.*' But, in cold logic, *can it be complete without you?* The answer is 'No.' That is categorical.

"*Therefore, its completeness literally depends upon you?* It is true, is it not?

"*Therefore, without you, it cannot exist in completeness?* Obviously again, the answer is, 'No, it cannot.'

"Then, you can say—or can you say? . . . you figure it out—in all Truth—

"BECAUSE OF THIS . . . BECAUSE IT CANNOT BE COMPLETE WITHOUT ME, BECAUSE I AM A VITAL PART OF IT, I, EXISTING AS I AM, STAND TO THIS UNIVERSE AS A CENTER DOES TO A CIRCLE. IN THIS CASE, I AM THE CENTER.

"Are you the center of your own world? Are you the center of mine? No! Get out! There is no place for two of us. You can truthfully say—

"'I AM THE CENTER OF MY WORLD! YOU ARE THE CENTER OF YOUR WORLD!'

"'YOU ARE, THEREFORE, THE CENTER OF YOUR UNIVERSE—the Circumference is everywhere.

"'WITHOUT A CENTER, NO CIRCUMFERENCE CAN EXIST.'"

(You must realize that you are assuming a great responsibility in this Lesson. By now your audience is on fire with spiritual interest. Cultivate your mood—get the RIGHT mood of sympathy and sincerity. Then be not afraid.)

"Going back over what you have already read and learned, we see that the Creator is

"First—ALL THE KNOWLEDGE THERE IS
(Omniscience).

"Second—ALL THE PRESENCE THERE IS
(Omnipresence).

"Third—ALL THE POWER (FORCE) THERE IS
(Omnipotence).

"As nothing can exist outside of the 'ALL,' we arrive quite logically, do we not, at the wonderful knowledge that

"'*THE CREATOR IS ALL THAT THERE IS.*'

"Carry the idea one step further, remembering what you have learned, and you can *truthfully* affirm:

"'*SINCE THE CREATOR IS ALL THAT THERE IS, SINCE I AM THE CENTER AND THE CIRCUMFERENCE IS EVERYWHERE, I AM THE CREATOR DIFFERENTIATED INTO THE HUMAN FORM.*'

"Carry the idea another step, and we arrive at the most stupendous truth that can *ever be known*, since all human knowing is in some way derived from it. You can now truthfully affirm:

"'*Therefore, WHATEVER THE CREATOR IS I AM.*'

"Now, my Beloved, come right into my heart, as I go into your heart. We have lived this! We have struggled! We have gone up together. And, as climbers, you have loaned me your gear and I have loaned you my gear! We have struggled and struggled, and at last, at all events, we have come to a great

foothold in the Mountain of Man's Highest Hope. We shall never lose each other now. We shall always go on and on together. It does not matter whether you hear this human voice or whether you do not. You will never forget it. It is the Truth! And I shall never forget thee. We should be very reverent about this final Truth that we are expounding. We should carry it carefully and in deep silence. And then, we should LET THE TRUTH LIVE!

"It is ours for the asking, but on the one side, we say, 'Oh, yes, we believe in God.' On the other side, we turn around and say, 'But I cannot afford it.' We say, 'We believe in God'; and then, we turn around and say, 'I do not feel very well.'

"We are God, my Beloved. It seems to me that I can see Mentalphysics transformed into the very Center of the Divine Light . . . so beautiful, so altogether ultimate, that I cannot see *you*, a *human* being. But with the Eye of my soul, with the fire of my Spirit, I can feel you mingling with me and I mingling with thee, as an ocean is made up of all the dewdrops mingled together. *WE ARE GOD!* And that is all that there is to be said."

Q. Yes, I gratefully endorse what you say—that that is all there is to be said." When we come to that knowledge we have reached our journey's end.

A. "My Beloved, that is true. Our journey is then ended. And, in a way, we have come today to the end of a journey. We have trodden together, sometimes with courage and enthusiasm, oftentimes falteringly and in dire fear, the climb to the summit of the *Mountain of Man's Highest Hope*. Today, as we approach the Mountain's topmost crest, we may look backward and downward, as does a mountaineer.

"There is the snow and our footprints in the snow of our tortuous pathway . . . there is the smooth, ice-veined wall of the summit rising sheer into the sky beyond the last crest . . . there are the contours of the Mountain's many slopes sprawling away in our memory in confusion and meaningless blurs of distance . . . but today, our journey ended, we see all this reeling panorama forming itself into beauteous substance and form, order coming out of confusion, infinite clarity out of infinite complexity. During our climbing we fought the white tilting billows of our Mountain, which seemed as we climbed to roll past us like an unending sea of whiteness. Painfully, but with hope always in our hearts, we climbed—as we must always climb—one foot in front of the other, one foot above the other.

"And now, in the clear air and the sunshine of the Mountain's summit, we may rest within its stillness.

"On our long journey we naturally faced many dangers, escaped many pitfalls. Now, enlightened by our pilgrimage together, we are able to say that, at the mountain-top, we know more than we knew down in the foothills. We are able to look down upon the last great precipice of despair; we can see the debris of the useless loads of our own pride and failure that formerly we encouraged ourselves to carry. *And now,*

in absolute triumph, we can say that there is no suffering for him who has finished his journey, and abandoned grief and sorrow, envy and false hope, for we are freed from all fetters. In the clear dawn of the summit of the Mountain of Man's Highest Hope, we can see what we have learned in Mentalphysics together: that all that we are is the result of what we have thought, that our life is founded on and created by our thought; it is made up of our thoughts. Do we speak or act in darkness?—darkness must then envelop us and follow us as the wheel follows the foot of the ox that draws its cart. Do we speak or act in the Light that lighteth every man that cometh into the world?—then happiness and peace and joy and youth and beauty must embosom us, and must follow us, as the shadow that never leaves us."

Q. As a student of Mentalphysics, I can never forget the Truth contained in those two great lessons, our "Holy of Holies." Is it taught anywhere else that ALL is Thought?

A. "Only in Oriental occult schools, I believe. There is but One Substance: every different separate part of it, in all its endless manifestations and embodiments, visible and invisible, come from it. And whether it be the foods and the water we eat and drink, the thoughts that we think; all organic and inorganic substances; that which the scientist calls electrons, or matter . . . there is but ONE SUBSTANCE, out of which *everything* is created, and from which everything sustains its life.

"'As a man thinketh in his heart, so is he.'

"But while we know that we think, *few of us know what Thought is* (I am quoting again from Ding Le Mei's Lesson), and it is difficult for any Teacher precisely to teach his students what it is—though we can all see that we have at our command and do use a SUBSTANCE when we think—for we cannot think with NOTHING. We have seen that the whole Universe is CHEMICAL SUBSTANCE. We have seen that Every Living Thing (and there is no such thing as a 'dead' thing, speaking chemically, for there is no place where Life is not) has an embodiment; there must be the embodiment through which the Spirit, through which *Life*, must express Itself. Some embodiments can be seen and felt; others, more subtle, cannot be seen and felt.

"Mind substance is one of these subtle substances that cannot be put under a microscope and investigated. For example, you cannot go into a laboratory, and place your Thought Substance under a microscope, and then come to me and say, 'Look, this is My Thought.' But you CAN SIT DOWN WITH ME AND TALK TO ME AND SHOW ME THE PRODUCT OF THAT UNSEEN SUBSTANCE THAT YOU USE WHEN YOU THINK. The same with many other substances.

"The occultists teach, however, that Mind-substance is universal and omnipresent. You already have your idea of Prana. Well, *Mind-substance* may be likened to Prana in the sense that it is found in every place in the Universe. *Its sum*

total is fixed and cannot be added to or taken from, and therefore it is unchangeable. Mind-substance can be regarded, as a matter of fact, as a higher phase of Energy or Matter, just as Matter may be considered as a grosser form of Mind-Substance or Energy."

Q. *"Just as matter may be considered as a grosser form of Mind-substance or Energy." Can you explain this further?*

A. "Well, the Yogis claim to have proved that Mind-substance was the first Manifestation, and from it emanated Energy, and from Energy emanated Matter—so that all form parts of one real substance—the ALL THAT THERE IS—God, The Father, The Universal Spirit, Divine Wisdom, Creative Force, Divine Mind, or any name with which you may care to designate THE ONE SOURCE and THE ONE LIFE. One may say that there are three manifestations of our emanations from the Absolute. (Which is saying in a different manner what we have already learned in this Documentary Lesson, 'The Holy of Holies.')

"If it were possible for me as a Teacher to exhibit a certain quantity of Mind-substance and send it to you, there would be no need to try to explain, nor would there be any need for the student to try properly to make the personal effort to gain his own conception of its power. But that cannot be done. *We have then to regard Mind-substance as the thing by which is set into operation the Energy that causes Matter to be in Motion. Mind-substance can only be KNOWN to us by its results—Thoughts, Thought-forces, etc.*

"The differences are—and we should get this deeply in the Mind—

"(I) MATTER . . . Is the thing that the Soul uses to clothe itself in.

"(II) ENERGY . . . Is the thing that the Soul uses to act with.

"(III) MIND-SUBSTANCE . . . Is the thing that the Soul uses to THINK with.

"It is necessary to get this conception, for as we proceed we shall nearer and nearer approach the truth that Thought is the ONLY thing that we have and that we use—everything being dependent upon this, and emanating from it.

"You are invited to contemplate the truths disclosed in your last Lesson with this idea of Mind-substance. You will see that the mind of each one of us represents so much Mind-substance, *apparently* separated from other Mind-substance; yet in reality (though we cannot yet realize it) each Mind is in touch with other separated Minds—and with the UNIVERSAL MIND, of which it forms a part. You can see, then, that after all *THE UNIVERSE IS SIMPLY ONE GREAT, WONDERFUL, VIBRATING, THINKING THING*. Thinking may vary, as it does in all embodiments from the atom to the Sun, but there is a universality of Mind-substance, of which we may use and control just as much as we desire—*when we know the way*.

"What is the amount of that Thought substance, Thought power, that YOU control?

"The highest form of Thought that we are conscious of is that of Man. But we know—or believe—that there are beings much higher than Man. We are climbing in Mentalphysics up to that state.

"Finally, my Beloved, rest upon these words:

"*'THE UNIVERSE IS SIMPLY ONE GREAT, WONDERFUL, VIBRATING, THINKING THING.'*"

.

Those who walk on the path of pride crushing the lowly life under their tread, covering the tender green of the earth with their footprints in blood; let them rejoice and thank thee, Lord, for the day is theirs.

But I am thankful that my lot lies with the humble who suffer and bear the burden of power, and hide their faces and stifle their sobs in the dark.

For every throb of their pain has pulsed in the secret depths of thy night, and every insult has been gathered into thy great silence.

And the morrow is theirs.

O Sun, rise upon the bleeding hearts blossoming in flowers of the morning, and the torchlight revelry of pride shrunken into ashes.

TAGORE.

Your Personal Practice for the Week

As you begin your practice for this week, meditate for a moment, and feel that you and I are actually in each other's presence. I am your Teacher—I am proud of my student. With all my heart, I hope that my student will succeed. I feel toward you as I suppose a teacher of voice feels toward his pupil when she appears for the first time in opera. He knows every note that she must sing—he is singing with her—he anticipates every difficult passage, and in his heart helps her over the difficulties. She, facing her vast audience, desires with all her heart that her performance shall be simply "tops." She knows that her teacher is in the wings—she knows that he is singing with her—their hearts are united.

That is how I feel toward you as you are coming rapidly to the conclusion of your first year's study in this *Ding Le Mei Preceptor Course No. 1*.

Therefore, as you begin your practice this week, sink for a moment into meditation, and declare, "WE ARE HERE TOGETHER . . . OUR HEARTS ARE UNITED IN ONE COMMON AMBITION . . . WE GIVE THANKS, WE GIVE THANKS, WE GIVE THANKS."

Then turn back to the Introduction of "Your Personal Practice for the Week" in Lesson Forty, and read with great care. You see, you have become a part of me—I desire that your accomplishments shall be completely successful. It is possible for me in words to TELL exactly what you should do, but it is NOT POSSIBLE TO TELL YOU HOW TO DO IT. This is a matter of your personal obedience to the promptings of the Universal Wisdom within you.

Therefore, feel completely surrendered and free this week. Not until men and women like ourselves learn this shall we be able to impart faithfully to others—we must imitate God, the immaterial, the silent.

.

On MONDAY EVENING: (a) Meditate for a short period—"MAN IS GOD IN HUMAN FORM. . . . WHATEVER THE CREATOR IS I AM . . . I GIVE THANKS"; (b) read your Lesson slowly, silently, carefully—then re-read, marking passages that specially attract you, feeling a deep sense of peace and spiritual assurance; (c) prepare to retire; (d) meditate as follows:

"MAN IS GOD IN HUMAN FORM.

"WHATEVER THE CREATOR IS ALL MEN ARE.

"I GIVE THANKS—I GIVE THANKS—I GIVE THANKS."

On TUESDAY EVENING: (a), (b) and (c), Same procedure as Monday; (d) write what you wish to write in expanding passages you have selected; (e) meditate as above.

On WEDNESDAY EVENING: (a) and (b), Same procedure as Monday; (c) then you rise,

As I have remarked somewhere else, you have never seen God while you yourself have been engaged in intense action—that is, your own intense action. It is only when we dwell serenely in the silence of the Eternal Spirit within us that we accomplish perfectly—or, at all events, to the full degree of our own evolutionary power to accomplish. And, above all, know that you are completely free from fear. Know that the Law of God fills your heart, that Divine Order exists in you, and that Divine Order balances your thought and expression as you speak. You know that you have given up all thought of anxiety and that only good can come from what you say to others.

Let this week, then, be your supreme week of balance, of rhythm, of power, of peace.

But I feel that I do not need to counsel you in this way, for you have, I feel sure, passed successfully through the portals of humility. Experience has taught you that only those who have learned to venerate their fellow men can influence them for good.

I have no doubt that on occasion you do feel a certain fear, which you will gradually overcome. Whenever you become conscious of that feeling that you will not be a success in your public speaking, remember that fear hinders the free vibration of Life through the molecules of your body, and tends to paralyze the Life Force that will direct you. Remember, too, that to fear is to lose confidence in the power of your own Spirit to hold and keep you in perfect harmony and confidence before your audiences.

Therefore, this week, as I have remarked above, make it your supreme week, and feel that I am with you in all that you say and do.

facing a mirror, and prepare to address your large imaginary audience . . . you are the orator . . . you give forth confidence and assurance . . . you deliver your oration in perfectly grand style, noting time taken; (d) meditate as above.

On THURSDAY EVENING: Same as Wednesday.

On FRIDAY EVENING: (a) At once deliver your address in grand style, noting time taken; you are eloquent . . . your voice is melodious and resonant . . . every word is properly pronounced . . . you are a success, and everyone in that imaginary audience is thrilled; (b) revise and add to what you wrote on Tuesday evening; (c) meditate as above.

On SATURDAY EVENING: (a) Your quiet evening; do as you wish; (b) meditate before retiring.

Conclusion — Let Us Pray!

Almighty and Eternal Father-Mother-God, we praise Thee. We give thanks that at certain times we are able to think and feel and see and know Thee as Thou art. Happy are we if we know that it is Thee alone that dwelleth within us, looking out through our eyes . . . Thou speakest through our throats . . . Thou art the thought, the Light of our minds . . . Thou art the spring of our steps . . . Thou art the beat of our hearts . . . Thou art the love in our hearts . . . Thy Life in my life—my life in Thine.

And, O Lord, our Father-Mother-God of All, grant that, no matter what our conditions or our circumstances may be, we may know that we have to go through what we have to go through for the simple reason that, though we know it not, though we did not intend it to be so, we were the creators of those conditions. Therefore, feeling that we know the Truth, may we incline ourselves increasingly to Silence . . . not talking vainly and wasting our energy, but feeling after Thee, if haply we may find Thee, and the only place that we can know Thee is within ourselves.

So, O Holy Lord of Lords, grant that we may feel from this day henceforward a more beautifully close kinship with Thee, a surrender unto Thee. Grant that we may know that we are naught and that Thou art All, and, by Thy holy, sacred Love, Thou hast given us the power to see Thee at work in our lives. Give us a willingness constantly to thank Thee for our power to see Thee, to feel Thee, to know Thee, and to become what Thy Holy Nature is.

We give Thee thanks that all through our life we have been led, in spite of ourselves. Grant, O Lord Our Father, that in this place we may be brought closer and closer together, forgiving everybody, forbearing constantly, with no thought of criticism, one of the other, but when we meet and wherever we are, constantly feeling in the center of our hearts that we are at home in the lap of our Mother.

We thank Thee for Mentalphysics. We thank Thee for the inspiration that was given to one so unworthy.

We thank Thee for all that has been done, for all our trials and our disappointments and our vain hoping and longing. We thank Thee that we have been taught so much, through what seems to be sorrow and disappointment and disharmony. What other way canst Thou, O Lord Our God, teach us to feel Thee within us?

We pray Thee that Thou wilt, right now, bless the work of our hands. We give Thee thanks that we have been inspired

and led and protected in the building of Thy Holy City. And, as we have commenced this, with all the difficulties that present themselves in an outer way, may we go forward in absolute faith, unafraid, for it is Thy Work that we do and it is Thou that workest in us Thy Holy Will. Grant, we pray Thee, O Lord, that all the difficulties presented to us fade away as snow on the mountain in the morning. Grant that all substance necessary may flow to us. Grant that miracles may happen. Grant that hearts may be touched. Grant that men and women may be on fire to make sacrifice for any great ideal within them, to the end that we may spend our energies and our thought in building to Thy Glory, a symbol of Thy Love in Man, for Man.

O Father of Light, our hearts overflow. We have no words. All that we can say is, "I give thanks."

We pray for all whom we love, particularly for all Home Study Students everywhere.

We pray for those who could come and do not, for those who are wayward and who need our blessing and our guidance more than others.

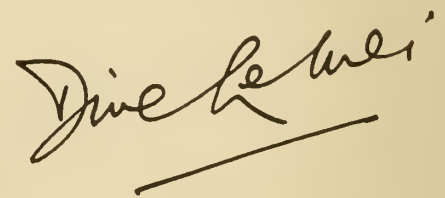
Quicken our hope, increase our faith. Cause that we may know that Thou art constantly lifting us on high.

For all little children everywhere, for the whole human race, for those who lead, we pray, O Father of Light. We pray that every leader on this earth may be shorn of all pride and may feel humbly in his or her heart that they are naught and that Thou art the great Director, directing the observer of the Eternal Way.

For all that we have, for all that we are, we give Thee thanks, O Lord Our God.

Peace be unto you forevermore.

Yours Ever in The Bond,



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater,
California, U. S. A.

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung

Lesson Forty-Seven

ALL PRECEPTORS SHOULD HAVE THAT KIND OF GENIUS DESCRIBED BY TACITUS, "EQUAL TO THEIR BUSINESS, BUT NOT ABOVE IT"; A PATIENT INDUSTRY, WITH COMPETENT ERUDITION; A MIND DEPENDING MORE ON ITS CORRECTNESS THAN ITS ORIGINALITY, AND ON ITS MEMORY RATHER THAN ON ITS INVENTION.—*Colton.*

Introduction

Then I awoke, transformed in thought.

It was well past noon. I had sat with my Master for several hours in divinest meditation, but it seemed only for a few minutes. What glory had been given unto me!

Then, without the slightest emotion, my Master said to me:
"Go now, My Son. Prepare thyself for thy journey!"

My Master accompanied me to my quarters, not a single word being spoken on the way. Here I met three men who had been engaged as my bearers—those who would accompany me away from The Temple I had grown to love so much.

And before the sun had fully risen on the morrow I was ready. None came to bid me farewell, which rather disappointed me—but this, I know now, was a part of my training. The three men left The Temple a little earlier, while I went alone for the last time up to the eastern bell, and, returning, found my Master waiting, prepared to escort me a little on my way, as is the Oriental custom.

He came with me for a mile or so along the road beyond the main gateway of the outer courtyard of The Temple. In his greatness of character, he showed me the last sign of deep respect, following me, not taking the lead, in the narrow stone roadway leading out into the hills. No words were spoken, as the steps of this last mile with him were taken . . . and oh, how much I had to say! How I desired with all my heart to kneel at his feet and offer my thanks for the priceless knowledge he had given me, and the infinite kindness he had showered upon me. But when I tried to speak, no words would come; and I sensed that it was not intended that I should break this last silence.

When we came finally to a bend in the road, he quietly called for me to stop.

My heart was beating fast. Strong emotions, like the soul

of poetry or the melody of music, rose within me so that I seemed to be bursting to speak—but could not. My head left to my heart what my heart alone divined; and I was without speech. Nor did my Master, evidently, expect me to say anything at all, he knew without my telling him. Similarly, I did not know whether he would speak, or if he spoke, what he would say to me at the final parting.

He placed his beautiful hands on the top of my head, as I stood humbly and reverently before him. He placed his right hand on my forehead; he placed both hands on my shoulders and I felt the current.

Then he said, quietly, and in utter simplicity—prophetically, for after many years it has come true:

"There will come a time, My Son, when nothing will satisfy thee but to teach . . . (a pause) . . . Peace, peace, peace be unto thee! . . . (a pause) . . . Thy station is appointed by the Wisdom of the Eternal . . . (a pause) . . . Peace, peace, peace, peace, peace, peace . . . PEACE!"

Then he chanted the sacred "Om" seven times, and as I stood there, my eyes closed as my whole being thrilled to the majesty of his Celestial Song, I was fully conscious of the eternal dewdrops of heaven falling within my soul, though no tears fell from me.

I opened my eyes, deeply moved to the purest substance of the soul of me.

But he was gone. I was mysteriously alone again.

All that I could do, as I began my journey once alone again—but never again to be alone—was to "Give Thanks."

I HAD LEFT THE NOBLEST OF ALL NOBLE MEN IN THE REALMS OF EARTH AND HEAVEN.

—Ding Le Mei, in "Borderlands of Eternity."

The Seventh Rung—Lesson Forty-Seven

This is your seventh Lesson in the LABORATORY TECHNIQUE IN MENTALPHYSICS (Project No. 7). The six previous Lessons have been No. 7, No. 14, No. 21, No. 28, No. 35, and No. 42.

Laboratory Technique in Mentalphysics Project No. 7

Purpose of This Report

- (a) YOU ARE TO USE YOUR UNDERSTANDING OF MENTALPHYSICS IN ATTEMPTS TO HELP OTHER PEOPLE.
- (b) YOU ARE TO WATCH AND RECORD RESULTS.
- (c) YOU ARE LATER TO MAKE A FINAL REPORT AND SEND IT TO ME WHEN I REQUEST IT.

In this concluding Lesson in the LABORATORY TECHNIQUE OF MENTALPHYSICS, I shall show you how you must deal with people who come to you for help of any kind. In previous Lessons, I have disclosed to you the manner in which you may act as a healer, and no doubt exists in my mind that, following your instructions, you will succeed in assisting all who come to you to eradicate all negation from their minds and to rehabilitate themselves in peace and tranquility. Upon all occasions, you should practice the art of healing. Wherever you are, you will find people whom you may bathe in the Light of your love—thus healing them. Practice will make perfect. Therefore, never lose an opportunity. After a little time you will be told by people whom you may meet only casually that they remember the occasion, and that when they left you they felt better—and so on.

Also remember that it is not necessary to have a person actually in your physical presence to do this. Healing can be practiced at a distance quite as easily. You may heal a person who is far away from you as easily as if you were at that moment laying your hands upon him. This, however, is little understood. Nor can it be very easily explained—those who need explanation would not understand anyway.

If *you* do not know, you will probably have to wait; and then one day your mind will be instantaneously enlightened.

Naturally it is better to have the person physically with you, for then he feels the full impact of your sincerity and your magnetism through your voice and your personality, but in Mentalphysics hundreds of cases of healing have been reported when the student has never even visited the Institute at all. Our files are filled with testimonials from students all over the world who have been healed of physical, mental, and spiritual disturbances, and every day of the year such evidence comes in by mail.

But in this Lesson, as in Lesson Forty-Two, you are to learn the way of approach to people who desire SUCCESS above all else. At first blush, you may imagine—particularly if you have the feeling, as is natural, that you yourself have not been brilliantly successful—that this is more than usually difficult. But it is not, if you stay within The Law, and teach essentially *spiritual* unfoldment.

In your Lesson Forty-Two, we dealt with the first *Law* of Success, namely: THE LAW OF SECRECY AND FAITH. In this present Lesson, we shall deal with—

- II. THE LAW OF CREATIVE IMAGINATION AND KNOWLEDGE
- III. THE LAW OF PERSISTENCE
- IV. THE LAW OF MEDITATION AND SILENCE
- V. THE LAW OF TRANSMUTATION AND REALIZATION

HELP OTHERS—TAKE A DELIGHT IN DOING SO;
BUT DO NOT LET THEM KNOW ABOUT IT.

- (a) *This week you should review all your Lessons in the Laboratory Technique, climaxing them all with this final Lesson dealing with Laboratory Technique.*
- (b) *ON SUNDAY NIGHT: Read Lesson No. 7, and conclude your evening's study with this Lesson.*
- (c) *ON MONDAY NIGHT: Read Lesson 14, and conclude your evening's study with this Lesson.*
- (d) *ON TUESDAY NIGHT: Read Lesson No. 21, and conclude your evening's study with this Lesson.*
- (e) *ON WEDNESDAY NIGHT: Read Lesson No. 28, and conclude your evening's study with this Lesson.*
- (f) *ON THURSDAY NIGHT: Read Lesson No. 35, and conclude your evening's study with this Lesson.*
- (g) *ON FRIDAY NIGHT: Read Lesson No. 42, and conclude your evening's study with this Lesson.*
- (h) *ON SATURDAY NIGHT: Do as you please. Your quiet evening.*

.

My Definition of Success

I. Being What You Want to Be.

II. Doing What You Want to Do.

(a) Before you commence the study of this Lesson, turn back and read over once your Lesson Forty-Two. In that Lesson, I dealt with the FIRST LAW OF SUCCESS—(a) SECRECY and (b) FAITH.

(b) When any student comes to you, you should endeavor (as I explained in Lesson Forty-Two) to make the arrangement that there are to be five visits in all, one week apart.

(c) This is his second visit, and he will have been studying during the past week what you revealed to him about the FIRST LAW last week. Therefore, you should first interrogate him and see whether he has faithfully worked during the

week—tell him to ask you questions, which you should answer—do not offer criticism in any way. Your manner should be extremely pleasant, and, no matter how he feels, you should evince enthusiasm in the fact that the SUCCESS he is seeking is already assured if he will learn the FIVE LAWS OF SUCCESS as you will teach him. Your mood should be quiet yet intense; make him feel that both of you have entered upon a great secret project together.

(d) Having answered his questions, having encouraged and congratulated him, paint a word picture of SUCCESS for him—"I KNOW you will succeed, if only each day you carry out my instructions; and I want YOU to know it, too."

The Second Law: (a) Creative Imagination; (b) Knowledge

Then you begin. Your visitor is settled comfortably in his chair—you sit opposite. Your voice again pulsates with confidence, friendliness and masterfulness:

(a) Creative Imagination.

"Now, I am so happy that you have made progress during the past week. You must, of course, continue to live in your own world of **SECRECY** and **FAITH**. You now *know* the power of *Secrecy*. (Here you could quote some strong passage from Lesson Forty-Two.) You also *know* that nothing but your own *Faith* can lay the foundation of all action that leads you on to Success. Therefore, I am convinced that your knowledge of the First Law is sound—it will be for you to continue.

"So we will now proceed with the **SECOND LAW OF SUCCESS**, of perhaps even more importance—(a) *Creative Imagination* and (b) *Knowledge*. As a student in Mentalphysics, you, of course, see that Creative Imagination rules the world. Science, art, religion, engineering, finance do not know their debt to Creative Imagination. But there is nothing more fearful than imagination without knowledge. More than anything else whatever, *your* Creative Imagination will lead you on to your Success. Human imagination is literally the workshop in which all the plans created by Man are fashioned into the blueprint stage. It has been said that Man can create *anything that he can imagine*. You see, your Imaginative Faculty is the highest faculty within you to command and harness the highest in Nature, and nothing can prevent you from attaining what you visualize as Success *except yourself*. But the fight that goes on within you, and within everyone, is Creative Imagination *vs.* Traditional Thinking.

"There must be no conflict in your mind. You must train yourself, in your thinking and planning, to get a clear and immovable conviction that it is possible for you *to be what you want to be* and *to do what you want to do*. This conviction must be absolute.

First: You must acknowledge to yourself that you believe it is possible for you to attain Success as you see it in your own mind. You must be convinced.

Second: This conviction must then pass into your *feelings*. You know, because with all the intensity of your being, **YOU FEEL** that it is possible to you. Merely holding this conviction in your mind is not enough. **YOU MUST FEEL IT**. It, so to speak, must pass out of your mind into the fire of your heart, so that *you not only feel that you know it to be a certainty*, but that you know—every moment of the day—that **YOU FEEL IT TO BE A CERTAINTY**.

Third: Every moment of the day, no matter what you are doing, no matter how menial your work may seem to be, you *feel* that you are definitely on your way to your Success. You must know that you feel it—you are alive with the feeling of it . . . it is burning itself into your consciousness because your whole being is alive with the Truth that you feel you will make of your life exactly what you want it to be. Without this **CONVICTION**—unshakeable, fully established—that you can **DO** what you truly desire to do, achieve **WHATEVER** you desire to

achieve . . . without this conviction, it is not possible to proceed far.

Fourth: Not only must the Reason see and the Consciousness **FEEL** the certainty, but the conviction is still to pass a stage further—**INTO THE IMAGINATION**. The Imagination, as I have said, is the **CREATIVE FACULTY** of you. It is this faculty that causes you to do all that you do, and to be all that you are. Your own Imagination is the Creative Faculty of the **INFINITE CREATIVE FACULTY**, which dwells within. None of us can do anything at all without the idea first coming to us through our own imaginative and creative faculty. I want you to know, however, that, though the Imagination is your own creative faculty—a part, so to speak, which belongs to you of the Infinite Creative Faculty of that which men call God—you have to learn what to do with it, and how to control and direct it. For—

IF YOU DO NOT DIRECT IT, IT DIRECTS YOU;
but, remember that **YOUR CREATIVE IMAGINATION WILL DO FOR YOU WHATEVER YOU DIRECT IT TO DO, WHATEVER YOU TRAIN IT TO DO.**

If you do **NOT** direct it, it directs **YOU**—it directs you according to the tradition of the Race, which is disease, decay, death, failure, disappointment and so on. Now, you are a part of the Race; of course you are. When you accept its beliefs and traditions unquestionably, like a sheep in the flock, not finding out for yourself and doing your own thinking, then you cannot escape the results of those beliefs and traditions. This is for you to decide.

YOUR CREATIVE IMAGINATION AND YOUR REASON

Nevertheless, you must be warned that no conflict must be allowed between the *Imagination* and the *Reason*.

THE REASON—It may not have occurred to you that the Reason and the Imagination are totally different faculties in Man. **THE REASON DOES NOT CREATE—IT CANNOT**. The Imagination creates—that is all that it can and does do. The Reason reasons and makes decisions. That is all that it does, for its work ends there.

THE IMAGINATION—Your Imagination is that faculty within you that paints the pictures, that presents the images, that inspires you with most fascinating ideas of what you can do. **But the IMAGINATION CANNOT REASON—it is non-reasoning**, and it is **SUBJECT TO THE REASON**.

Therefore, when the Imagination, with the fascination of an unseen artist, creeps into your mind with all sorts of schemes and hopes and desires and pictures and images, and whispers to you that you can be a great man or woman—tells you that you can do something that has never been done before—tells you that you can do what you are doing much better than you are now doing it—tells you that you can be

healthy and well and happy—that you can make more money—that you can become the greatest person that ever lived in your particular sphere of activity . . . and you listen, what happens? You are in a brown study. You are thrilled. You see all this going on in your mind, and you are intensely happy. The things around you mean nothing to you while you are in that state of mind. You exult. You see yourself triumphant. You are the conqueror. You are the optimist. You are alive with hope, and are very happy. The world floats by, but there you are enjoying in the serenity of your own mind the marvels of achievement that this wonder-worker is giving you. You feel that you can be well . . . can be more and do more . . . can live as long as you desire . . . you can literally hear your Imagination saying to you—“YOU CAN BE WHAT YOU WANT TO BE, AND YOU CAN DO WHAT YOU WANT TO DO.”

You come out of your brown study and say . . . “Ah, yes, I FEEL that I can be more than I am,—BUT I KNOW THAT I WON’T”—All the beautiful work of the Imagination goes for naught. The “I WON’T” is an instruction to the Imagination confirming the Race thought to create negative conditions, and so your desires end in smoke. So it is in everything that we desire to do. This is the process through which we come into achievement,—or the reverse.

Therefore—LET THERE BE NO CONFLICT IN THE MIND BETWEEN THE REASON AND THE IMAGINATION.

First: Examine carefully what the Imagination brings to you. Let the Reason endorse the idea. Cultivate the certain conviction of the possibility of doing it—of living as long as you desire to live, to grow young and happy and well—to make of your life an outstanding success . . . anything at all that your Reason endorses.

Second: Then train the Imagination to feast upon its delights.

(See Lesson Forty-Eight for more material on Imagination.)

(b) Knowledge.

Now we come to KNOWLEDGE. It is obvious that you cannot succeed without Knowledge. But your Knowledge has to be specialized, organized. Knowledge of itself will not necessarily attract money and Success unless it is *properly directed* to the definite objective you have in view. Wide general knowledge is good in itself, and there is no doubt that your knowledge is your power; but if you do not intelligently *use* your knowledge and direct it into plans of powerful

action, it merely remains knowledge *without* power. It is not organized.

Many people believe that if only they had more knowledge, more education, they would succeed. This is a false belief, and does not by any means hold good. Knowledge, as such, does not make money. Everywhere today brains can be bought for twenty cents on the dollar—education does not necessarily insure Success. It is the man who *uses* his knowledge, trains it, specializes in it, directs it, and then *pushes it with all his power of organization*, who succeeds.

I feel, however, that there is no need for me to add more about *Knowledge*. You will know that you can succeed only as you gain specialized knowledge and *use* it. Edison, it is said, had only three months of schooling in his entire life. Henry Ford’s education was about sixth-grade. Yet they certainly succeeded. Hundreds of other men could be quoted who did not have extensive education, and whose general knowledge was probably pretty weak; but they sought specialized knowledge and did very well for themselves.

Self-discipline and specialized knowledge will take you very far.

HOW TO DEVELOP “CREATIVE IMAGINATION AND KNOWLEDGE”—YOUR INSTRUCTION TO YOUR VISITOR

Impress upon your visitor that this is the SECOND LAW—he will already have learned the FIRST LAW OF SECRECY AND FAITH. Impress upon him the need of meditation during the coming week upon this LAW OF CREATIVE IMAGINATION AND KNOWLEDGE.

First: Write in his presence on a small piece of paper the following words:

“I AM CREATIVE IMAGINATION . . . THE CREATOR WITHIN ME DIRECTS MY CREATIVE FACULTY . . . I AM SUCCESS.

“I TELL NO MAN.”

Second: Hand this small piece of paper to him, impressing upon him that it is a sacred message from his Highest Self—a mantram, if you wish—and that he should, if possible, every hour from 8 to 8 (exactly on the hour), hold it in his right hand and declare (a) his meditation on SECRECY AND FAITH—(see Lesson Forty-Two)—and (b) with great feeling declare this present message three times.

Third: Impress upon him that, during the day, he should not waste a single moment; that he should watch himself so that he does not talk unless it is necessary.

The Third Law: The Law of Persistence

(a) This subject will be covered by you when your student comes to you for his third visit. By this time, having carried

out your admonitions and followed through carefully, he should be making great progress. When he comes, congratulate

him—remember a very little honey is better than a great deal of vinegar! Then carry on with the THIRD LAW. Before he comes, prepare your material, dealing with Persistence, so that you will lift him to the heights.

(b) Speak to him on the irresistibility of persistence in his action . . . "Perpetual pushing and assurance put a difficulty out of countenance, and make a seeming impossibility give way" (Jeremy Taylor). Encourage him to victory through persistent effort . . . "The nerve that never relaxes, the eye that never blanches, the thought that never wanders,—these are the masters of victory" (Burke). Much rain wears the marble!

You should take time to write this little treatise on "Persistence," which you will put into dialogue form for your student. You will write it for one: if *you* specialize *your* knowledge on the subject, it may be one of your finest tools throughout your life, adaptable to many.

HOW TO DEVELOP "PERSISTENCE"— YOUR INSTRUCTION TO YOUR VISITOR

You will have already inspired your visitor to deep and earnest Persistence. Impress upon him that it is only his *own* Persistence that will enable him to win. You are teaching him this Third Law.

First: Write in his presence on a small piece of paper the following words:

"I AM PERSISTENT—I TAKE REFUGE IN TENACITY AND COURAGE.

"I HOLD TO MY PURPOSE—PERSEVERING, TENACIOUS, STEADFAST, UNWAVERING . . . INDOMITABLE, UNTIRING, INDEFATIGABLE.

"I HOLD TO MY PURPOSE . . . THE CREATOR IS WITHIN ME."

Second: See under How to Develop Imagination and Knowledge.

Third: See under How to Develop Imagination and Knowledge.

The Fourth Law: The Law of Meditation and Silence

(a) This subject will be covered by you when your student comes to you for his fourth visit—the fourth week. And what a subject!

(b) So much material is already at your hand in the Initiate Group Course (Lessons 1 and 8), and throughout the Commentaries and Sermons in Mentalphysics that there is no need for me to tell you specifically what to say. Look up your subject matter in Mentalphysics writings, coordinate your line of instruction, and see how grand a job you can make of it.

(c) Of course, you *know* that the seed of Success in every possible phase of human endeavor is Meditation. Therefore, the fourth visit of your student should be a great spiritual feast for both you and him.

(d) See that you send him from you at the very height of

bliss. As he goes, bless him—let him *know* how proud you are of him, and as he goes tell him that next week, on his fifth and final visit to you, you have one of the grandest secrets which you wish to impart to him, but that his understanding of it will depend largely upon his sincerity and persistent practice of Meditation this coming week.

(e) Success is already born in him—this week he will uncover all necessary phases of right action to assure it.

HOW TO DEVELOP "MEDITATION AND SILENCE"—YOUR INSTRUCTION TO YOUR VISITOR

Refer to your Eighth Lesson in the Initiate Group Course and follow out the same procedure as under the Third Law.

The Fifth Law: The Law of Transmutation and Realization

(a) Turn back right now to Page 7 of Lesson One of this *Ding Le Mei Preceptor Course*, and read the last column headed "The Spiritual Gates."

(b) Turn to your Sixth Commentary. Read it through.

(c) This is your visitor's fifth visit, and by now (after a month's specific instruction) he should not only be well grounded in his knowledge of how Success is attained, but should have commenced a definite programme toward reaching it. You should interrogate him on all matters that you have taught him, to see whether you consider him sincere and

worthy to receive knowledge of this FIFTH LAW—particularly as it relates to Transmutation.

(d) If, as a student of Mentalphysics, he has already studied the Sixth Commentary, you may speak to him with perfect ease and confidence; otherwise, you must be guarded in your expression. If he is a student, you may review with him any phase of the Sixth Commentary, and go deeply into the secret exercise. If he is a non-student, however, you should use as your basis of explanation material from your "Holy of Holies" (Lessons Nos. 4-5, I. G.), also Lesson 13, I. G., which deal with the early psychological ideas of the Sub-

conscious, the Conscious and the Superconscious minds, and the manner in which the Subconscious mind may be impressed to impel one to Success. This will be a revelation to most people who have never studied Mentalphysics.

.

You have two methods, then, for the teaching of Transmutation—(a) for the Student of Mentalphysics; (b) for the Non-Student.

Whatever you do, you must keep all your instruction up to the highest spiritual level that you know.

My own observation as a Teacher has convinced me that men and women do not succeed—do not become what they want to be and do what they want to do—because of their general ignorance of the mystery of sex and sex transmutation. Most people's knowledge of sex has come through the physical side of their life. They have not learned that the emotion of sex, by properly and constantly being directed by their own thoughts (having their thoughts not always on the physical, but upon some worthy and lofty expression of their nature), will raise them from mere mediocrity to genius.

Everyone who comes to you will know that sex desire is the most powerful of all human desires. I am not talking about those who will declare that "Oh, I never think of it." They are fooling themselves. What they have trained themselves to is mere repression—which is, in a very real way, a sort of suicide, no matter what may be said to the contrary. Sex desire is the force of the Creator within us making Itself felt; if we use It RIGHTLY, we raise ourselves to the highest pinnacle of our own evolutionary power—if we use It in mere physical satisfaction, we lose It for higher expression—if we use It for the creation of our own highest ideals and success, It creates and re-creates Itself within us. You must teach your visitor that when men and women are driven by this desire, they can, by learning the Five Laws, develop such keenness of intellect, such will-power, determination and persistence, courage and sheer indomitability, that they are spiritually impelled to achieve whatever may be their sincere ambitions.

Nothing can dam within a human being the stream of the emotion of sex—it simply has to break through into expression.

Transmute the physical into the spiritual, as Mentalphysics finally teaches every sincere student, and you may have the blessing of discovering another Edison, another Ford, another Beethoven, another Einstein. The emotion of sex (seen on all phases of human expression to be the force of the CREATOR within Man) lifts him to his highest evolutionary power, and that is genius. More he cannot ask.

Every man (as I remarked in your Sixth Commentary)

has *within himself* the cause of his own existence, and "when our consciousness can be brought into contact with the FIRST CAUSE, we shall, by knowing IT, know the cause of ALL, since Existence is everywhere one and universal, and the one ultimate essential mystery. To the degree that you teach him this Truth will you teach a man the principle of SUCCESS."

What a glorious mission is yours and mine to teach men that they ARE God in Human Form!

Teach a man that he is GOD in Human Form, and cause him to order his own life in his full knowledge of this final Truth of all, and how can a man fail? No, he *must* succeed! Yet when a man desires only to make money, or to improve his life only in an "outer" way, you have in your hands the method *par excellence* of teaching him. Teach him, by Mentalphysics principles, only to make money, only to succeed in his business and along the economic line of his life, and you have taught him much more than may appear, granted that you have taught him the eternal spiritual LAWS of existence by which he succeeds.

Therefore, I bless you as you go out on your mission; as you teach Transmutation and Realization of Success, may the complete conception of Success be yours forevermore.

HOW TO DEVELOP "TRANSMUTATION AND REALIZATION"—YOUR INSTRUCTION TO YOUR VISITOR

You will, of course, realize that to explain this Law to one who is uninitiated is a delicate matter. However, if your student be well advanced, you may speak to him frankly in your explanations. If he be a fairly advanced student—

First: Write in his presence on a small piece of paper the following words:

"I TAKE REFUGE IN THE CREATOR WITHIN ME.

"I TRANSMUTE MY HUMAN DESIRES INTO ETERNAL LAW.

"I AM SUCCESS . . . I AM SUCCESS . . . I AM SUCCESS.

"I GIVE THANKS . . . I GIVE THANKS . . . I GIVE THANKS!"

Second: Hand this small piece of paper to him, impressing upon him that it is a sacred message from his Highest Self—a mantram, if you wish—and that he should, if possible, with the other mantrams preceding it, every hour from 8 to 8 (exactly on the hour), hold it in his right hand and declare all the messages three times.

Third: Impress upon him that he is now in possession of the Secret of Success, and that, with the knowledge that *he is God* implanted in his consciousness, nothing can thwart or misdirect his action.

Fourth: Impress upon him the wisdom of constantly giving thanks.

Conclusion — Life is a Race for Riches

Yes, human living is a race for success. With most people it is money, and we in Mentalphysics should never forget that money is capable of infinite good. But there is a greater success than money, as is often evidenced by men who, having made money, endeavor to help humanity through its right use. The making of money should be, and, to men of high principles always is, secondary to "being what you want to be" and "doing what you want to do." It is doubtful whether any two human beings have the identical idea of Success. To some—Money! To some—Fame! To some—Power! To some—Peace of Mind! To some—Happiness!

No matter what our idea of Success may be, however, the *Laws of Success* are the same.

I believe the Five Laws as enumerated in Lessons Forty-Two and Forty-Seven in this *Ding Le Mei Preceptor Course No. 1* form the simplest, yet most dynamic and clear-cut way to Success. It is, however, to be presupposed that those who will come to you for advice will have developed, to some degree, a knowledge of God, of their own divine nature in God, and the Eternal Law of the Universe. The more he knows of God's Law, the more readily will he be able to learn and adapt these Five Laws of Success in his life. I shall not insult *your* own intelligence by endeavoring to define for you what Success is. We in Mentalphysics know that Success truly is Life's Final Jubilate. You, too, must always remember—never forget—that if you teach a man God's Law, you have revealed to him the greatest success he will ever be able to achieve, on the material plane as on the spiritual plane.

You have grown. Your students will grow. And in spite of all the willy-nillyness, the wantonness, of human beings, the indifference and disinterestedness of human beings, we go forward in our progress of evolving from the lower to the higher. As we watch God's Law, as we watch the Universe—the Universe as we limitedly understand it—we can see everywhere an undisturbedness within the established *order* of God. Everything is ordered. Everything is carried out by and in order. Everything is subject to Law, and it cannot be moved. And everyone of us knows, of course, that—that being so—then, whether we recognize it or not, our lives are established in *order*.

Success, it is simple to see, is merely God's ORDER in our lives.

Always impress upon your students who desire success the unalterability of God's Law—which is Success—in the Universe.

In God's Law we always see a plan, a method, a way, a pathway, showing the various evolving steps that lead from the lower to the higher. This Pathway is seen everywhere around us in the Universe. It is no different in our own lives. We all succeed if we live in God's Order.

From very ancient times, the sages have preserved the secret, sacred knowledge of *God's Way*, which, of course, is

called by different names, according to the formulae of the particular philosophy or religion under review. All ancient philosophies and all religions have declared and taught that, just as *God's Way* in the creation and sustenance of the Universe is immovable and eternal, so there is a precisely immovable and eternal Pathway which Man must finally climb so that he inevitably may unfold into God's Wisdom and Nature—which, again, is Success.

Of course, those who come to you will probably not know—that is, so that they are able to *live*—that they are God in Human Form. But, even so, teach a man this one Truth and he begins on a Pathway of ecstatic living.

So, my Beloved, you have a wonderful task of LOVE before you in teaching Success. You probably will have your tongue in your cheek as you teach MERE SUCCESS. You will know, however, that your objective is to teach the Final Truth of all as we know it in Mentalphysics.

You will teach the Law of Secrecy and Faith; you will teach the Law of Creative Imagination and Knowledge; you will teach the Law of Persistence; you will teach the Law of Meditation and Silence; you will teach the Law of Transmutation and Realization . . . but, actually, all that you have in your mind is to disclose gradually the final Truth that your visitor is God in Human Form.

So, I bless you as I send you on your way.

Do you teach Faith?—BE FAITHFUL!

Do you teach Wisdom?—BE WISE!

Do you teach Love?—BE LOVING!

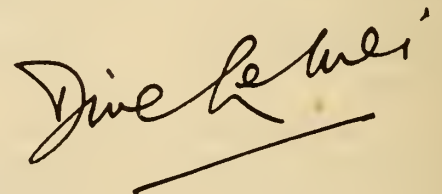
Do you teach Beauty?—BE ABSORBED IN BEAUTY!

Do you teach Harmony?—LIVE IN THE HARMONY OF LIFE!

Do you teach Success?—BE SURE THAT WITH EVERY BREATH THE SONG OF INVICTUS, LIFE'S FINAL JUBILATE, COMES FORTH INSPIRINGLY ALWAYS FROM YOUR SOUL!

Do you teach that MAN IS GOD IN HUMAN FORM? . . . then, my Beloved, the highest success that you can ever know and that you can ever teach is already yours!

Peace be unto you.



Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Forty-Seven — Ding Le Mei's Preceptor Course No. 1

Ding Le Mei

Preceptor Course

No. 1

Seventh Rung
Lesson Forty-Eight

THE PEOPLE WILL ALWAYS MOCK AT THINGS EASY TO BE UNDERSTOOD; IT MUST NEED HAVE IMPOSTURES. A SPIRIT THAT LOVES WISDOM AND CONTEMPLATES THE TRUTH CLOSE AT HAND, IS FORCED TO DISGUISE IT TO INDUCE THE MULTITUDES TO ACCEPT IT. FICTIONS ARE NECESSARY TO THE PEOPLE AND THE TRUTH BECOMES DEADLY TO THOSE WHO ARE NOT STRONG ENOUGH TO CONTEMPLATE IT IN ALL ITS BRILLIANCE. TRUTH MUST BE KEPT SECRET. THE MASSES NEED A TEACHING PROPORTIONED TO THEIR CAPACITY.—*Synesius, Bishop of Ptolemais.*

Introduction

During the week that you are studying this Lesson Forty-Eight, I hope that it will be a week of deep and holy quietude and spiritual receptivity.

You have come far. You have proved yourself. Your tests have been many.

Along the journey in this *Ding Le Mei Preceptor Course No. 1*, you have known much fluctuation of the Spirit.

One day you have been on fire with enthusiasm—you have known in your heart that incomparable desire to teach and assist your fellowmen along The Path; the next day, your heart has been filled with misgiving, and doubts have crept into your mind as to whether you are worthy, whether you have the ability, whether you should boldly take the step.

Yes, my Beloved, I know what your experiences have been, for I, too, long ago passed your way.

In fourteen days from the time you read these lines for the first time, you will have concluded this first season of instruction in the art of teaching. Already you may be happy in the knowledge that you will soon come out to me at our New City of Mentalphysics to continue your training. You may have made arrangements, and all is well. On the other hand, you may be hesitant and uncertain.

Then, let this week decide your way—*this is your week of decision.*

As I have said, I hope that these will be days of deep and holy quietude and spiritual receptivity. This week live much in the silence of the Immortal Spirit within you.

To encourage you in your endeavor, though it may be at the risk of repetition, I shall lay out before you ideas on this eternal secret of Silence, so that, whether you are at the peak of gratitude because you are coming out to me, or whether you elect to defer your further training, you shall bask in the beauty of stillness and love. Further, this Lesson shall be not only balm to you as a student, but it shall provide for you material of great value when others come to you for hope and succor.

I hope that you will be guided by the Spirit to listen to, and to give creation to, something that you have never known before. Prepare yourself for something transcendental. Do not think that it can come from me or through me. Think and feel that that which you are—that which I am—will in this Lesson be awakened into such clarity of understanding as you have never experienced before in your life.

The Seventh Rung—Lesson Forty-Eight

I have two purposes in mind as I proceed into this Lesson. First, it is for you to learn as a Preceptor; second, it is for you to use as a Preceptor.

You will find the material in this Lesson of exceeding value to you when you have people before you, either individually or in groups. After you feel that you have a good grasp of the Lesson, you should mark clearly certain passages that appeal to you, then memorize them, if possible. Memorization may be difficult, but when you become a full-fledged Preceptor great dividends will accrue to you, for you will never be at a loss for admonition and explanation.

Now that we have come to the conclusion of our Lessons in the Laboratory Technique of the Science of Mentalphysics, I wish, in this Lesson, to take you once again to the final secret of all—to "*Silence, the Pure Gold of Life.*" I would like you to come to me—let us imagine that we are truly together—so that we may be as simple as little children, and that we can say we have definitely, *finally found* something—and, consequently, may forever *use* it.

We come today to the culmination of our quest.

"*Silence—The Pure Gold of Life.*" When one knows a little of what the Silence means or, indeed, knows a little of any primordial idea, it is extremely difficult to employ words by which one may portray fully intelligible ideas to another. So we face a problem. I shall speak to you through the printed

word, but I know now that I shall not say what I would say, simply because I *cannot* explicitly say what I would say . . . for the simple reason that, though I see the idea perfectly clearly in my mind, there are no words! What *words* are there to define or describe or portray the Silence? There must be spiritual cooperation between us. I shall be the one who will disturb the Silence; you will be the one who will be in the Silence of your own Spirit. Only to the degree that, resting in the Silence of your own Spirit, you can feel my Spirit through the words that I use, shall we be mutually benefited.

And so, I ask your patience, your cooperation, and your deep, mutual, devotional attitude.

I ask you to be silent—to be still for just a moment before you read on.

The Pure Gold of Life

As a Preceptor, whether you are lecturing to a large audience or in the quiet of your own study helping one single toiling pilgrim, stand always with your head bowed in reverence, joy in your heart, gratitude balancing your hope, speaking out the TRUTH which is the source of all, feeling the beat of the heart of Life's Eternal Light, preparing to enter the Great Cathedral of Life Itself, which is SILENCE.

Mystery of the Holiness of Life

(a) As I speak, I have a picture of SILENCE as the great "Cathedral of Life." We all enter this Great Cathedral. As we leave the outer we *seem* to come *from*, we are ushered, with all the majesty of Life, into this Great Cathedral on what *seems to be* the terrestrial realm of Life. But it requires

only a moment's examination to see that it is by no means finally a Terrestrial Cathedral, this holy place. There is something in *this* holy place, which seems to bathe us, to cause our Highest Self to be *hallowed*. In the Cathedral of Life, only a moment of examination is necessary to the wise to see how holy Life is, and how hallowed is all that takes place in the great and glorious *Immortal Cathedral* of Life Itself.

My Beloved, so *vast* is SILENCE that words may neither describe it nor define it. SILENCE is *of God*. It is the Mother of Truth, the virtue of the *wise*, the haven of *prudence*. "Silence, co-eternal with eternity," wrote Pope, "Thou wert ere nature's self began to be. Thine was the sway ere heaven was formed on earth, ere fruitful thought conceived creation's birth."

Silence is the true *womb* of *Life*, the *spring* of *decision* and *vigor*. Thou comest *from* the Silence, returnest *to* it, and if *wisdom* sanctify thee, thou dost *rest in it*.

Silence never will betray thee. Should distrust assail thee, Silence is thine *only friend*.

Silence Is Our Home Where Heaven's Banquet Is Wisdom

(b) But Silence has no words wherewith to chasten or encourage. She endows men with outstanding qualities of speech and understanding (if thou would woo her—serve in *wisdom*) to discern the noisy inanities of the passing world.

Silence, too, is thy sacred response to all contradiction that arises from impertinence, persecution, envy or vulgarity. In nature, all her active work, as her *full light*, is SILENT and obscure. Would thou disturb *her holy Silence*, be sure that what thou sayest is of more value than her Silence. Then thy words perforce must be as holy pearls—not useless sound thrown out at hazard—but words of *power*, conveying much in *few* rather than little in *many*. He never truly speaks who knows naught of Silence.

Silence alone is your home, where Heaven's banquet is *wisdom* in whose *beaming solitude* you are eternally served the Bread of Life and *never sit alone*. Silence is the Spirit's sanctuary. There creation has her fine tools charged with Light, directed ever by the Eternal Lord of Light in Silence.

There Is No Substitute For Silence

(c) In my opinion, Silence heads all human virtues. He who restrains the tongue, and knows in all ways how to exalt to the Silence, condemned though he be *right*, approaches nearest unto God. There is no substitute, my Beloved, for Silence. Wise art thou, if thou discernest Silence as the ocean where all Life's evidence is fashioned, to emerge into the full and majestic image which is God . . . SILENCE is God's Realm.

As you enter this Cathedral, you are always made welcome. The One Immortal Partner is always there. There is no time. There is no sense of space. In this Great Cathedral of Life you are *lifted*, or you *lift yourself*, from a three dimensional understanding into the *highest* and most *subtle* strata of spiritual existence; and, no matter where you go, you meet this Immortal Partner. Indeed, to say that you could ever be without this one eternal Immortal Partner of Life would be merely banal.

Imagination Is the Immortal Partner of Silence

(d) For the purpose of allowing us to think together and feel together, I am going to give the name of IMAGINATION to this Immortal Partner of ours in the Great Cathedral of Life. Now, we can all spell the word "Imagination." The *meaning* of the word "Imagination" you have in your mind. To one, it will mean something that has to do merely with

the mental side of Man's being—to another it will be something that has to do *not at all* with Man—to another it will be the air of the mind—to another the Eye of the soul—to another a power within that creates beauty and happiness—to another the moulder of all that he can comprehend in all his life's action. But you can see that Imagination is the Great Immortal Partner of all conscious beings in all existence. As far as you are concerned, as *you* pass through the portals to the Cathedral of Life, you know that you pass beyond all reason, all fear, all distress, for you have come to *know* what your Immortal Partner truly is; but all people do not yet know this grand secret. Your Imagination is the constant, sacred Holy Messenger. And, as you consciously enter the Great Cathedral, it is as if this messenger exists wholly, completely, and solely for you. THERE IS NOTHING THAT YOU HAVE EVER THOUGHT OR FELT OR DONE THAT DID NOT SPRING TO YOU OR COME TO YOU, OR BE DONE BY YOU, UNLESS FIRST IT HAD BEEN BROUGHT DEFINITELY TO YOU, AS IF BY A KIND OF BLUEPRINT FORM, BY YOUR IMMORTAL PARTNER, IMAGINATION.

Of course, what I am saying may, to some, savor of quite elementary psychology, but I invite you to go further and to think into the true *meaning*.

Man Goes Where His Thought Takes Him

(e) We all here know that Man is infinitely greater than he *seems*. We know that human life is infinitely more beautiful and *fine* than it *seems* to be. We know that *all* existence has, so to speak, above it, a kind of a gossamer covering; and we have to penetrate or pierce this gossamer covering before we see the picture of Life Itself, and God's Way in all Life, or the innumerable pictures that are the offspring of Life's Love.

IMAGINATION, my Beloved, is something that you can understand. You can sit quietly and imagine. A strictly sober man can imagine that he is a drunkard, and I suppose a drunkard can imagine he is a sober man. I suppose a fool can imagine that he is a wise man, and I suppose a wise man can imagine—oh, certainly, a wise man imagines many things. And surely you are wise enough to see a kind of magic in that power that we all have . . . *to be able to imagine*. The world, they say, is filled with rumors of war—can *you* imagine peace? A man may say he is old—can he imagine youth? A person, they say, is ill—can he imagine health? A man, they say, is poor—can he imagine wealth? Everyone knows that our lives can be immeasurably enriched, and can be made unspeakably greater in every avenue of expression, than our lives *are*. HOW DO WE KNOW THAT? WE FIRST IMAGINE IT. WE CAN ALL SIT AND IMAGINE. WE CAN ALL SIT AND THINK. IT IS OBVIOUS TO ALL OF US THAT WE CAN GO WHERESOEVER WE WILL TO GO. WE ACTUALLY DO GO WHERESOEVER OUR THOUGHT TAKES US. THIS IS WHAT OUR IMAGINATION DOES FOR US!

The Messenger of Wisdom Is Your Imagination

(f) Now, how does your imagination act? Well, you can see that Imagination is a constant messenger coming to you, coming to me, as individuals—as differentiated particles of the great whole. It is the messenger coming from the inmost wisdom of the great mathematically exact mind of that which men call God. This wisdom is ever rhythmically flowing, and, as far as you are concerned, Imagination is the controller of it. Then you, as an individual, pick up this ever-moving wisdom, in exactly the same way as a microphone picks up the very delicate vibrations of sound as they come into contact with the vibrations of that piece of steel. The microphone picks up the sound in exactly the same way that you pick up God's Wisdom.

But what do you *pick up*? You pick up *ideas*.

The drunkard wallowing in his foolishness may get an *idea*, and he may become such a world reformer as to cause all other drunkards to be sober men. A man might get an idea (always from the Universal, brought in so humbly and yet so mathematically exact by that Holy Messenger) and, why, he might write the best seller of the year! Another man may write the greatest opera that has ever been written! Another man may build the greatest city that ever was built!—and so on—ALWAYS REMEMBERING THAT WHEN ONCE THE MESSAGE HAS BEEN DELIVERED BY IMAGINATION, THEN OUR RESPONSIBILITY BEGINS.

Your Responsibility Begins After Message Is Delivered

(g) IMAGINATION, in glorious impersonality, merely delivers the message. You may take that message, and use it as you will. You may raise yourself from earth to Heaven, or you may, if you wish, go directly to what people call hell. That is *your* business; it is not Imagination's business.

For after you have made the acquaintance of this Holy Messenger in this Cathedral of Life, you see that Imagination can only do *for* you what is done *through* you—what you do for yourself. Imagination cannot live your life for you, no more than I can live your life for you or you live my life for me. But immediately the message has been delivered, then our personal responsibility begins.

It seems to me we may simplify this responsibility under three heads. A man becomes what he is, and he does what he does do, (which, of course, causes him to be what he is), by three steps. The three steps I would speak of as (a) *Thinking*, (b) *Feeling*, and (c) *Doing*, and this is how God expresses through you and me.

You Transcend Your Own Conception of Yourself

(h) There are many ways of *defining* how God expresses through Man. There are many ways of defining Man's relationship with and in God. No matter from which angle

we make our approach toward this vital question, (it may be the profoundest and most scientific discourse that has ever been written or quoted; it may be made in the shadow of the Almighty in the Silence of our own heart), we see quite clearly, I am sure, that MAN IS GOD IN HUMAN FORM. Without any doubt, you can see that Man is *IN* GOD, for there is nothing but God. Without any doubt, you can see that Man is *WITH* GOD. You can see many expressions of the spontaneity of the flow of the force of Life Itself in your life, which will on occasion absolutely astound you; because you will appear at that moment to be *thinking* greater than you seem to be, *feeling* more than you seem to be, *doing* more than seems to be possible to you—you transcend your own conception of yourself. EVERY INVENTOR, WHEN HIS INVENTION IS COMPLETE, SURELY MUST THINK, "NOW WHERE DID THIS COME FROM?" IT SEEMED TO COME FROM WITHIN HIM—IS THE RESULT OF SOME FORCE DEFINITELY WITHIN HIM; BUT IF YOU TAKE THE REGULAR TENOR OF HIS LIFE, YOU SEE THAT HE IS NOT INVENTING THINGS EVERY MOMENT. THIS GREAT INVENTION COMES AS A GREAT CLIMAX, BUT EVEN WHEN IT COMES HE DOESN'T KNOW PRECISELY WHERE IT COMES FROM. I SAY THAT WE CAN TRACE THIS GOD FORCE IN OUR THINKING, FEELING, AND DOING.

"I" Think! . . . No, It Is God Thinking In Me

(i) A man says, "I think." That is true, but it is also essentially untrue. "I think, therefore I am." That sounds very sane and plausible and right; but, as a philosopher, when you approach the actual truth—the only thing, the only substance, the only force that is found in this Great Cathedral of Life—then you see that you are but a guest. "I" cannot think—it is God thinking in me. "I" cannot do anything, because of myself "I" *am* nothing—God is ALL, and "I" am in God, in *THE ALL*.

That statement, I admit, may take many people into quite an argumentative frame of mind, because few people stop to think that what appears to be their own life is, of course, *God's Life* in them; and, having words only to explain, we invariably fail in any attempts at description.

The greater the Truth, the less perfectly can it be expressed in words.

So you see, *we* do not think. It is not *I* who thinks. It is *God* who thinks.

Your theological student, or the person who inclines to argument, may come along and say, "Now, explain yourself—that does not make any sense." Well, there is no way of explaining it. THE ONLY WAY IS TO COME TO KNOW IT BY PRACTICING IT—BY PRACTICING ALLOWING GOD TO THINK THROUGH US. THAT NATURALLY PRESUPPOSES THAT WE KNOW WHAT GOD IS. IT NATURALLY PRESUPPOSES THAT WE KNOW WHAT GOD GIVES. IT NATURALLY PRESUPPOSES THAT WE HAVE SUFFICIENT KNOWLEDGE TO ALLOW OURSELVES ENTIRELY TO SURRENDER INTO THE THING (GOD) THAT OBVIOUSLY WE HAVE VERY CLOSE RELATIONSHIP WITH; BUT

WHICH THE GREAT MAJORITY OF HUMAN BEINGS SEEM TO THINK IS SEPARATE . . . GOD ON ONE SIDE, "I" ON THE OTHER.

Indicating the Necessity of DOING!

(j) That, my Beloved, is essentially all that you have to learn. You know that you are God in Human Form; and, when you think of it, when you sit down to enjoy the thought, you become thrilled with the truth. You know a certain inward joy, because you feel a certain glow that this knowledge that "I am God" brings. For the length of time that you are thinking about it, you are completely happy. Well, then, perhaps while you are thinking and enjoying this beautiful truth, something definitely negative may appear! Then your thought and feeling change—you, of course, see what I mean.

The reason that you are on this planet, and the reason that you are in the form that you are, indicates the necessity of your *doing*; because it is by *doing* that you make manifest. It is by your *doing* that the thing comes into manifestation, but if you think—as most people do—that "It is I who think," you are wrong from the actual beginning. Which means to say, that the Thing that is, the quintessential, all-glorious Thing, that we call God, which is *Light*, which is All That There Is, must not—finally *cannot*—be interfered with.

We Finally Come To See

The Divine Correspondence

(k) But I admit we are faced with a seeming contradiction. We have the choice of sitting down and thinking our own thoughts, it is true, and *not* recognizing that it is God who thinks through us; but then what happens? We merely defy the Law in which we live; and then we go on and on, and life seems to be just one thing after another. But finally, when this body has been subjected to all the shortings and all the troubles, and all the burnings, it burns itself away—and we call it *death*. Then we have to come back again into another body—or who knows, maybe the same one—and do the things all over again. But when we once come to see that it is not "I" who thinks—it is *God* who thinks; then "I" find myself *in actual correspondence with the Thing*, which is God.

Just as you may say the light of the electric bulb is in correspondence with the electric bulb—the same as you can say that the flame is in correspondence with the match—then, all is well . . . "I" am then in the Light, and God's thought *expresses Itself* through me!

Not "I" and "Me", But

"Thou" and "Thee"

(l) How does It express Itself? Well, when I become sufficiently wise, I know that all that I have to do is watch . . . watch what? Well, I watch *God at work*! I watch the Will of God unfolding, evolving, manifesting. Then, I—

why, how glorious it is! I come out of my own thought, which in the great majority of time is negative, and then I come to see how infinitely beautiful this perfection, this order, this balance, this moving Wisdom is. Then I feel, oh, *how* I feel, the majesty of Life Itself. So the second step is: that, having surrendered myself, having become so still, having felt into the Law, having informed myself with practice, I see God's thought moving, and I am mentally transfigured.

Previously, "I" had been trying to understand all this. "I" had been the analyzer, the one who made the comparison, the one who shot the picture, and "I" couldn't understand because "I" *knew so little*. And so much of it was entirely unintelligible to me . . . But now I feel!

You know what I am saying when I say that, because when you *feel* a thing, you are *on fire*. That is exactly what it means! When you feel a thing you are on fire to the degree that you feel it. When you are on fire, the only thing that can come from the fire is what? That which has been put through the crucible of the fire. First of all, the only thing that you see when you look at a fire is light. And the only thing that you feel when you stand before a fire is heat. THAT IS THE HEAT OF THE LIGHT WHICH CAUSES THE PULSATION OF ALL FORMS; BUT THE LIGHT IS SOMETHING THAT YOU CAN SEE, IF YOU HAVE EYES TO SEE. SO THE SECOND POINT IS FEELING. I KNOW BECAUSE I FEEL "I'M IN LOVE." "OH NO, YOU ARE NOT." HAVE YOU EVER BEEN TOLD YOU ARE NOT IN LOVE WHEN YOU ARE? DO YOU KNOW WHEN YOU ARE IN LOVE? WELL, YES, IT IS REASONABLE TO EXPECT THAT YOU DO. WHY? YOU ARE IN LOVE TO THE DEGREE THAT YOU FEEL THAT YOU ARE IN LOVE. YOU FEEL THE LOVE OF LIFE.

Our Final Work—To Do

The Will Of The Father

(m) And so, my Beloved, the final point is *doing*. We *do* things to the degree that we feel them. You could not do anything that you did not feel. You could not create anything at all unless you had the feeling directing you to the creation, and the excellence of the creation is limited entirely to the degree of feeling. Now, I wonder whether we all agree with what I have been trying to say? I think we do. I am supposed to be talking about the SILENCE. You see finally, in the very last analysis, we do not live in what *seems* to be Life; we live in God and God lives in us. You have been sitting in those pews, and I have been standing on this platform, while I have been talking. But, actually, *where* have we been? While I have been talking, and you have been thinking, none of us has been conscious of our physical bodies. No! Well, where have we been? Pardon my treating you as children, but where *are* we? Well, we are in the Cathedral of Life. Even at this very instant, if one person here has received one idea, it is because in the Cathedral of Life he felt himself entertained by this messenger—IMAGINATION.

And if you have an idea, do not come and tell me about it, go out and *do* it.

That is the final thing—*doing*—do not talk about it, *do* it.

That is why we are here. To do the Will of the Father.

All Things Are Within Ourselves

(n) Now, my Beloved . . . the Silence! Books and books have been written on the Silence. Yes, I think I may say that I know I *know* the Silence, but I cannot tell you about it. "Well, then," you may say, "that's a funny thing. You claim to be a teacher, yet you cannot teach me just what the Silence is." "No, I cannot. I can show you the way that you may *teach yourself*."

Do you see what my meaning is? Yes, you *do*; and we rejoice together, but there may be *some* who may not see quite as clearly as we see. If you do not see clearly, then do you not see the need and the wisdom of entering more and more into the Silence? Or do you see the need that you do so? He who knows, need have no concern about the Silence and what it contains—because he knows; but he who does not know, should he not instantaneously learn how to be still? And should he not recognize the greater and greater *need* for him to get to know the Silence?

You can see, my Beloved, that all rests in the Silence. You see an ant or an elephant, a tree or a human being, a grain of sand, or the sun. *Where* do we see those things? We see them within the Cathedral of Life within ourselves. The little baby—how helpless it is! A little dog: I'm very fond of dogs, and so are you; but how much more sense a dog seems to have, at a week old, than a baby at a week old. Ever notice that? Ever notice how helpless little babies are? Good thing that they are. Well, *we* are very helpless as we begin, but, just as a little baby unfolds and grows—grows as a result of doing—so do we grow. Wise is the mother who allows her

baby to be still. When we are still we are in absolute communion with the Messenger of Life—IMAGINATION.

"There Is The Path—

Walk Ye In It!"

(o) And so, if you will think over these very glorious thoughts you will see that the very flesh of us is not what it seems to be. You look at a man, and you say, "That is John Jones or Bill Smith." Really it is very silly when we think of it. There is *no* Bill Smith, there is *no* John Jones—and yet there is! On a three dimensional realm of Life we understand it completely. But the glory of it is that we do not live on this three dimensional plane of Life. We are always above it, seeking up and up, and going further and further beyond; so that the only thing that we begin to see in this Cathedral of Life is "that nothing is what it seems to be." We can only find out about this Truth in the Silence. Silence is the gold of Life. Do you know anything about chemistry? Of course, you do. I make this prediction . . . that fifty years from today every chemist will leave the realm of ordinary physics and will be absorbed in colloidal chemistry, in the chemistry of the invisible. He may even call it alchemy. For we are the alchemist. We are the Thing—God.

But do not think anybody can teach you anything. I am your Teacher, but none can teach another. We have to learn ourselves. All that we can do as teachers is to say . . . "There is The Path, walk ye in it." That is all God is saying to us all. So practice daily. Go into the Silence and just sit. What am I to do? Just sit. But when you come into the Cathedral of Life, and you find yourself in the Silence, you always know that you are unfolding into God's Wisdom. The bottom never drops out of the Silence, we are always ascending. We come to see, in the Silence, that the Law of this Great Cathedral is that the lower evolves into the higher and the higher always reaches down to help up the lower. There is a simple expression of *your* duty in life, and *my* duty in life.

How to Teach Another to Enter the Silence

You will, of course, be aware that in many Lessons in Mentalphysics much material is given to you on how to enter the Silence. In view of the fact, however, that you will be called upon frequently to advise others who come to you, I shall write now for you something that you may use on any occasion when you are closeted alone with a seeker.

Much of the material that appears in this present Lesson you will memorize. You will never, then, be at a loss. But suppose that someone is with you, and you find that they are NOT students of Mentalphysics, you may then say:

"You should *practice being still*.

"You should learn the unspeakable advantages of entering

the Silence. But it is not as easy perhaps as it may at first seem. I shall now read to you something my Teacher—Ding Le Mei—wrote for me, when he gave me instruction."

Then you may bring out your Lesson, and read the following:

"We first of all have to still *what*? What we think is our own, but which isn't, and that is *thought*. If we make a fool of ourselves and we think we are the thinker and God is not, then we have to undo that when we go where God *is*. But if we are wise enough to see that it is God who is thinking through me, then it is more easy to get into the SILENCE. Then, in the Silence all gross things, heavy things,

dark things, dull things, fall away from you. This thing, this body, simply is not. Then, as you feel, it may be that you can actually hear, in the sense of physical hearing, the infinitely beautiful music of the spheres. In the Silence you may be conscious of the most glorious fragrances. In the Silence you become—but who can tell it? *Its Glory cannot be told!*

“In the SILENCE, when you reach it, you place yourself in exactly the same state as you charge a battery. You cannot see the battery being charged, but you know that it wouldn’t turn over your motor yesterday, and when you fix it up, tomorrow it will. There may not be the slightest difference in the looks of the battery, but in the life of the battery there is a transformation. Never dispute or never criticize anyone who tries to show that the sacred, holy Wisdom of Life Itself has its sacred roots in the hearts and minds of human beings. The ancient scientific secrets never have been told and never can be told—it is the story that is beyond all telling—has never been lost. It has always been in your heart and in my heart; *but we have to use it!*

“*All that you have to do is to be still and rest!* Then you will find that that *which you live in* does the work. Because, when you sit still you will feel something. That is how God makes all His secrets known to us, through feeling. And you will feel that this body will become heavy, or light. It will either seem to drop away or it will seem to ascend, or it will seem to be melted into the atmosphere; and there you, the meditator, sit in peace. Your mind will be as crystal and as clear as the center of the sun. You will find yourself thinking more clearly; but the more you think the more rapid will become Life’s vibration in you. What seems to be the mental man will stop thinking. That which seemed previously to have been your mind just falls away, the same as your body seemed to fall away. And there you come face to face with the pure naked Light that lights the whole Cathedral of Life.

“And this I will guarantee to anyone. If, for twenty-one days, or any number of seven days, you will sit quite quietly and rest, and merely make one declaration, ‘I am Life’ (or make no declaration at all, if you can so control yourself without it), *your life will be transformed! You will be a different person!*

“It is true today, my Beloved, and, therefore, it has always been true. But you see, religionists, theologians, people who like to argue, people who like to live out there in the outer, and think that’s something—they have misled the people. All of us have been to some degree misled, because we have misled ourselves. But the rule, the law, the *fiat* of God, stands

today as it has always stood . . . “*Seek ye first the Kingdom of Heaven.*” I personally cannot understand how anybody cannot see that the Kingdom of Heaven is within. Where else can it be? Where else *can* it be—but in your mind? Because all that you can ever comprehend comes to you through the agency of what *seems* to be your individual mind. That is true until you learn what the SILENCE is—then you see that there is nothing but the Thing—there is nothing but God, and you, being God, are in God; and God, being God, is in you; and *there is naught else*. Then what do you care! You are THAT. You have found it! There is naught else to find!

“But how can it be taught? Even Jesus didn’t teach it. Jesus could *live* it. And that is the way with all of us . . . and, my Beloved, finally, we have to learn it.

“It seems to me, then, that when we meet those who have gone along The Path, and who have suffered enough to be humble as well as honest, when they come to us and tell us, ‘My friend, my brother, if you do what I have done, I see no reason why the same result shall not come to you’; then we ought to be humble, too . . . but usually we want to argue.

“Our only way is to seek to enter the SILENCE of the Spirit within us.

“I would devoutly advise anyone to devote a certain length of time each day to unloading all the burdens of Life upon the Silence. Just sit, regularly if it is possible, at the same time, in the same place, and just declare anything you care to declare that *you know is true*. When you tell the Truth you will never be punished as a liar. If you were to sit and rest, and merely declare, ‘*I am God in Human Form . . . The Creator is within me, looking out on the Universe through my eyes. The Creator is within me, listening to the sounds of the Universe through my ears. The Creator is within me, issuing the sounds of the Universe through my throat. The Creator is within me, walking. The Creator is within me, living; and there is naught but the Creator within me,*’ you would learn much. Just as the assayer will take a lump of rock (and you cannot see much within the rock) and break it down and subject it to fire . . . then after a while he will say, ‘This is what I found. There is the *pure gold* that I found in the rock’ . . . so you will find the pure gold of God’s Spirit in you.

“Human life is a battle. We are always being stoned; we are always stubbing ourselves against rocks and stones. We often think we are being crucified, but really we are crucifying ourselves. When we approach the Silence, however, we approach the great *renewing* process, and we are renewed in the Silence by virtue of its immutable laws of fire and light.”

Conclusion—Our Final Tribute

In concluding this Lesson Forty-Eight, I invite your prayerful consideration of the following:

"Holy is God, the Father of All Things.

Holy is God, whose Will is performed and accomplished by His Own Powers.

Holy is God, that determineth to be known: and is known of His own, and those that are His.

Holy art thou, that by Thy Word hast established All Things.

Holy art thou, of whom all Nature is the image.

Holy art thou, whose nature hath not formed.

Holy art thou, thou art stronger than all strength.

Holy art thou, thou art greater than all excellency.

Holy art thou, thou art better than all praise.

O, Thou Unspeakable, Unutterable, to be praised in silence.

I beseech thee that I may never err from the knowledge of thee; look mercifully upon me and enable me, and enlighten with Thy grace all that are in ignorance, the brothers of my kind, but Thy sons.

Therefore, I beseech Thee, and bear witness, and go into The Light and Life.

Blessed art Thou, O Father!

Thy Man would be sanctified with Thee, as Thou hast given him All Power."

"I AM A VOICE CRYING OUT IN THE WILDERNESS" . . . that

Voice of The Father has ever been crying out in the wilderness of humanity's ignorance and wilful rejection.

The Voice is the instrument of The Word, which is Life, which becomes flesh.

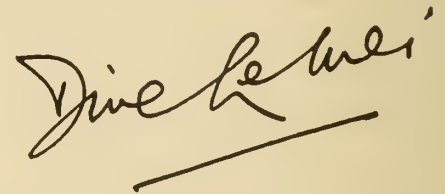
The sole obstacle that Man has to encounter is Fear, for Fear prevents him from hearing the Voice within.

He himself, because he would not hear the Voice, developed Fear, and that which he created will be his own undoing. So that, for us Nobles of The Light, the eternal purpose of our life is to listen to The Voice.

We will know that to be true—wise are we if, through practice, practice, practice, we learn the way to listen and ever hear The Voice. Then we know all, for the Wisdom becomes us and we become the Wisdom.

Peace be unto you forevermore.

Yours in The Bond,

A handwritten signature in cursive script, reading "Ding Le Mei", with a horizontal line drawn underneath it.

Written in Faith at the
New City of Mentalphysics,
Star Route, Whitewater
California, U. S. A.

End of Lesson Forty-Eight — Ding Le Mei's Preceptor Course No. 1